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Current Topics.

The Season of Lent is again with us, with its call to consideration of the claims of God and of our own need of self-examination with a view to deepened consecration of life for the service to which our Master calls us. As the Bishop of Rockhampton, in his pastoral, finely puts it—

"Lent is an opportunity for spiritual re-collection. The Lord Jesus Himself, all important as was the work that He came to do, short as was the time in which He was to do it, yet drew aside from time to time, to be alone with His Disciples in the presence of God. So, it is with us. I often am overcome, as I know all the priests of the diocese are, with the tremendous amount of work to be done, and with the shortness of the time. But if we are doing the work of Christ we can learn from Him something as to how it should be done. 'Come ye apart awhile.' Let us then retire into the inner chambers of our heart, close the door and be alone with ourselves in His sight. I believe that this is our most pressing duty as a diocese. Since last Easter we have been enwrapped in an atmosphere of strained activity, with our Schools, our Orphan Homes, our reorganisation of diocesan finances. The time has come for us all, not least for myself, to go apart, and while not relaxing in our necessary duties, to cast ourselves into the arms of God, and seek with Him the peace and spiritual refreshment that comes from a closer walk with Him. I therefore, as your bishop, ask you earnestly to do these two things, first to frame for yourselves, and keep faithfully, that rule of bodily discipline that you feel will most help your spiritual life, and secondly, every day, be it only for a minute or two, but certainly every day, to withdraw your minds from your ordinary pursuits, and strive to achieve a deeper sense of the presence of God. In this matter again, much must be left to the individual conscience. For those who can find the time, I suggest a regular attendance at the week-day services. If this is impossible, opportunities may be found, and I know many who already make a habit of finding them, in the course of their daily work."

It is too true that what is regarded as the practical side of the Christian life is allowed to draw us aside that regular intercourse with God which alone can make fullness of service possible and practically fruitful. Let us again realise the practical nature of the Divine strength and the practical nature of a personal communion with our Father in and through our Lord and Saviour Jesus Christ. May the spirit of Christ lead us to a truer understanding of the "things of Christ."

The Season of Lent is at once a strong and urgent call to self-examination and self-discipline. These two habits are really necessary, if Christians would safeguard their spiritual vitality. So often we note that the course of Christian experience among people, just for the lack of such self-discipline, too often resolves itself into a series of emotions which end in themselves and bring no fruit to perfection. One great need of to-day is a more ordered spiritual life. This life comes

from God. He has entrusted it to weak and sinful men—men subject to manifold temptations. If this spiritual life is to be maintained and strengthened, it must receive careful and skilful tending. If our Christian character is to be deepened, and through character, thought, and life around us influenced, we cannot fail or ought not to fail to make the very most of the wholesome medicine of the Lent Fast. Christian experience in every age has testified to the value of such seasons as aids to the spiritual life and as an acceptable sacrifice to God. We need the season in our struggle with materialism. We need it in our quest for spiritual supremacy. We need it as an outward expression of the surrendered life. But more on the behalf of the Kingdom of God. A season (when rightly used) which helps to concentration of mind, heart and will in self-recollection and prayer and through that to the disciplining and strengthening of the life of the spirit, cannot but mean very much for God and the witness of His truth and power in the world. May He help us to use the solemn season wisely and well!

Once more the call of the solemn Season of Lent is sounding in our consciences! It should find ready response. There, of course, should be an intense attitude of devotion, an earnest seeking after God, a strong spirit of surrender to Christ and His claims—but there must also be the outward and tangible expression of our Lenten discipline. Surely this ought to be evident in our self-sacrificing giving, especially when the whole Church in its manifold activities calls so urgently for financial help.

Both A.B.M. and C.M.S. are in debt and greatly in need of money to carry on current work. We wonder whether in this connection church-people will catch the spirit of the old cobbler mentioned hereunder. The occasion was some few years ago in England, and had reference to the needs then facing the C.M.S.

"I've been reading in the paper that our Church Missionary Society is £30,000 in debt, and it bothers me. Some of us are failing in our duty. That is not God's will.

"After I'd read about that deficit I prayed to God to show me how I could help. I had the feeling that I was to blame. I don't earn a deal now I'm seventy-six year old; one week with another I 'addle' twelve and sixpence a week; but I might have spared a bit for 'such as sit in darkness and in the shadow of death.' And to think of the light being withdrawn because of the selfishness or thoughtlessness of men like me.

"So I prayed over and over again, 'Let not them that trust in Thee, O Lord God of Hosts, be ashamed for my

cause; let not those that seek Thee be confounded through me, O Lord God of Israel. Lord, what can I do?"

"And the answer came at last: 'Mend your old boots. They'll do a bit longer right enough.' So here's the money I had put away for my new boots. Will you send it up to your Church Missionary Society for me? That's my society—the C.M.S.—it puts nothing between the Saviour and the sinner He came to save; it just sets out to preach the grand Gospel of repentance; 'Jesus is merciful, Jesus will save.' That is grand news—news which everybody should know."

"The Cobbler" played his part. He felt he had taken his part in the failure and now was anxious to take his part in any forward work. What about Church-people in Australia to-day?

Responding to the urgent appeal of the A.B.M. and C.M.S., the Archbishop and Bishops have drawn up a special form of intercession for use on Ash Wednesday and

during this Lenten Season. We hope that the form will be greatly used during the forty days. Each Sunday should afford big opportunity. The Church's Missionary organisations are in great need. The work overseas is being hampered because of the lack of funds and of workers. Missionaries are almost heart-broken because of fields untouched. "The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." But what of the Church in the Home Base? "Prayer with pains" said John Elliott, the apostle to the Red Indians "through faith in Jesus Christ will do anything." Does the Church at home believe this? Well, here and now, is a call from our Fathers in God to corporate prayer. Will parishes respond and make Missionary intercession a living factor in their parochial activities? There can be the most persuasive and insistent propaganda on the part of our Missionary bodies, there can be earnest and wise administrative industry on the part of leaders, but these will be hampered and hindered without diligent believing prayer on the part of God's people. Surely in these days of world-wide need and soul hunger, with so many and vast problems pressing for solution, there ought not to be shortage of prayers! Will the Church rise then to our leader's call? There is power awaiting if only Churchmen will respond.

Every now and again there are men of a certain colour of Churchmanship who, by means of a Church paper or of the "They are at Sydney," "Daily Telegraph," start out to vilify the mother diocese of the Common-

wealth. They have started again. A certain scribe, sailing under the non-de-plume, "Familian," backed up by another anonymity or nonentity, "A.R.," are at present running a column or so of the "Daily Telegraph" for the purpose of pointing out to the powers that be the foolishness of their ways and consequently the egregious failure of the Church in the Sydney diocese to grapple with her problems and fill her churches. The obscurantist policy of the diocese has forbidden entrance to its portals of men of outstanding intellectuality, spirituality, and every other "ality," and consequently the elect laymen of the Church are left to the tender mercies of men of small intellectual calibre and great narrowness of vision. Then the Primate receives from these would-be correctors the warning that he is not a pope, and that his dictum concerning the vestments' law is not the final word. This little tilt at an Archbishop, so strikingly usual on the part of "Anglo-Catholics," is made the occasion of some garbled statements about the vestments' law. They are all hoary with age and have been refuted over and over again as the old principle that if you say a lie is truth often enough, then some fools will come to believe it. Now our friend, "Familian" might have been saved the trouble and ignominy of this disgraceful and disgusting diatribe if only he had been wise enough to read what that "man of such eminence as Dr. Headlam" had to say about the "Catholic" diocese of Adelaide and the "Protestant" diocese of Sydney. If only he had read Dr. Headlam's criticisms of the Church in Australia after his visit some years ago, our friend "Familian" would either have left his article unpublished or have omitted Dr. Headlam's name as an authority of any weight.

The Bishop of Gippsland in his monthly letter, addresses the clergy of his diocese in reference to the Christian Healing Mission. After pointing out clearly the nature of the Mission and urging the clergy to recognise the importance of the opportunity it presents, the bishop goes on to refer to the possible danger there is of letting the opportunity slip. Dr. Cranswick says:—

"Frankly, my one fear is lest amidst these Australian conditions of ours want of faith and reality should hinder the mighty work of Christ. With all my soul I believe it will be true once again that 'Jesus of Nazareth, passeth by,' and that He yearns to touch all who will, or can be persuaded, to draw near. Therefore, my brothers, in a specially solemn sense, 'be instant in season and out of season'; 'persuade men'; preach about it constantly in the pulpit and in the home; be thorough in the distribution of the 'News Sheets,' remembering that any of them may be used of God to draw some soul; and, above all, use the prayers I have sent you, without using some of them. You can have as many copies of them as you want on application, if you desire to place them in the hands of the worshippers for greater effectiveness."

We add our earnest plea to the bishop's and hope that all our clergy throughout the whole of the Commonwealth will seriously and prayerfully consider the whole situation. There may be some who are full of incredulity regarding the whole matter, and are consequently unsympathetic with the Mission. But the position is so full of solemn responsibility that such an attitude seems to us an impossible one for an ordained minister of Christ, having in his responsibility the care of souls. The humility and simplicity of Mr. Hickson's teaching surely necessitates that sympathy and co-operation

to which Christ referred when He rebuked His disciples by saying, "Rebuke him not, for there is no man who can do a miracle in My Name that can speak lightly of Me." When there is such unanimity in the leadership and membership of the Church as to the reality of Mr. Hickson's gift, only the most earnest and prayerful searching of Scripture and of heart can justify the attitude we refer to. The man who flippantly or carelessly rejects the opportunity that is being offered will stultify his claim to responsible Christian leadership.

We desire to ask all friends of our Northern Mission Stations to carefully consider the following extract from "The Carpenterian." It reads:—

"It is unfortunate that in the South people do not realise the difficulties of communication in the North during the wet season. From November to the end of March there is no chance of getting parcels and cases to either the Mitchell River or to Roper River and Groote Eylandt. To sail about during this season would be foolhardy, yet goods are sent up year after year for these places too late for their last boats. The agent informs me that he has cases for all these places in his warehouse now."

A great deal of material disappointment will be avoided by thoughtful attention to this complaint.

There is no doubt that the number of Anglicans in Australia as revealed by the recent census returns, has caused no little comment. The numbers of members of the Church of England have grown both relatively and absolutely in the Commonwealth during the last ten years, so that to-day we number practically half the population. When we think of the work of the Church in all its seriousness, we really wonder whether any credit can be taken for our big numerical position. In one way, mere counting or heads is of no value, if the great proportion of our people are just nominal and coldly indifferent. To get a true indication of our Church's state, it would be both helpful and informative to have prepared comparative tabulated statements in which the growth of our population is given and then columns showing increase or otherwise of the Church contributions for Home and Foreign Missions, for Schools and Social Work. Comparatively, has the Church really advanced? How do the numbers of communicants compare to-day in proportion to the numbers of ten years ago? Have church attendances and accommodation increased in due ratio, or is the vast majority of church-people made up of non-church-goers, or are they unhoused because church building has not kept pace with the growth of population? These are pertinent questions and worthy of con-

sideration. It is easy to applaud our great numbers, but there are bigger things than numbers. What of our spiritual power as a Church, what of our moral influence? What part do we play in character building?

The reports that occasionally reach us concerning the failure of Prohibition in America, and sometimes through the medium of the "Church Times," an avowed opponent of Prohibition, make all the more interesting and gratifying the following paragraph published in the "Church Times" from their American correspondent. It reads as follows:—

The Election and Prohibition.

"As respects Prohibition and the recent election, the liquor forces won the news-paper headlines but the drys won the really telling verdicts at the ballot box. So far as candidates were concerned, November 7 was a day of widespread political protest against those in office for failure to ease living conditions. Such an overturn always puts other issues and considerations at a disadvantage, yet Prohibition gave a good account of itself even against such odds. The small wet minority in the Lower House of Congress will be increased only to the extent of about ten, which will still leave it beaten almost two to one in the new Congress. Then Senate will have a larger dry majority than ever. This ensures against repeal or weakening of the Volstead law."

"Where the Prohibition issue was unmixt with personal candidatures the trend toward stricter dryness was signally evident. In three States, two of them not Prohibition States when national prohibition came, there were popular votes on the issue. In California and Massachusetts, both heretofore unconditionally and repeatedly wet on State votes, there were referenda on whether the Prohibition enforcement laws passed by the respective legislatures last winter should be properly endorsed and made laws. In wet Massachusetts the opponents of the enforcement law won by a majority of 108,000 but their vote was 13,000 less than half of the votes cast for candidates. In California a real shift occurred, this previously wet State adopting by a popular majority of over 29,000 a State enforcement law as stringent as the Federal law. Such a proposed law had been repeatedly defeated in that State heretofore, Ohio, which went dry by constitutional amendment, by 25,000 majority, just before the coming of national Prohibition, and which retained its constitutional Prohibition by a majority of 43,000 a year later, this year refused by a majority of over 187,000 to abrogate its prohibition against beer and wine. In Illinois there was a vote under the Public Opinion Act, which votes are not mandatory, on whether the State law should be changed so as to permit beer. Because it was a mere sham battle without authority, however the vote went, the drys in that State refused to be drawn into the contest and were advised not to vote on it, but to fight to elect dry candidates who would uphold the law. On this basis the Prohibition forces of that State elected a legislature drier than ever, and an increased dry delegation to Congress, while all the wets did was to poll an unopposed majority for beer on an ineffective public opinion ballot. The Illinois drys put their money and effort into the only fighting that counted, and won."

We wonder whether Church-people are exercising their minds and praying

The Problem of Turkey and the Near East.

about this grave problem as they might. It does concern very greatly the Christian world as a whole. There are big political and racial elements in the Near East problem and of these Christian men must take account as subjects for prayer. "The position of Constantinople as controlling the waterway of the Balkans and the Danube Valley; the enigmatical relations of Soviet Russia with the peoples of Turkish stock in Anatolia and outside it; the rivalries in East and West between the great Allied Powers; the hesitation of America; the pressure of other Moslem peoples in support of Turkey. It is the interplay of such factors which has brought about the astonishing recovery of Turkish prestige to-day as compared with November, 1918. But of the elements in the situation there is none that is more important and perplexing than the problem involved in the presence of minorities of alien races and religion within the territories of Greece and of Turkey. There are, for instance, the Christian minorities—Greek, Armenian, Nestorian, and Chaldean—in Turkey; and the Turkish-Moslem minorities in Greece, Yugo-Slavia, Bulgaria and Rumania."

"The difficulty of the situation lies in the fact that Governments in these regions have failed to realise the obligation of protecting impartially the life, property and liberty—religious and political—of these minorities. But if we trace this mistaken action to its source, we find that it comes from greed and mutual fear, which prevent the growth of goodwill among neighbours. To regard this state of things as inevitable—though it has prevailed for ages—is fundamentally false and un-Christian. The Christian who believes in the Holy Spirit believes also that spiritual forces must ultimately govern the world that God has made and redeemed."

The Standing Committee of the conference of British Missionary Societies has in this connection issued an admirable appeal urging a policy in the Near East based on Christian principles and says that such a policy consistently and patiently pursued will solve the problems of that part of the world. The whole matter awaits the prayers of Christendom.

English Church Notes.

Personalia.

Rev. Samuel Schor, vicar of Christ Church, Blackpool, has accepted the position of Director and Superintendent Missionary of the Barbican Mission to the Jews in succession to the late C. T. Lipschitz. The King has conferred the honour of knighthood upon Mr. F. W. H. Inskip, K.C., M.P., following his appointment as Solicitor-General.

We record with deep regret the death of the Right Rev. John Walmsley, D.D., Bishop of Sierra Leone since 1910. It would appear that a severe attack of black-water fever carried him off—another victim to the deadly climate of West Africa. The see was founded seventy years ago, and it has had a succession of devoted bishops, amongst whom Bishop Ingham, who laboured there for fourteen years, and Bishop Taylor-Smith, for five years, are the best known. Bishop Walmsley's twelve years of faithful service have left a distinct mark both upon the organisation and the spiritual life of the native Church.

Prayer Book Revision.

The Bishop of Liverpool consulted the clergy of the diocese and the lay members of the diocesan conference on the proposals to introduce Reservation for the Sick into the Revised Prayer Book, and to make certain changes in the Canon of the Communion Office. The clergy met robed in the choir on November 2. About 300

were present. On Reservation for the Sick 73 voted for its introduction, and 103 against it. For the proposed alterations in the Canon, 48 gave their votes in favour and 141 against them. The meeting of laymen was delayed on account of the election, and was held on December 4. Nearly 200 were present, and the same questions were discussed. For the introduction of Reservation for the Sick only 14 votes were given, and for the change in the Communion Office only 4. The laymen, as a body, voted solidly against both proposals.

The Bishop of London held a special meeting of his diocesan conference for the discussion of the Revision. His lordship rejoiced over the issue of the conference, which was a victory for "the Anglo-Catholics." The E.C.U. recommendations were carried by 116 to 94. The English "Record" in a leading article makes the following comment:—

"The London Diocesan Conference has done a great disservice to the cause of Prayer Book Revision, so great indeed that if its recommendations were carried into effect we should be perceptibly near to the disruption of the Church of England. By the mere force of numbers and not a little rather unworthy 'lobbying' the Anglo-Catholic party succeeded in carrying their main points, but the weight of argument was emphatically on the side of the Evangelicals. Rarely before has the case against the extremists been stated with greater clearness or greater force, and Evangelicals will gladly acknowledge the debt they owe to Prebendary Sharpe, the Rev. C. L. Thornton-Duesbury, the Rev. H. W. Hinde and Mr. Albert Mitchell."

First Things.

(By Rev. J. W. Augur, M.A., vicar of Great Horton, Bradford.)

"Seek ye first the kingdom of God and His righteousness."—St. Matt. iv. 33.

The Christian year closes with a very appropriate Collect, and from it we get a very suggestive name for the day—Stir up Sunday. Most of us are aware of a constant danger and an inclination to settle down at a certain level of attainment in spiritual things, and it is well for us to be reminded that the Christian should be ever growing in grace and spiritual knowledge—pressing on and on towards the mark for the prize of the high calling of God in Christ Jesus. It is possible that there are some here who, from the Christian point of view, are in a state of practical stagnation. For many years past you have received all the splendid privileges of membership in a congregation such as this, but what have you done to extend the Kingdom of God on earth? If you are fully satisfied with yourself be sure of this, you need rousing up.

Some Obvious Dangers.

A few weeks ago I had to make a journey to Belfast. The passage over was a rough and boisterous one, but I had no feeling of anxiety for I knew that the steamer was built to stand such storms and there was practically no danger of disaster. It was very different coming home again, for the sea was as calm as the traditional mill pond, and about 4 a.m. the boat ran into a thick fog belt. Speed was slackened and the mournful hoot of the forlorn brought with it a feeling of real alarm. There were many steamers passing up and down, and I was conscious of a sense of danger which was entirely lacking in the gale. It is even so with many of us in the voyage of life, and usually it is not the rough buffeting of the storm which brings shipwreck to faith. The calm, peaceful, regular humdrum of frequent religious observances sometimes prepares the way for the gradual drawing apart from Christ. Our religion may become a very comfortable thing; we may think more of good music than good living; excellent sermons may result only in a pleasant tickling of the ears, and we may discard the words "sacrifice" and "service" from our vocabulary altogether. Of course you will understand I am not attempting to belittle the value of church attendances—it is of vital importance in our religious life, and we shall disregard its obligation at our soul's peril; but I desire to point out some obvious dangers and suggest that the Collect for the day has its own message for each one of us. You will notice that it is an earnest and heart-searching prayer for greater energy of will and a more determined effort in work. We are faced with the uncertainties and difficulties of a new year, and we pray that our attitude may be one of resolute energy—"to will and to do of His good pleasure."

A Two-fold Application.

I want to make a two-fold application.
1. The Church in general.—We have per-

haps laid over emphasis recently on the so-called failure of the Church. The Archbishop of York's "religion attracts, the Church repels," has been quoted ad nauseam and quite out of its context. The Church may be very far short of its Master's ideal, but its members do know what "righteousness" means. It is easy to find illustrations. Some weeks ago a Turkish army entered Smyrna. At first all was well, but suddenly the whole of the Christian quarters were set on fire and the Turkish district was untouched. Then a massacre began and 75,000 men, women and children were butchered in cold blood, and it is estimated there are now over 150,000 refugees to be succoured. There can be no doubt about the deliberate plan, which was put into operation for it is a part of a policy which has been followed for the past 30 years of exterminating the Christian population of Asia Minor. I wonder how many of us have forgotten that 11 millions of Armenian Christians were murdered during the Great War. What do the newspapers say about it? In effect, with one or two notable exceptions, we are told not to worry about it! Whether the country is Christian or Mohammedan does not matter very much, for the Greeks and Armenians are even bit as bad as the Turks. I am not going to deny that the Christians have been guilty of some awful atrocities, but I want to say that if the Church had really gripped public opinion such a presentation and acceptance of the case would have been impossible. The problem is a religious one. In this building we all know that the simple and plain difference between Christianity and Mohammedanism is that our religion absolutely forbids such reprisals and such treachery. The Turks, however, are doing what their religion commands, for it is a religion which consecrates massacres, ennobles slavery, and encourages sensuality.

The Church's Tremendous Task.

The Church of our land still has a tremendous task before it, both at home and abroad. We have cause to be thankful for the measure of its success and the loyalty of its members. We rejoice in the grandeur of its building and the stateliness of its services, but we must not rest on our oars. We must be willing to be stirred up to greater energy that we may bring forth the fruit of good works plentifully. The Church's message for this age will not be received everywhere in glad acceptance, but whether for good or for ill it must seek first the Kingdom of God and His righteousness and put the things of secondary importance in their proper place, and in a true proportion. Amongst many other things it must determine to secure a purified public Press and to build up a definitely Christian public opinion throughout the land.

Units in a Great Army.

2. Ourselves as units in the great Christian army.—My text is one of our Lord's "hard sayings." There is another one which says: "If any man come to Me and hate not his father and mother and wife and children, cannot be My disciple." What do we say or think when we come to these? The easiest way out of the difficulty is to conclude that we must not take them liter-

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ally. Our Lord lived in an Eastern land amongst a semi-civilised people, but we are living in the twentieth century in a much more complex society—of course it is impossible to accept these sayings of Jesus as having a practical bearing on our life to-day.

There is undoubtedly some truth in this kind of reasoning, but it may be well for us to think out for a few moments the essential meaning of Christianity. It can be summed up in a few words, for there is one course and one course only which it puts before us, and that is to think and do righteously. It may result in life or death, poverty or wealth, happiness or unhappiness, but the Christian is not to care overmuch. He is always to put first things first, and to the best of his ability and power he must fulfil the Will of God. "Seek first the Kingdom of God and His righteousness." There are countless other necessary things which we have the right to and which will not be denied us; but we must obtain them in their proper order.

Renewed Consecration.

May God help us all on this "Stir up" Sunday to make a new resolution of consecration to God for His service. Let us determine to follow in our Lord's steps. He not only taught righteousness, He lived it, and in living it He put before us the example and the ideal of the true Servant of Jehovah. A short time ago I had the privilege of going over a great shipbuilding yard. There were many things there which aroused feelings of awe and amazement, but I was struck particularly by a great liner in an immense dry dock. I was told that its dead weight, resting on its cradles, was nearly 30,000 tons, and it seemed impossible that it could ever move from that position. And yet I knew quite well that all that was wanted was for the water outside the lock gates to be allowed to flow in and then the mighty steamer would float like a cork, and by its own self-generated power be able to pass from one port to another all over the world.

Too Many Christians in Dry Dock.

There are far too many Christians in dry dock, so to speak. There are some here possibly who ought to be bearing the Cross of Christ in India or China; there are others who should be engaged in home service in this parish or in social service in the city and nation. All that is wanted is a willingness to welcome the Water of Life flowing in abundance through all the channels of every-day existence and cleansing and

purifying our souls. We have a promise of divine power to enable us, but we must claim it personally and accept it heartily. We must not shrink back if the Cross proves heavy at times, but we need never despair, for He Who said "Seek first the Kingdom of God and His righteousness" said also, "Come unto Me all ye that are weary and heavy laden and I will give you rest. Take My yoke upon you and learn of Me. For My yoke is easy and My burden is light."

Personal.

Rev. P. S. Moore, rector of Grenfell, has received news from the University of Durham that he has passed the examination for the degree of Master of Arts, recently held at Moore College, where Mr. Moore was trained, for the ministry, being Senior Student in 1911. In that year he obtained the Licence in Theology of the University of Durham, to which Moore College is affiliated, and obtained the B.A. degree after serving as a chaplain to the A.I.F. during the war.

Rev. R. F. S. Hammond, President of the N.S.W. Alliance, made a great impression as the closing speaker at the International Convention of the World League again Alcohol, recently held at Toronto, Canada.

Rev. W. H. Evans, curate of Lismore, N.S.W., has become engaged to Miss Simmons, the Registrar of the Diocese of Grafton.

Rev. P. Carrington, M.A., vicar of Lincoln, N.Z., has accepted an invitation to act as Warden of Selwyn College, Dunedin, during the absence of the Rev. L. G. Whitehead in England.

Rev. G. H. Morse, of Waerenga-a-hika, has been appointed vicar of Porangahau (Diocese of Waipua).

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Rev. H. E. K. Fry, vicar of Porchester, Hampshire, England, has been appointed to succeed the Rev. C. F. Aske as vicar of St. Mark's, Wellington.

Rev. H. N. Drummond has been appointed vicar of St. Thomas', Freeman's Bay, N.Z. He will begin his work there about Easter. Mr. Drummond was educated at St. Barnabas' College, Adelaide, and was ordained deacon in 1904. He was for some years a missionary in Melanesia.

Rev. Dr. Weeks, the newly-appointed headmaster of Trinity Grammar School Dulwich Hill, Sydney, and Mrs. Weeks, were accorded a welcome recently by the warden, Rev. G. A. Chambers, M.A. The Dean of Sydney and Rev. G. A. Gordon, B.A. (Presbyterian) were amongst the speakers. The welcome took place at "Abergeldie," kindly placed at the disposal of the trustees of the school by Sir Hugh Dixon, who was also present.

Rev. F. J. Alberty, M.A., rector of Woodford and rural dean of Wanstead and Woodford, England, has been appointed Commissary to the Archbishop of Brisbane.

Rev. A. St. John Heard, rector of St. Paul's, Ipswich, has been appointed rural dean of the deanery of Ipswich, Queensland.

The Archdeacon of Broken Hill, the Ven. Godfrey Smith, has accepted the parish of Colac (Vic.), and expects to leave Broken Hill soon after Easter.

Mr. A. P. Cooper, who was a prominent member of St. Andrew's Cathedral choir, Sydney, for more than 30 years, recently passed away after a long illness.

Rev. A. C. F. Gates, of All Saints', Lorne (Vic.), will succeed Rev. J. S. Woods at Lara (Vic.).

Rev. W. H. Ebbs, of Culcairn, diocese of Riverina, a brother of the Rev. A. R. Ebbs, National Secretary of the C.E.M.S., has accepted the cure of All Saints', Lorne (Vic.).

Rev. George Pennicott, vicar of Christ Church, St. Kilda (Vic.), has been granted three months' leave of absence on account of ill health.

Rev. H. G. J. Howe was inducted to the charge of the parish of Gladesville on Thursday, February 15. There was a large attendance and afterwards in the parish hall a very cordial welcome was extended to the new rector and Mrs. Howe.

Rev. F. W. Tugwell and Mrs. Tugwell, of the parish of St. Andrew, Lismore, have been holidaying for the past month in Sydney.

Rev. R. Blumer, on the staff of the C.M.S. Trinity College, Kandy, Ceylon, is returning to Sydney shortly on furlough.

Miss Edith Williams (S.A.), sister of Miss Nellie Williams, of Melanesia, and Miss May Groom (Queensland) leave for New Guinea this month in connection with the A.B.M.

Rev. Stanley Howard, who was ordained in Sydney diocese, and has been in England for some years, has returned and hopes to take up work at an early date. During his absence he has graduated at Durham University and has also been on War Service.

Notes on Books.

The Philosophy of the Faith, by Dr. E. Digges La Touche, published by the Church Book-room, 82 Victoria-street, Westminster, S.W. Our copy from the publishers.

The many friends and admirers of the late Dr. Digges La Touche will be glad to have the text of these five lectures which he delivered before the Student Christian Union of the University of Sydney in 1914, and which are now published (post humously) by his mother. They will bring back memories of him who, for the few years we were privileged to have him in Australia, was one of the greatest spiritual forces in the land. The wide reading, the passionate enthusiasm, the contagious conviction, the note of definite assurance that we knew so well were here in these lectures, whose purpose, to quote their author, is "not so much to vindicate the historic bases of the Faith, nor to commend the acceptance of particular doctrines, as to exhibit the sweet reasonableness of Christian Faith as the Divine satisfaction for human needs by outlining a Christian philosophy of life." We have read the lectures with interest and profit and heartily commend them to our readers.

Church Missionary Review, for December, 1922, the quarterly magazine of the C.M.S. This is a specially good issue. The Bishop of Oxford's address on "The witness of Christendom" at the Copenhagen Conference of the World Alliance for promoting International friendship through the Churches contains an appeal to the individual Christian to live out the practice of Christianity in order to provide the only atmosphere in which universal peace measures can be successfully agreed to. An informing article on "Arabia—A Retrospect, 1912-22" closes a truly optimistic note. "Islam is the only rival of Christianity worth worrying about, but if we remember that Christ will one day be Lord of all, we shall cease worrying." Other articles deal with the Student Movement in Egypt and China, and the Scottish Missionary Revival which tells of the remarkable campaign going on in Scotland in furtherance of world evangelisation.

The Great Adventure, a Study in the Practical Principles of the Best Life Possible for Men and Women, expressed by Jesus Christ in His Life and Teaching, by D. K. Picken, Master of Ormond College, Univ. of Melbourne, and J. MacKellar Stewart, chairman of the A.S.C.M. (Our copy from the publishers, The Australian Student Christian Movement, 182 Collins-st., Melbourne, price 6d.). The subject, as expressed in the alternative title, of Christ as our example in His life and teaching, is well worked out in four chapters entitled, The Law of Love, The Law of Life, The Law of Service, The Law of Faith.

Supplement to the Year Book of the Diocese of Sydney, N.S.W., 1923. (Our copy from the Sydney Diocesan Registry, price 1/-.) This pamphlet contains a report of the 1922 session of Sydney, with the many reports submitted thereto and the Ordinances passed, and a supplementary list of the clerical changes in the various dioceses of the Australian and New Zealand Churches.

Protest—To the governor of St. Peter's College, against ritualistic innovations by the headmaster in the Communion Services of the College Chapel, by C. J. Sanders, Adelaide, South Australia. This is an appeal to the old scholars of St. Peter's College and laymen of the Church of England. We congratulate Mr. Sanders on his spirited and persistent protest. It is well that he has published it in this manner as a record of a loyal churchman's protest against illegal procedure and episcopal autocracy.

Our Family Prayer—A short and simple order of Family Prayer for daily use, by Rev. A. Law, B.D., Th. Schol., St. John's, Todrak, Melbourne. (From Parish Book Stall Society. Profits to the Bush Church Aid Society; price 1/-.) We commend this

useful publication as an encouragement to the revival of the daily sacrifice of the home by the use of Family Prayer. The prayers are comprehensive and short, an obvious advantage in the present day hurry of life.

Correspondence.

(The Editor, "Church Record.")

Sir,—Canon Batty tells us he does not know what standards of doctrine and worship he wishes to substitute for those we have at present. He also says he does not wish General Synod to be reformed "on the lines of Australian democracy." He thus admits he is prepared to give a "blank cheque" to an undemocratic General Synod. I am not, if I may change the metaphor, prepared to make such a "leap in the dark."

But we are told that the demand for "autonomy" is based on an appeal to Australian national sentiment. Surely a national sentiment will express itself along the lines of national institutions, and Australia is proud of her democratic institutions. But the nexus breakers seem to dislike them, possibly because a General Synod reformed on the lines of Australian democracy, "will not be amenable to their purposes." That is the root of most objections to institutions, namely, that they will not work as we wish.

I am glad that Canon Batty agrees with me that the Church in Australia has and exercises "autonomy." We ought to hear no more of the "legas nexus" which is really legal humbug.

Then what on earth is there to prevent General Synod, or a Provincial Synod, or any Diocesan Synod, from drawing up a scheme of Prayer Book revision, or even a new set of articles instead of the Thirty-nine? This is the real business to be done, but last General Synod wasted time on a futile will of the wisp and evaded the vital issue of a change in the standards of doctrine and worship.

The only restriction on the Synod's action (not the Church's action) is that Parliamentary authority must be sought to legalise the continued use of property devoted to Church purposes. All this pater about "nexus" and "autonomy" reduces itself to a question of Church property and the variation of certain trusts. No State Parliament will give up its last word on the control of property held on trust. Canon Batty is under a delusion if he thinks that kind of "autonomy" can be secured. Whatever legislation Canon Batty may desire and even carry through Parliament, the Church can never absolutely preclude the risk of a "Wee Free" case, so long as members of the Church are citizens of a civilised state.

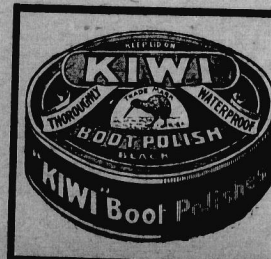
I am also glad that Canon Batty desires the Australian Church to have standards which represent as nearly as possible its common mind. The best way to get at the "common mind" is to reform General Synod "on the lines of Australian democracy," which is the distinctive expression of Australian national sentiment. But Canon Batty does not desire that kind of reform. Will he tell us what sort of reform he desires?

To sum up, the proposal of the "nexus breakers" seems to be to give to an undemocratic General Synod power to do what it likes with the doctrine, the worship, the organisation, and the property of the Church. They must have some changes in their mind that they desire to carry out. But they steadily refused to say what they are, although they have given indications of what they intend to do. I have already stated the alterations I am prepared to support. I have already indicated the direction in which I wish the Australian Church to exercise its autonomy.

Why will not our brethren be equally candid? If they want us to trust them they must be prepared to trust us.

DAVID J. DAVIES.

Moore College, Sydney.



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The Church Record.

FEBRUARY 16, 1923.

THE HEALING SAVIOUR.

"The Jews ask for signs and the Greeks seek for a 'philosophy or system,' but we preach Christ crucified as the power of God." These words of St. Paul are suggested to our minds as we from time to time read articles and booklets, on the much discussed question of the Christian Healing Mission. We have a growing fear that something so simple to simple faith in the Lord Jesus is in danger of being made a difficulty by reason of the philosophies of it that are becoming so common.

From all directions there came attempted explanations, auto-suggestions or Couteism, "Christian Science," psychotherapy, etc., are all placed in some kind of relation to the Spiritual Healing preached by Mr. J. M. Hickson. And the Christian apologist rushes in with his explanation of the mystery and its differentiation from all those other apparently kindred practices.

We rather imagine that the Apostle would have been equally impatient with them all. The Living Christ in the fulness of His divine working and power in response to a child-like trust was the quite sufficient explanation for him of the remarkable manifestations of healing power which so many of his fellow Christians were ministering.

To the cultivated Greek so fond of forensic discussion on the nature of things, the Apostle, almost bluntly, holds up "the foolishness of the thing preached." The gospel of a Crucified Christ for acceptance in simplest faith. It was just the same simple gospel which he preached to uncultured barbarians.

In most of the booklets we have

read on the subject, there is much of interest and help, but in some of them there are doubtful and contentious statements that are not calculated to help the poor sufferer to come in all simplicity of heart and mind to Jesus Christ for healing and strengthening of soul and body. We do not think that the suggested preparation of the mind with a view to the assistance of auto-suggestion is going to help the "patient" at all in this important matter. And then again advantage is being taken in some of these treatises to put forward modernist and sacramentalist views that can only tend to divide rather than unite the Christian Church in prayer and effort for the furtherance of what may well be expected to bring a great revival of spiritual life.

Canon de Witt Batty's recent book on "The Ministry of Healing" combines the excellencies and the weaknesses. His chapter on Healing in the New Testament is excellent, and his definition of faith as "the receptivity of the spirit," leaves nothing to be desired. The chapter dealing with Christian Science is also illuminating, although we think he deals rather too generously with a grievous heresy.

But we join issue with the writer in his estimate of the O.T. revelation and his curious idea that the renewed interest in Spiritual Healing is due to the purifying of theology by the "Scientific criticism of the Old Testament." We are in good company when we still have the hardihood to follow our Church's teaching as Scriptural when we exhort "the sick to take their sickness patiently as from the Lord." We cannot help thinking that the differentiation that is made when examined amounts to nothing. For what are we to understand by St. Paul's words in relation to the misuse of the Lord's Supper? for this reason many are weak and sickly" or the words of the Hebrews Epistle writer, "Whom the Lord loveth He chasteneth," or the words of our Lord concerning the blind man (John xi. 4). We regret that such issues as these are being raised, as they can only tend to obscure the great issue, and we are glad to note that Canon Batty closes his pamphlet on a truer note when he says:—

"It would be grievously misrepresenting the conviction that underlies Christian spiritual healing if the impression left was that the factors operating in it were purely human factors. God may use 'suggestion' as a means of cure, but the important fact is the God who uses it, and not the method which He uses. It is man who conveys the suggestion, but the suggestion which he conveys is the suggestion of a living and loving Saviour, who is ready and willing to heal. The condition which the spiritual healer, equally with the mental healer, seeks to produce is a condition of passivity. But it is the passivity of a nature open in its whole being to the influence of the power of God, who is able to supply all our need according to His riches in glory. Spiritual healing claims to be objective and not merely subjective. It offers the patient Divine reinforcement from without. It points him to Jesus Christ, the same yesterday, to-day and for ever, and therefore still ready in response to the demand of faith to go about doing good and healing those that are oppressed of the devil. That is the first and the final reason of our refusal to set limits to the efficacy of spiritual healing. 'Is anything too hard for the Lord?' No believing Christian can be blind to the evidence of His power to heal and strengthen in the moral sphere. There are millions who have heard His whisper, 'Be of good cheer, thy sins are forgiven thee.' There are millions who have found that they can hold strong temptations gripped and powerless by the strength which flows from Him. And it is easy to believe that His grace can be drawn upon for bodily succour when it is so plainly manifesting its power in the more difficult task of converting the stubborn wills of men. It is easier, we have His own word for it, to say, 'Arise and walk' than to say 'Thy sins be forgiven thee.' And the fact that He can do the one is proof that He can do the other."

The Proposed New Prayer Book.

(By Albert Mitchell.)

The Order of Holy Communion.

The next point I take is the altered "Ante-Communion"; the abbreviated version of the "Ten Words"; the optional alternative of our Lord's Summary of the Law (not of the "Ten Words," be it noted); and the further alternative of the lesser Kyrie: both alternatives with the Dominus vobiscum and Oremus. The most serious aspect is that even this shorter version of the Ten Words is obligatory once a Sunday in Advent and Lent only. There is much to be said for an authorised shortening for week-days and additional services; and either of the alternatives given is much to be preferred to a Use by which I was shocked at a prominent Evangelical Church last Whitsunday, of beginning with the "Ye that do truly" after Morning Prayer. There is no doubt that the old-fashioned folk will be a bit upset by this innovation; but I do not think we need "make a conscience of it." The new Offertory sentences I dislike and I protested against one of them. I also disapprove of the substitution of "may" for "shall" in regard to the Third Exhortation. I have never been able to understand the false move of the omission by Evangelicals of this authoritative exposition of the Sacrament; but I welcome the order to read it "at least three times in the year." It ought to be read every Sunday.

But the most important point is the extended Consecration Prayer. The form adopted emerged after a motion to leave the service unaltered (as the Convocation of York had preferred) had been lost, a more serious proposal negatived, and the precise wording of the "bridge" between the existing Prayer and First Thanksgiving referred to a fairly-balanced sub-committee. The committee conceded to the Evangelicals:—(a) the retention of the Prayer of Humble Access before consecration; (b) the exclusion of the words "before These" after "remembrance"; and (c) the negating of any invocation of the Holy Spirit upon the elements. It was made clear that those were points of principle upon which Evangelicals could not negotiate, and the overwhelming majority of the committee met them sympathetically. For that we may well thank God. There were other details into which I need not enter. Now, I wish to say emphatically that I consider the arrangement of our existing service immeasurably superior devotionally, and in doctrinal expression, and in practical value. There is no doubt that the placing of the First Thanksgiving, with the phrase, "this our sacrifice of praise and thanksgiving" before reception instead of after, does give colour to, or is patent of, the High Church application of this phrase to the elements; and so far it is a High Church victory. But it does not necessarily imply this; and it is equally reasonable to hold that no change in doctrinal expression is made or implied, that what the words mean in our existing service they mean in the new service, that and no more. So, although I hope still to have the opportunity of communicating regularly with the old Order, I shall not feel any offence to my conscience if now and again I have to submit to the new Order. And I think it will not be disputed that the new words or "bridge" between the two old prayers, are (1) thoroughly Scriptural; while the provision as to the Lord's Prayer was expressly made so as to preserve to the people a distinct part in the "Consecration."

It will be seen, therefore, that I should, up to this point answer my question in the affirmative. I think Evangelicals could worship with the new form without intolerable offence to their consciences. But while the status of the individual Evangelical (whether in the ministry or in the congregation) will be uncompromised, the position of the Evangelical "apologist" (in the technical sense) will be distinctly "queered." That might not be too great a price to pay for the peace of the Church, if we could be sure that it would be effective.

Now, however, we come to a matter that demands by itself. The rubric that requires the residue of the consecrated bread and wine to be reverently eaten and drunk is qualified by the words "except so far as is otherwise provided in the Order for the Communion of the Sick." Let us turn to that Order (p. 92). Note in passing an important new rubric prescribing the words of administration when both kinds are administered together. This is a point on which Evangelical influence prevailed. But the main point is the long new rubric (145), permitting and regulating Reservation "of the consecrated bread and wine" (note that it must be in both kinds) for the purpose of communicating the sick. The normal method is to be by taking it "on the same day, and with as little delay as may be." This is a custom that can be traced in very early times,

The Church in Australasia. NEW SOUTH WALES.

SYDNEY.

Temperance Crusade Among Young People.

The Y.P. Prohibition Council is planning an active crusade for 1923. The year opened with a most successful series of young people's gatherings at Blackheath, Katoomba, and Leura, and up to May special rallies will be held in suburban areas. On May 12 a monster crusade pageant and Mothers' Day demonstration will be held, the Sydney Town Hall having been secured for this purpose. The closing months of 1923 will see the crusade extended to the larger country centres.

One feature of this effort is the three-fold pledge and appeal for (1) abstinence, (2) prohibition, and (3) citizenship. The young people throughout the State are thus being united into a big army, and already hundreds of signatures have been received from those aged 8 to 18 years.

The crusade is under the direction of Mr. A. J. Fisher, Superintendent of the Band of Hope Union and Young People's Prohibition Council.

The Royal Show.

The Archbishop has again addressed the Committee of the Sydney Royal Show, with regard to the opening on Good Friday, as follows:—

"I again desire to represent to you the deep-seated regret with which I, in company with many others, view the opening of the Royal Agricultural Show on Good Friday. I have reason to believe that those who agree with me in this protest are very numerous, and belong to many sections of the Christian Church. We make the protest earnestly and deliberately in the interest of our whole community. We are convinced that the true prosperity of our State rests upon the prevalence of Christian principles, and we deplore your action in opening your Show on Good Friday because it appears to us to throw scorn upon the central fact of the Christian faith, the death of Christ Jesus upon the Cross, inasmuch as Good Friday has by common Christian consent been set apart for meditation on that fact during many centuries in every part of the Christian world."

"We are aware of the high ideals of social betterment and agricultural improvement that you have in view, but we can not avoid

and some do not regard it as strictly "Reservation," but call it "extended Communion." But there is a more serious innovation in regard to "further provision to meet the needs of the sick and dying." This is not regulated, but is left for "Canon" or "rules" to be made in Convocation. I ask my readers to refer carefully to p. 93 for I am assuming that all will read these studies with N.A. 60 at hand, and to the carefully-framed note on p. 8. Now compare the last sentence of Article XXVIII. The new rubric authorises that which the Article (part of the authoritative "confession" of our Church) says "was not by Christ's ordinance." Therefore (the conclusion is irresistible) that which is "reserved" and "administered" is not the Sacrament ordained by our Lord JESUS Christ. The matter is so inexpressibly solemn that I shrink from words. But I must say that it appears to me that "Reservation" involves a distinct challenge to the whole conception of the Blessed Sacrament as contained in the Prayer Book now existing, and based upon Holy Scripture. This is not a mere matter of practice, nor even of the status of the individual churchman; but it is a definite alteration of the doctrinal basis of the Church, and it is intolerable. I am confident that Evangelical Churchmen clerical and lay will recognise that this is a vital matter. It does, truly, strike at the very life of the Church.

The criticism of the "Guardian" is even more striking. It reads:—"It is impossible not to regret one of the decisions reached by the London Diocesan Conference on Tuesday last. To the resolution of the Canterbury Convocation, quoted elsewhere in our columns, a proposal was made to add the words—'That this volume should be in the main that prepared by the Prayer-book Revision Committee of the National Assembly, with the amendment suggested by the Revision Committee of the English Church Union.' It is worthy of note that this proposal was put forward a quarter of an hour before the appointed time for closing the afternoon session, and carried (after three-quarters of an hour's debate) half an hour after the session was due to end."

It is sometimes assumed that all reformers of the Prayer Book wish to revise it along the same lines. Nothing could be further from the truth—some desire a more Catholic, others a more "modernised," others again a more elastic book. But the wish of the Conference apparently is that the only choice should be between the present book and one framed by a committee of those who hold what are ordinarily known as "extreme" views. Fortunately, the National Assembly will not be slow to estimate a resolution of this kind at its true value; and surely of debate and outlook in the Assembly may yet prevent the Evangelicals from making the obvious resort that they will have nothing to do with Revision in any shape or form."

Old St. Stephen's Church, Newtown, N.S.W.

A Reminiscence.

(J. McKern.)

Newtown municipality has recently celebrated its diamond jubilee, and it was just about the time when the municipal life commenced that I began to take a lively interest in Old St. Stephen's Church, for I had become a pupil in its Sunday-school one or two years previously, and from thence onwards for many years, even after the building of the present church, was intimately connected with every phase of the church life, and the present celebrations at Newtown lead me to be reminiscent.

Beside that, the picnic season has just ended, and the Christmas season is right upon us, and it is of these two seasons as we used to spend them in the old time of sixty years ago I would particularly write.

Of course, Newtown in those days was a very different place to the crowded borough which it now is. From the old toll-bar, with its gates stretching from the footpath to the toll-keeper's round dwelling-house, and its barriers open on the footpath, right down to "York Terrace" just before reaching what is now Whately-street, there was an almost continuous stretch of open paddocks and spaces, where now is an unbroken line of shops and business places. And on a frontage to Wilson-street there was the Lindhorpe Estate, or as better known "Rollstone's paddock," on which were still a goodly number of the original gum trees. It was in this paddock that we held our annual picnic, or, as we then termed it, our "feast." There was no mad rush away to distant places in those days. We were all content to march down from our school to the paddock and spend the day in sports and feasting. This is how the day was spent. We were called together

into the school-room and church (then one building) for our prize-giving, in the presence of as many of our parents and friends as desired to come, generally a goodly company. I recall one occasion in which Bishop Barker distributed the prizes to the successful scholars. Prior to that day, for some time beforehand, certain classes were given a chapter of the Bible to learn, so as to be able to answer any question that might be put to us. The chapter on this occasion was Genesis xiv. in which Joseph makes himself known to his brethren. It was a trying time to us youngsters, for we were examined before the assembled congregation. Then came the address from the bishop, and what a kindly manner he had, standing there, his stature of 6 feet 6 or 8 inches, a commanding presence, but yet so benign and so simple in expressing the truths he wished to convey. We all loved him and felt proud to receive the prizes at his hand, with his congratulatory words and winning smile.

The short service and prize-giving concluded, we were marshalled by that veteran superintendent, Mr. William Crane, and with banner flying and cheers from every youthful throat, began our march along King-street, turning into Erskineville "lane," thence to Wilson-street and the festive grounds. Those grounds reached to the railway (and were fenced off with pickets), midway between what is now McDonaldtown station, and the Erskineville bridge. Gaining the ground, and a stampede to the fence to cheer the passing train, a circumstance which was repeated through the day, the trains being so few in those days as to be almost a novelty. After a wild reflection, the fun of the day began in the racing, jumping and other sports in which Mr. Crane seemed to be the biggest and jolliest boy of all. Of course, there were such games as drop handkerchief, and if memory serves me aright, "kiss-in-the-ring," for even in those days boys and girls went sweet-hearting. The mid-day meal was something to be remembered, and was in not a few cases very much remembered by some grass with great clothes—baskets full of rich cake served by teachers, buns and other viands galore, and all washed down from barrels of Gray's ginger beer (real, genuine brewed ginger beer such as now a days cannot be gotten). No wonder that so many were puffed up, that, after half an hour of such feasting, it was not the easiest or most comfortable thing to become upright again. In a corner where subdivision and boundary fences junctioned, a marquee was erected (with open sides) covering the commissariat, and providing sitting accommodation for visitors. There you would see the Bishop or the Ven. Dean Gwyper, Rev. C. Kemp, then rector, Mr. and Mrs. Crane, visiting clergy, church officers, teachers and others having their repast and social converse, whilst the youngsters worked off their substantial feasting.

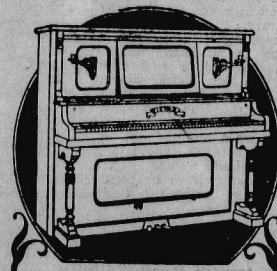
But it was not for long that the superintendent sat there. His one object was to give the children a good day's fun. His next move was to arm himself with tins of lollies and scatter them by handful among the kiddies, running the gauntlet of clamouring rushes and making the circuit of the paddock amongst the scrambling boys and girls until he and his tins were exhausted.

It was in such simple ways that the Sunday-school feasted in those days. The day was one of delight, not only to the young people, but a day of real social intercourse with their elders. The "feast" was the rendezvous for many of the clergy of those days. It would be considered a very primitive affair in this year of Grace, but it is doubtful if the excursions of to-day provide anything approaching the real joy of those homely feasts. The social life of to-day is too strained to admit of such festive gatherings as we held in those days, when the disturbing elements which are now abroad were then unknown.

THE NEW LECTIONARY.

Feb. 18, 1st Sunday in Lent.—M.: Ps. 51; Gen. xviii. or Eccles. ii.; Matt. iii. or Heb. vi. E.: Ps. 6, 32, 143; Gen. xxi. 1-21 or xxii. 1-19 or Baruch i. 1-14; Mark xiv. 1-26 or 2 Cor. iv.

Feb. 25, 2nd Sunday in Lent.—M.: Ps. 119, 1-32; Gen. xxvii. 1-40 or Eccles. iv. 11-28; Matt. ix. 1-17 or Heb. ix. 11. E.: Ps. 119, 33-72; Gen. xxviii. 10 or xxxix. 3-30 or Eccles. v. 1-14; Mark xiv. 27-52 or 2 Cor. v.



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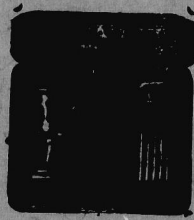
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Children's Special Service Mission.

Austinmer, January, 1923.

Mr. Edmund Clark, of the Children's Special Service Mission and Young People's Scripture Union, has just completed a very successful series of services on the beach at Austinmer, South Coast. For the first time in the history of Australia the red banner of the C.S.S.M. was unfurled upon our shores, that those who run may read its invitation: Quickly haste and come where happy children meet.

Quickly come and sing the Saviour's praises sweet.

Rest from thy pleasure, rest from thy play,
Ever little children He'll not turn away.

As one saw the ready response from the very first, and how the interest was not only maintained for three weeks, but grew stronger, one could but feel it was an answer to the simple prayer expressed in the words: "Break thou the bread of life, O Lord, to me, as Thou didst break the bread by Galilee." The atmosphere, surroundings, etc., seemed to be so very much in keeping with the above words.

The most suitable hour of meeting was found to be 4.30 p.m., but Australian children do not depart from what is customary in Great Britain, viz., to arrive before the set time of the service and enjoy very hearty singing of gospel choruses until the service proper. The number was well over 100, and increased to many more, the interest of both parents, children and friends being maintained throughout the duration of the mission.

Mr. Clark and his co-workers, who consisted of University students and public school boys, shared the generous hospitality of Mr. and Mrs. Shaw, of Keswick Camp, during their stay of three weeks, together with the open-air campaigners, led by Mr. Cairo Bradley, who also gave unstinted and generous assistance at the meetings. This short account would be incomplete without some reference to the self-sacrificing services which Mrs. Brown contributed towards the comfort of all the residents of Keswick Camp, and mention must also be made of W. Bradley's officiation at the organ.

The season of prayer and spiritual refreshment each morning at 9 a.m. on Mrs. Shaw's verandah will ever be remembered, and the new year message was very appropriate:

Kept by the power of God,

Kept for Jesus Christ.

At the services on the beach the children entered very heartily into the singing of bright gospel choruses, the simple truths of the gospel of God's grace were illustrated by picture talks, and many testified to the help and blessing received. Personal dealing with young people in whom an interest in eternal things had been awakened formed no small part of the work, and Mr. Clark followed this up with much zeal and devotedness. The day will declare the fruit thereof.

A sand modelling competition was a great success, about 64 children taking part, and excellent results were obtained.

The great event of the whole mission, however, was the C.S.S.M. birthday party and picnic held on Tuesday, 2nd January. Everybody seemed to help with the preparations which commenced several days beforehand. A large five-decker iced birthday cake was one of the principal features. This had been generously donated by Mrs. Shaw, of Austinmer. On Monday, the 1st January, a ramble up the Bulli Pass was undertaken to collect bush flowers and gums for decorative purposes. This was a whole day's outing, and lunch was partaken of at Sublime Point. The flora which was brought down was used to decorate the sand pulpit and the large map of Australia modelled in sand on the beach.

A very large map of Australia on canvas, 9 feet by 6 feet, containing inset the letters C.S.S.M., Austinmer, 1923, was outlined in gums and decorated with Christmas bells and other wild flowers by the Misses Adam and Miss Walsh. This new banner was unfurled over the red C.S.S.M. banner to mark the great event.

The large map of Australia modelled in sand contained the text, "God is light and love," with the dates 1868-1923 beautifully outlined in gums and wild flowers by many willing hands. Thus the past and the present were linked together, 1868 being the date of the first service held on the beaches of Great Britain for children and the original text was, "God is Love."

Between 500 and 600 children and adults assembled to take part in the birthday services, and after a bright gospel address by Mr. Clark, with the usual hymns and choruses,

he called upon Mrs. Shaw to cut the birthday cake, and a number of lady helpers distributed a piece to all present. The birthday souvenir, Austinmer, 1923, contained the message: God hath said: "I will never leave thee nor forsake thee"—so that we may boldly say, "The Lord is my helper and I will not fear what man shall do unto me."—Hebrews xiii, 5-6.

A sum of over forty pounds (£40) was the token of practical sympathy and appreciation of those present in the work of the children's special service mission.

After the picnic, consisting of tea and cakes, etc., the sand-pulpit and banners were decorated by means of Chinese lanterns, and at sunset these were lit and a very bright, happy service was conducted under their light. A gospel message was given to the adults after the children had sung very heartily several choruses which they had learned to love during the meetings.

Thus the long-cherished desires and prayers of friends in Great Britain have found a fulfilment, and we take this opportunity of returning praise and thanksgiving to the God of all grace who condescends to use these feeble instruments as the means of reaching the young hearts. If any further proof were required of the appreciation of both residents and visitors to Austinmer, of the labours of Mr. Clark and co-workers amongst them, and all that the children's special mission stands for, one has only to re-call the rousing send-off from Austinmer station on Friday, the 5th instant.

A.W.G.

Young People's Corner.

The Healing Saviour.

Do you remember in the story of the Lord Jesus how many times we are told of His power to heal those who were sick? On one occasion a poor leper came to Him full of that terrible disease leprosy. He was an outcast from his family and friends because everybody that knew him looked upon him as unclean and kept him at a distance. Then he heard of Jesus and the wonderful things he had been doing and the hope grew strong in him that if only he could get near to Jesus he might be healed. Then one never-to-be-forgotten day Jesus came to his village, and he determined to seize the opportunity. So although the Lord Jesus was thickly surrounded by people who wished to listen to His wonderful words or to see His wonderful deeds and His miracles, this poor unclean outcast threw discretion and custom to the winds, and running up to Jesus threw himself at Jesus's feet. You can imagine how the people would get away so that he might not touch them. After all, the leper would have no difficulty in getting to Jesus for the other people in their fear of him would make a wide gap for him to get through and so the poor leper reached the presence of Jesus and cried out "Lord if thou wilt thou canst make me clean." Instantly the Lord Jesus stretched out His hand and touched him, the first touch of a human hand for many a year. It was the loving touch of one who sympathised with him and in His desire to help him was not afraid to touch him. And then the most wonderful thing happened, the leprosy departed and the leper was clean. Think what it meant for that poor sufferer. All the joys of life and love of friends were his again. How his heart would be full of love to Jesus, and how he would tell other sufferers of the power and love of Jesus.

Do you remember another day when Peter's mother-in-law was ill? A "great fever," St. Luke tells us, had got hold of her. Peter and his wife must have been full of anxiety for their loved one; they were probably despairing of her getting better. Then someone went and told Jesus, and Jesus came at once to their cry of need, and when He took Peter's wife's mother by the hand the fever left her.

So you see, when the dear Lord came to save us by dying for us on the Cross, He also during His ministry on earth used to heal the sick and afflicted. But more than that, when He sent His disciples to preach He told them also to heal the sick. Later on, after His resurrection, when He told them to go into all the world to preach the Gospel, He promised them that He would always be with them and that they would always heal the sick and cast out demons.

Some people have thought and many people do think now that the Lord Jesus no longer heals the sick by means of His disciples. But "Jesus Christ is the same yesterday, to-day and for ever." So, His works of love may still go on if only His disciples look to Him for help. Jesus can help us even now, and Jesus will help us if we ask Him.

If you read carefully the story of the miracles of the Lord Jesus you will see that He used to lay His hands upon the sick; and so with His disciples, they used to lay hands on the sick that they might recover. St. James also tells us in his letter to the Church that if any one is sick the elders of the Church should be sent for in order to pray for the sick and lay hands upon them for healing.

The Church for many years seems to have forgotten all this. We have in Australia a Christian gentleman to whom the Lord Jesus has given the ministry of healing. His name of Mr. James Hickson. When sick people come to him he tells them that Jesus can heal them, but that they must repent of their sins and seek His forgiveness. Mr. Hickson then prays for them and lays His hands upon them in the name of the Lord Jesus, and often there comes to the sick one recovery from his sickness. Mr. Hickson is coming to each diocese in Australia for a mission of healing. All grown-up Christians are being asked to pray for him and for their sick friends. They are also being asked to get their sick friends to come to the healing prayer, seeking God's blessing through prayer, and the laying-on of hands. But Christian children can pray too. God loves to hear little children pray and loves to answer their prayers, remember when I was a little boy of 10 years of age, that my mother was very, very sick, and the doctor was very anxious for her life. I remember how I prayed to God so earnestly and my dear mother was spared to us—God healed her. So now we want you, dear children, to have your part in this great mission. Bring your sick friends to God in prayer, pray earnestly every day for that great servant of God, Mr. Hickson, tell your sick friends about him and how Jesus is using him to heal the sick and to bring people nearer to Him that they may consecrate their lives to His service. Do not forget the promise that Jesus has given us—"Ask and it shall be given you for every one that asketh receiveth."

The British Elections.

While the Near Eastern trouble was filling everybody's thoughts, the great political crisis suddenly burst upon the nation. The sudden and memorable meeting of Conservatives at the Carlton Club, London, decided that the Coalition must come to an end, and with lightning speed a change of Prime Ministers had taken place, and a general election was in full swing throughout Great Britain. It was indeed an epoch-making time, and the whole political atmosphere was entirely changed. I have never experienced an election in the old world before, and it was so full of interest and hope for the future that it was worth living over. Torrents of speeches flowed all over the country. The late Prime Minister was the outstanding figure, and he went "sword in hand" up and down the country—the hero all the time, for all classes recognise the wonderful work he has done for the whole Empire. It was the first time here that women from 30 years of age were entitled to vote, and it is marvelous how they rose to the great historic occasion. There are a million and a half more women than men in this country. There were a score of women candidates, but, as in Australia, they fared badly, and only Viscountess Astor and Mrs. Winterham were again re-elected. They are both splendid Christian women, and their influence in the House will have good effect.

Mr. Asquith, as reported in to-day's paper, says:—"If we could have fought the Coalition with all its sins and short-comings still fresh upon it, I believe the electoral results would have been very different." I quite believe he is right, and it goes to show how wonderfully things were ordered so that Mr. Bonar Law and the Conservatives appealed to the Country instead of the Coalition.

The two archbishops called for prayer during the crisis, and no other country in the world has such a body of earnest Christians to respond to such appeal as the great Motherland. The Labor Party, which numbered 75 in the old, now number 140, but, it is pointed out, that 38 per cent. was returned by a minority vote because of both Liberal and Conservative in the field. They are now in official opposition, and in the present state of the country it is well perhaps that it is so. The Parliament here lasts for 5 years. The first work of the new Parliament was to give Ireland finally her new constitution—similar to Australia—and this should prove in time a wonderful relief to the English people, though, as Lord Carson has pointed out, the price paid in the terrible treatment of Irish loyalists has been shameful and horrible to the last degree.