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Current Topics.

Before our next issue Holy Week will be with us—Holy Week with its culminating solemnity in the Day of the Cross and its culminating triumph in the Day of the Resurrection.

The sacred season with its wonderful memories should come with strong appeal to every Christian heart for due observance. It is well for us to have emphasised amidst all the distractions of our busy age the closing scenes of our Saviour's earthly life as He boldly set about the accomplishment of His life task on Golgotha. He died "for us men and our salvation."

It was love's purpose to be fulfilled and love's manifestation to be displayed. "Greater love hath no man than this that a man lay down his life for his friends, ye are my friends." Well may we, year by year, pass in solemn review the old old story of that tragic week, the supreme exhibition at once of man's sins and its glorious antidote. The world around may and will scoff in various ways at the Christian remembrance, but that has always been the way of the world. It is for the individual Christian to give Christ's Holy Spirit such free play in his or her life that so the world may be convinced of sin, of righteousness and of judgment to come.

How often, in the history of the Church, has some order or confraternity been formed, emphasising as its ideal what is after all but the often-forgotten ideal of the Christian body as a whole. Even in modern days the Brotherhood of St. Andrew and the C.E.M.S. with their emphasis on brotherhood and service, have only stressed ideals that every Christian should be consciously seeking to attain. So it is with Bishop Halford's experiment in Queensland. "The Order of Witness" is a fellowship which may well remind every Christian that the Master said to all His disciples, "ye shall be witnesses of Me." As Bishop Halford so well puts it—

"The great need of the world to-day is to know the Lord Jesus Christ and to live the way of Life that He has shown us, and perhaps the Church's chief failure is the failure of its members to make personal recommendation of Christ to persons in the world. If we love the Lord Jesus Christ with all our hearts then we should surely live and work to make His Name glorious and to spread His cause. And the way to spread it, I am convinced, is by witness, by opening our lips to tell others, just as in the first days. The Christian obligation is not satisfied by belief in the heart, without confession with the mouth. I am convinced that one of the things the Church needs most to-day is a revival of the spirit of the first days, when Christ's followers did all they could to spread the faith that was in them by personal witness for Christ to others. And they carried out their witness even unto death."

In all the dioceses careful preparation is being made for the Christian Healing Mission, and the bishops are, in every case urging the reality of the Mission and the need for such preparation. In the current issue of the Sydney Diocesan Magazine the Primate thus refers to the Mission:—

"Of the duties immediately in front of us, the most urgent is careful preparation

"This Order, therefore, exists first for personal witness to individuals of the truth and claims and love and power of Christ. Its members seek to live with the one aim of telling others of Christ and His Kingdom for the honour of His Name."

This is exactly what the world is needing, and if only Christian men and women bear their witness for Christ a godless and flippant journalism would not be so inclined to parade itself at the expense of the common morality. The indecent jeers, for instance, at the Christian Healing Mission, and at the Primate's annual protest against the prostitution of Good Friday at the N.S.W. Agricultural Show in Sydney, would hardly have found place in editorial columns of any organ of the press aspiring to utter or lead public opinion. When professing followers of the Crucified refuse or neglect to be His witnesses, Christ is indeed wounded in the house of His friends.

The interest in Mr. Hickson's Mission continues to grow now that it has actually commenced in the Commonwealth. Tasmania's experience has been repeated in Ballarat, whence news has been brought through the medium of the secular press. It is noteworthy that these papers stress the absence of emotionalism and the simplicity of the missionary's acts and words; and great thankfulness is manifested by reason of the utterly unlimited character of the ministrations. It was only to be expected that the Roman Episcopate would in some way show their disapproval of the mission. We can only regret that any limitations should thus be set upon the flow of healing power for needy souls and bodies. The Melbourne mission is in the midst of its course, and even now there are many testimonies as to the great benefits that are being received. The various accounts we give of the success of the mission are given in order to stimulate interest and deepen everywhere the spirit of expectancy and simple faith. Even yet there are many Christian leaders who are quite lacking in conviction. We only hope that that conviction will not be so late in coming as to prevent the fullness of the divine blessing from being experienced by those for whom they have the spiritual oversight.

The "Church Times," suo more, is subtly sarcastic in its reference to the earnestness of the opposition of Evangelical Reformation. Churchmen to certain proposed lines of Prayer Book Revision. In a recent issue it says:—Very few Churchmen seem to be aware that the Church is faced with the greatest crisis since the days of the Great Rebellion, and perhaps since the Reformation. The London Meeting of Lay Churchmen says so, and will deal on January 20 with the proposals for the revision of the Prayer Book, which constitute the crisis."

The meeting to which it refers is perhaps one of the most impressive of Church Conferences held in England. It is essentially a laymen's conference and both the number attending and the spirituality of the gathering are a hopeful indication of the strength of the lay opposition to the surely impudent proposals of the English Church Union. The Bishop of Durham recently preaching in his Cathedral, gave utterance to some momentous thoughts in this regard. "To revise the Prayer Book," he said, "is to revise the Reformation itself. Such revision might not be unreasonable having regard to the changed conditions of the 20th from the sixteenth century, but, let us understand clearly what we are committed to. We are about to embark on a reconsideration of the great reli-

for the Mission of Spiritual Healing to be held in Sydney by Mr. Hickson, for two weeks in May, beginning May 14. The full details will be in your hands in good time. There is much hopeful expectation of his coming in many hearts. We can not overlook the undoubted testimony to the fact that he has been richly used of God in many lands, and amongst many peoples. We have, therefore, reasonable assurance to believe that he has a mission and a message for us. Perhaps the message will prove even more important than the mission. But we must prepare for both, else both will fail. The borderline between faith and superstition is narrow, owing to the inherent weakness of the human heart. But Mr. Hickson comes with a mission and a message for carefully instructed faith. Our duty is to take care that the faith of our people is instructed. He humbly offers himself only as an instrument to be used of those who are willing to submit themselves in persistent faith to the loving care of God revealed in Jesus Christ, whether He gives or whether He withholds. He does not come to supplant the work of medical men and expert nurses, who are themselves only instruments of God. He comes to supplement—not to supplant. He reminds us that the body, equally with the spirit is as much in God's keeping as of God's creation. He also reminds us that the body of man is mysteriously bound up with the spirit, and that the healing of the one is often dependent upon the healing of the other. It is not for us to determine, because we do not know what God wills to heal. It is for us to clear our vision so that we may place our all—body and spirit—unreservedly in God's keeping, and also seek to remove whatever barriers we have ourselves placed in the past between our lives and God. These are some of the facts of faith upon which we who teach need to instruct our people."

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The Primates and Healing Mission.

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gious issues on which the independence of the Church of England was originally declared and its organisation as an autonomous national Church was effected." He went on to ask: "Ought we now at length to go back on the path we have trodden so long, and accept again the version of religion which the national authorities, as well ecclesiastical as civil, so deliberately cast aside at the Reformation? Ought the Mass and the Confessional to take once more the principal place in the religious system of the Church of England? These questions have been raised, clearly and categorically, by the spokesman of the 'Anglo-Catholic Movement,' and, in the course of the revision of the Prayer Book, they will have to be answered. We remember that the Prayer Book has been revised more than once, but never, I think, with a view to such tremendous issues. This time will be the first time that men will be taking part in the work who detest and repudiate the Reformation as a spiritual disaster from which the Church of England is only now beginning to recover."

The bishop is to be congratulated for this definite assertion of the principles at stake.

The Bishop of Chester has been launching out in strong condemnation of the extravagant luxury that flaunts itself in the public gaze, and, incidentally, does so much in furtherance of unrest and discontent. Dr. Paget, writing in his *Diocesan Gazette*, says:—

"I cannot help wondering at what seems a really provocative display of luxury in what every one says are hard times. I was in London three weeks ago and I cannot remember ever having seen so lavish a show of costly necessities as was flaunted there in the more fashionable streets—silks and satins, pearls and diamonds, crocodile hide and lacarac gold, very expensive toys, and masses of chocolate. It seems strange, when so many of the nicest people one knows, rich and poor, are either driven or prefer to live simply and inexpensively. I am sure there is something heartless as well as dangerous in wastefulness face to face with real want."

"Heartless" and "dangerous" are just the right terms to apply to a selfishness that is utterly and thoughtlessly blind to the effects this exhibition of extravagance has upon those who are in such circumstances in life that they cannot afford it. After all the pretty things that appeal to the women of one class in life mostly appeal to all women, and the sight of the wonderful creations that are meant to catch the woman's eye and whet her desire to possess and wear can only breed discontent and envy in the great majority of those who desire and yet cannot afford. Christian men and women are called upon to set an example in matters such as these. A sense of stewardship in respect of wealth would prevent such extravagance and release a truer proportion of that wealth for the furtherance of the Great Kingdom and its manifestation of a sympathetic and practical love.

THE HEALING MISSION.

The dates arranged for Mr. Hickson's missions for next two months are as follows:—

Sale, Gippsland, March 19-27
Bendigo April 2-4
Goulburn April 9-11
Grafton April 16-18
Arimdale April 23-25
Newcastle April 30, May 1, 2
Bathurst May 7-9
Sydney May 13-24

English Church Notes.

Personalia.

The Rev. Norman Henry Tubbs, Principal of Bishop's College, Calcutta, has been appointed Bishop of Tinnevely in succession to Dr. Waller, now Bishop of Madras.

An interesting appointment has lately been made. The vacancy at Arnhem caused by the appointment of the Rev. H. S. Woolcombe to the Sub-Deanery of Coventry is to be filled by the Rev. H. L. Clarke, vicar of All Saints, Nottingham. He is the son of the late Archbishop of Melbourne, and is no stranger to the West Riding, as his father was for long vicar of Dewsbury.

The Archbishop of Canterbury has completed his twentieth year as Primate of All England and very few of his predecessors in the chair of Augustine have held the position for a longer period. Cranmer was Archbishop for 23 years, Whitgift for 21 years, Laud for 27 years, Tenison for 21 years, Wake for 21 years, Moore for 22 years, and Sutton for 23 years.

"Broadcasting" an Episcopal Message.

The Bishop of Newcastle has probably never addressed a larger audience than he did on New Year's Eve. This was not at any of the popular watch night services at which many persons register their one and only attendance at church during the year, but at the Newcastle broadcasting station.

C.M.S. Controversy.

The C.M.S. storm is only slowly quietening down. The infirmity of strong partisanship is causing statements to be made that are not calculated to promote that amity between the two bodies that the promoters of the new B.C.M.S. openly desiderate. Because the big conference decided not to adopt a differentiating statement beyond the statement of the P.B. and 39 Articles, the Rev. D. H. C. Bartlett constantly accuses it of denying the truthfulness of all our Lord's utterances and now Dr. Lankester of the C.M.S. has had to publish an unqualified denial of certain rumors which are being bruited abroad, that the C.M.S. has had to withdraw a great deal of its medical work because of withdrawn support. We are sure that the overwhelming majority of C.M.S. supporters will soon come to understand the truth of the position.

Church Lotteries.

"Several people" writes the Bishop of Lichfield, "have thanked me for speaking plainly in my speech at the Diocesan Conference about 'lotteries' and 'draws' as means of raising money for church purposes. Where consciences are not awake to the evil of betting and gambling, it is difficult to stir them. All kinds of sophistries are ready to hand to condone this evil, which is doing untold mischief among many of our people. But I must confess that I find it very difficult to understand how anyone can fail to see the ugly inappropriateness of obtaining money for spiritual purposes by such unworthy means. I earnestly appeal to the clergy and to members of Parochial Church Councils to use their influence to counteract this insidious evil."

923 Communicants.

At Prittlewell Parish Church (Southend-in-Sea) there were no fewer than 923 communicants on Christmas Day, apart from Sunday. The vicar of Prittlewell, Rev. Canon Gowing, is doing a remarkable work there, especially among men.

United Missionary Intercession.

A united service of missionary intercession was held in St. Martin's-in-the-Fields, London, with the full approval of the Bishop of London, on January 12. A service of intercession was conducted by Rev. G. T.

Manley, of the C.M.S., and an address was given by Rev. Thomas Yates, chairman of the Congregational Union. Other representatives of Anglican and Free Church Missionary societies took part in the service.

Fortieth Anniversary of the White Cross League.

The White Cross League this year celebrates its fortieth anniversary. Founded in 1883 by Archbishop Benson, it has since been the Church's organisation for personal and social morality. It has a living message for the community to-day, proclaiming the need for preserving the innocence of childhood; by promoting the chivalry of manhood and, finally, by protecting the honor of womanhood. Never, it is urged, has the work for which the League stands been more necessary than to-day, and the committee is appealing for £500 to enable the society to spread its influence more widely than has been possible in the past. Over 450 meetings were addressed by the League's speakers during the past twelve months and the committee is now engaged on an intensive propaganda campaign all over England.

A Fine Example.

The late Colonel Roberts, of Milford Haven, has given a field to the Incumbent and Churchwardens of Newport, Pembroke-shire, and a piece of land near Wellington-road, Hakin, to the authorities of the Church of England in Wales for the erection of a Church and parsonage house; and after making certain legacies he leaves the residue of his estate, possibly about £20,000, to the Church of England in Wales in trust for the parishes of Steynton, Hubberton and Milford Haven. Col. Roberts was a leading Freemason, an active and devout Churchman, a life-long Conservative, a prominent public man, and a good citizen.

Ancient Abbey Sold.

Whalley Abbey, which dates from 1330, formerly the home of Cistercian monks, has been bought for the Church of England by the Manchester Diocesan Board of Finance. The monks' dormitory was recently acquired by Roman Catholics for conversion into a church, and no secret was made of their desire to acquire the main abbey buildings and cloisters, which are in an excellent state of preservation.

The price paid for the abbey has not been disclosed. The Bishop of Manchester is making a private appeal for subscriptions to cover the cost.

It has been suggested that the abbey might be used as a home for the Bishop of Blackburn, a Conference House, or a small Theological College.

Mr. Lloyd George.

(By Rev. E. A. Colvin.)

Nothing demonstrates so conspicuously the extent of the revolution in the House of Commons than the changed position of the late Prime Minister. For the first time for many years he occupies the place of an ordinary M.P., and in opposition, too. This week's London "Punch" has a striking cartoon illustrating the changed condition of parties. Mr. Lloyd George and Mr. Asquith are on their hands and knees close together, and looking up at Mr. Ramsay MacDonald (the Labor leader) doing leap-frog over them with legs outstretched, and a hand on each of their backs. One cannot but feel sorry for Mr. Lloyd George, for he has been under God a very Saviour of our great Empire, and guided her as no other statesman through the most terrible period of all English history. I believe he was God's chosen instrument for this great task, for he is a decided Christian man, and has never been ashamed to acknowledge it. It will be worth while

giving an instance: A little while ago he was the principal speaker in connection with a scheme for the restoration of John Wesley's historic chapel in City Road, London, not far from the Bank of England. He delivered a remarkable address which the leading London papers published in full on "The Wesleyan Methodist Church." He went fully into the subject of the great revival of John Wesley. He spoke of the evangelist as the greatest religious leader the Anglo-Saxon race ever produced, and the religious movement under him as the greatest for 250 years. When John Wesley died there were 70,000 members, and now they number 40,000,000—the largest Protestant community in the world. He told of the Rev. Grimshaw taking Rev. John Newton up a hill in Yorkshire, near his parish, and showing him the whole country round, saying: "Before this movement began you could ride for half a day north, south, east, and west, without finding a devout person; now I have hundreds of them in my own parish." And so he went on to show how the movement swept the whole country and reached every class of society, and even had immense influence in the realm of Government. It saved England at the time of the French Revolution, gave America its strong religious spirit, and indeed changed the face of the earth. It is a fortunate thing for a country to have a Prime Minister who can give such a witness to the power of the Gospel of Christ, making it clear that nothing is needed, in every land to-day, so much as the heavenly spirit of earnest and aggressive Evangelism.

Islington Clerical Meeting.

The ninety-sixth Islington Clerical Conference was held on Tuesday at the Church House, the Rev. H. W. Hinde, vicar and Rural Dean of Islington, presiding over an excellent attendance. After the opening hymn, "O Word of God Incarnate," Dr. Howard Nowell (Assistant-Bishop in Western China) read some appropriate passages of Scripture and led the Conference in prayer, in which he struck a high note of devotion, brotherliness, and toleration for the opinions and convictions of others.

A Universal Longing.

The President began with a reference to the universal longing for revival. That longing might exist without any clear sense of what the longing was for, but it was none the less a fact. "We long for revival," but not that we may have some new experience which shall re-establish us in the eyes of the world. Nor is it a mere transitory mountain-top experience we seek, but a deeper and more abiding realisation of God and of fellowship with Him and with His Son Jesus Christ. It is no "flash in the pan" revival which is in our minds to-day, but a renewal of the Church's spiritual life through the presence and power of the Holy Ghost, and its maintenance along a higher level."

"Man-Made" Revival.

Could they bring about a revival? Was not revival outside man's province? Were not efforts after a man-made revival more harmful than beneficial? Most certainly a man-made revival could not be a blessing, but was it right to assume that an earnest sought revival must of necessity be man-made? The question (as Dr. Bardsley had put it in his book on "Revival") was whether the present level of spiritual life in the Church must continue until there was some intervention on the part of God, or whether He had made it possible for us to enter into the fuller life in Him. Were we waiting for God or was God waiting for us?

The Present Situation.

The Bishop of Bradford embarked on what he described as the "necessary but thankless" task of analysing the present situation. His subject was "The Need of Revival," and he dwelt upon the high moral standard which people demanded and usually got in the clergy of the Church—this was shown, he contended, by the fact that when a parochial Church council were considering a new incumbent they usually wanted nothing less than an archangel. Did not the Army authorities, for regarding the chaplains as an unmitigated nuisance at the beginning of the war, come to recognise that those chaplains were the greatest fountains of good morale for the troops. He did not believe that the Church had failed, but still he thought there was need of revival. They felt the need of revival because they felt ineffective in face of the problems of the world to-day. "We repeat that Christ is the only hope for the world. We believe and say that we are the people of

Christ—and the world passes by and takes little or no notice of us. If our claim were true or our appeal effective, it would perforce have to take the Church more seriously."

A Dynamic Church Wanted.

What was the matter with the Church? In what respects did it need revival? The Church must be dynamic not static. That would affect views on Biblical inspiration and their attitude towards the Creeds. It was the question of the life or death of a religion, whether it was static or dynamic, stagnant or vital. "The only really vital thing is first-hand personal experience. Our great danger is taking things second-hand, stressing things that are not really essential. Then our teaching and preaching lacks the ring of conviction and does not carry weight with the thoughtful people to-day." The Church had gained a great measure of liberty but life lagged behind. No amount of organisation could dispense with their proper function. The note of joy was lacking. "How worried and anxious appear a large number of clergy going to a meeting. How easily we are depressed. How extraordinarily rare it is to find a man who is really happy in his parish and does not want to move somewhere else. We need the joyous triumphant assurance which comes from close personal contact with the Christ of Calvary." They needed revival of fellowship. "How is reunion to become a fact when a spirit can be shown such as that which had led to a division in the C.M.S.?" And was there no need of revival in the parishes? Its absence was one of the chief obstacles to work outside, for people could not truly and sincerely say, "See how these Christians love one another." Revival was also needed in the spirit of expectation and in the spirit of sacrifice. Addresses were afterwards given by the Rev. B. C. Jackson, vicar of Shipley, Southampton, on "The Giver of Holy Trinity," by the Rev. E. S. Woods, vicar of Holy Trinity, Cambridge, on "The Conditions of Revival," and by the Rev. J. R. Howden, vicar of St. Peter's, Southborough, on "The Call to Revival."—From the Guardian.

Our Melbourne Letter.

(From our own Correspondent.)

Never before has Melbourne witnessed such scenes as those in and around the Cathedral at the Christian Healing Mission, two days of which, at time of writing, are past. Before 9 a.m. the sick began to gather near the entrance, waiting for the door to open. It was a pathetic group; there was no idle chatter, and no sign that they were aware of the gaping curiosity of the passers-by. Each person was obviously absorbed in the thought of what the service might bring forth. Fresh arrivals appear each moment, and quietly join the group. But one's duties call one inside (by another entrance) and one cannot linger to get an outside view. From within the Cathedral presents an unwonted aspect. The Chapter House and Millson Library are scenes of quiet and reverent haste, as clergy and nurses, cassock and uniform themselves for their duties. When the doors open, nearly one hundred ushers (mostly clerical) and nurses are standing at their posts. The sad and unending procession pours in steadily from the (technical) South door—the blind, the lame, the halt, the impotent, the diseased. It is a heart-rending sight. And one thing common to all is the look of expectancy. It is more marked in some than in others. In some it is eager, in some triumphant, in some almost feverish, and in some it is just a patient hope—a sad cloud touched with a gleam of silver. A young girl near where I stand is kneeling in prolonged prayer. She is oblivious of everything but her need. Her face is in her hands; but from the side one can see her lips moving rapidly in supplication; presently they quiver, and sobs shake her fragile frame. One looks away, and swallows hard. A few seats ahead a woman has been assist-

ed by a nurse to her place. She is seated, and the nurse has moved a few paces away, when the patient calls her back, just for a meaning nod and a tight hand-clasp. To my right a father and daughter are sitting together. The father is blind. He whispers something to her. She nods her head, but her eyes suddenly flood with tears. These are only a few surface signs of that pent-up emotion that underlay the long and deep silence before the service began. By 9.30 nearly all the patients were in their seats. At 9.45 this unique congregation were singing, while still sitting—singing quietly and with deep feeling such hymns as "How Sweet the Name of Jesus Sounds," "Jesus the very thought of Thee," and "At even ere the sun was set."

Like them, O mighty Saviour, we Oppressed with various ills draw near;
What if Thy form we cannot see,
We know and feel that Thou art near.
Thy touch has still its ancient power,
No word from Thee can fruitless fall;
Hear in this solemn morning hour,
And in Thy mercy heal us all.

Were ever words sung with such unanimity of thought and poignancy of appeal?

"And He was moved with compassion and healed their sick."

Yes, already cases of cure have been reported, and no doubt many more will come to light. The difficulty is to get people to testify to the benefits they receive. A natural reticence and modesty keeps them back.

When my duties permitted, I went to the patients' exit where a number were sitting down to rest and partake of refreshment. Down the steps came a lady swinging her crutch in her hand, her face radiant with joy. A clergyman asked her, jocularly, if she would give him her crutch. "No," she replied, "I shall carry it home as a trophy."

Nearby was an old lady (Mrs. E. Pollard, of Campbell-rd., Hawthorn) reading a small-print book. She had suffered from defective sight for many years. A deaf man found himself able to hear everything that was said to him. A young lady who lives in Fulton-st., St. Kilda, and has been suffering from spinal neuritis for some years attended the service on Thursday. She was in great pain and could only move with great difficulty, with the aid of two sticks. On Friday she was quite



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free from pain and was almost running about in her glee. A lady told me that she had brought her mother on Thursday, and that she had to be almost carried into the Cathedral, but that after the laying-on of hands she had had a rest and then was able to walk with not very great difficulty as far as Bourke Street.

Rev. C. W. Wood, of Essendon, reports that two of his parishioners who had been unable to leave their homes before the Mission, one suffering from rheumatism and the other from heart trouble, have been able to call on him since receiving ministrations.

Mr. Hickson, however, insists that it is gradual healing that he expects. Sudden cases are exceptional.

Spiritual Healing.

Mr. Hickson's Visit to Hobart.

The Man and His Mission.

(Special to "The Mercury.")

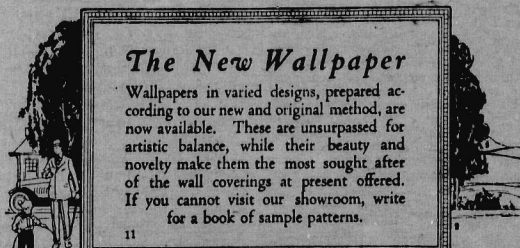
Intense and widespread public interest has been aroused in Tasmania by the visit of Mr. J. Moore Hickson, the spiritual healer and a layman of the Anglican church, who is engaged in a world-wide mission to revive the ministry of spiritual healing and set the feet of suffering humanity on the path which, he claims, leads on to cure or relief. Mr. Hickson's fame has preceded him, and if but a tithe of the wonders—one might almost say miracles even in this materialistic and sceptical age—reported from his mission in other lands across the sea are repeated during his visit to Australia, many sufferers will have cause to bless the day he decided to revisit his native land and proclaim anew to his fellow-countrymen and women the message he preached here in the days of his youth before he felt the call to a wide sphere of activity. The fact that Mr. Hickson makes London his headquarters seems to have led to the general assumption that he was an Englishman, and a representative of "The Mercury" was surprised when it came out casually in the course of conversation with Mr. Hickson at his hotel on Saturday night, that

Australia can claim him as still another of her many sons who have made a name for themselves in other and older countries. Mr. Hickson was born in Victoria, and he was only fourteen years of age when he began the faith healing he has made his life's work. Twenty-six years ago he left Australia's shores, and this is the first time he has been back. London he finds the most convenient centre from which to conduct his mission, to which he has devoted his energies exclusively during the past 22 years.

A Picture of the Man.

Doubtless most of those who, coming from all parts of Tasmania, are hoping to benefit by Mr. Hickson's mission have formed their own mental pictures of the man. So had "The Mercury" representative, and like him they may get a surprise, though not in the sense of disappointment. Visualising a faith healer, one naturally thinks of a dreamer with a far-away look in his eyes and absorbed in an atmosphere that precludes the inclusion of the everyday happenings of this material world. But Mr. Hickson does not fit in with this picture. Not at all. Face to face with him for the first time, and not thinking of him as a faith healer, one would be inclined to place him as a successful business man with a fondness in his younger days for health-giving athletics. He is dark, middle-aged, sturdy built, and of medium height, with a businesslike manner and a compelling personality. Speaking of the mission which, when he has toured Australia and New Zealand, will have girdled the earth, he makes no vain-glorious boasts of personal power to work miracles and effect marvellous cures, as have many claiming to be faith healers. Rather does he tell in simple, dignified language, as befitting a preacher of the gospel, of the many places he has visited in the course of his mission and the many beneficial results achieved amongst the sick. Above all does he emphasise that the power to give health to others does not rest with himself.

"Spiritual healing is healing through Christ," he told the interviewer. "He alone can give full redemption to the body and soul. I have no power in myself to heal. All that a man can be is a channel through which Christ heals, and those who come seeking health must look to Him and not to me, if they hope to receive the greatest blessing for their bodies and souls. I would not lay my hands in prayer on anyone unless I believed that our Lord were present. As I minister to the sick, who are outwardly



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anointed by the laying on of hands, I pray that our Lord will inwardly anoint and heal them by the power of His healing Spirit."

Attitude of Medical Science.

Mr. Hickson has no quarrel with the surgeon or physician, and expressed his attitude towards them thus: "Spiritual healing does not do away with or oppose other means of healing which God has provided, such as medical science. They are distinct, but there is no reason why they should not work hand in hand, supplementing and aiding one another according to the need of the sufferer. Nevertheless, in nearly every case people only seek healing through spiritual means when science has failed to effect a cure. The world will never be free from sin and disease until Christ is acknowledged as the healing Saviour, for He alone can set free the captive soul from the power of evil, and destroy every germ of disease which has gained an entrance into man's physical nature through men's wrong-doing in breaking the laws of God which govern our physical, mental, and spiritual being."

The "Mercury" in a later issue thus reports concerning the Mission:—

"Yesterday was the concluding day of Mr. J. Moore Hickson's spiritual healing mission in Hobart, and, as on the two previous days, St. David's Cathedral was filled to overflowing, many of those who had come to seek relief having to be accommodated in seats in the Cathedral grounds. The crowd was estimated to number about 1200, most of those present having been in attendance at all the sessions of the mission. The scene inside the church again presented a most pitiable spectacle, consisting as it did of cot cases, cripples, and people suffering from all sorts of physical disabilities and diseases. Reports of cures and the good effects of the mission were to be heard on all sides, but the full fruits of the work are not expected to be known until after the lapse of a few days.

"One case of a rather remarkable character has been reported from Richmond. A lad who had been confined to his bed through consumption and hip disease, attended the service on Monday. He was carried into the Cathedral, and was able to sit up in a chair in the Dean's office soon after he had received Mr. Hickson's ministrations. The Rev. W. Earle, who has charge of the Richmond parish, stated yesterday that the lad was well enough now to sit up and play the piano. It was also stated that a person who was carried into the church on Tuesday, yesterday walked to the Cathedral and attended the service. Other cases that have been reported to the church authorities include that of a woman who had been bed-ridden for six years, and who walked to the Cathedral yesterday! A boy who had been dumb for four years is now able to speak to his mother, and a woman who had been helpless with arthritis is now walking. There are also cases of cures of partial blindness and deafness that have been made known. At the Thanksgiving service, which is to be held next Thursday, the number of cases cured and the nature of their complaints will be made known. It was stated by Dean Rivers that the tickets issued to sick people numbered between 1800 and 1900.

The Bishop of Tasmania stated that he had been highly pleased and gratified with the success of the mission. It had been a time of great spiritual uplift, and also of great benefit to the sick public.

The Rev. T. Quigley, M.A., rector of St. George's, Hobart, and formerly Vice-Principal of Moore College, Sydney, has sent the following testimony concerning the Mission. He says: "I have been in close touch with the mission, as I was on the executive committee of preparation. I have attended all the mission services and been two whole afternoons with Mr. Hickson private visiting and visiting hospital cases, so that I have been right in the atmosphere of the whole mission. My impressions are—

(1) The spiritual uplift was simply wonderful. In his addresses the missionary preached the Gospel clearly and forcibly. There was no uncertainty in his messages. All who came received a great spiritual inspiration. On all sides the expression was that the Presence of Christ was felt in the congregations which filled the Cathedral. There was a sense of unity in all the services. Members of all Churches were present and helped.

(2) The physical benefits are many. Yesterday a lady who had almost lost her voice spoke to me over the phone and told me of her great joy. Another, a parishioner, has written to me of her wonderful recovery from nervous prostration and deafness. She says all fear is cast out and she is rejoicing in her peace and rest of soul. Another lady who has not walked for some

time is now able to move about. A boy who for several years was unable to sit up is now able to do so. These are only a few of many cases. We are having a Thanksgiving Service on Thursday next and in the meantime we shall hear of many cases. (3) There seemed a remarkable influence even on those who did not attend the mission. On all sides there was a spirit of expectancy and faith. Personally I thank God for the mission. I feel that there is really a need of reviving in the Church a great truth which she has neglected, namely, that Christ is the Healer of the body as well as of the soul. There was no excitement but calm at all the services. There seemed no emotion beyond an intense spirit of faith and expediency and a sense of the presence of the living Christ."

The following is the "Mercury's" account of the service of thanksgiving referred to:— "There was a crowded attendance at the service of thanksgiving held at St. David's Cathedral last night in connection with the Hickson healing mission. Some time before the service commenced all the seats were occupied, and the sidesmen had a very difficult task in finding sufficient chairs and improvised seats for all who desired to take part. The hymns included in the service were sung with fervour, and the concluding verse of the first hymn was particularly appropriate to the occasion:—

"Thy touch has still its ancient power,
No word from Thee can fruitless fall;
Hear in this solemn evening hour,
And in Thy mercy heal us all.

"The lesson read was from Acts iii. 1-2, the story of the man who sat at the entrance of the temple begging alms because he was a cripple, and who was told by the Saviour (1) to walk, which he found himself able to do.

"About three-quarters of an hour was occupied in reading the testimonies made by some of the people who had received physical and spiritual relief as a result of the ministrations of Mr. Hickson. The names read included those of many well-known Hobartians. Many testified to having had sight restored to them, others who had not been able to walk for many years said they were now able to do so, and that they had been stricken dumb had had speech restored, and was able to return to his employment; one man on returning home from the mission had been able to hear the voice of his child for the first time; and others had obtained relief from what had been considered permanent afflictions. Many of the letters were almost pathetic in the thankfulness that the writers had endeavoured to express."

The late Canon Digby Berry.

It will be remembered by many of our readers that the late Canon Berry, sometime a Melbourne rector and late rector of a parish in Johannesburg, South Africa, died at sea on October 5th, en route from Cape-town to Melbourne. On the occasion of the funeral at sea the following appreciation was written by a gentleman who had come within the range of his genial and Christ-like influence during the few days of his last voyage:—

"A still, quiet figure enshrouded with England's flag.
A blue sky dappled with white clouds scudding in a clear, fresh, breeze; a blue sea, white-capped; the white wings of the circling sea birds gleaming; a silent company of men and women, in their midst a dear white-headed lady bravely enduring.
A hush on the ship and on the spirits of its human souls.

The throbb of the engines has ceased and all is still but the voice of the sea.

Very reverently the tenement of this white soul is committed to the deep, and then the sweet thrilling call of the Last Post breaks the quiet—a noble, dignified farewell to an English Christian gentleman.

Canon Berry embarked at Capetown for Australia.

One clear call came and in a few brief hours his spirit winged that long flight home. His last days were peaceful, happy ones, spent with people sympathetic to the infirmity of his years and respectful of his impressive personality.

Strolling about the decks, chatting with new-made friends, inspiring all he met with the kindness that radiated from him.

To one lady who had suggested a book to him, he replied that he felt no need of a book with the sea all around and the sky above.

He related to one this incident, to another that, to me a little history of his deck-chair. It had been given him by a friend to whom, I gathered, it had been his happiness to do

some little service. To him it seemed not so much a deck-chair as a kindly thought materialised.

I fancy this must be typical of this man to whom the material things were of small account and the human and spiritual things much. In very truth a presence to be remembered."

The Bishop of Johannesburg recently sent the following letter of sympathy to Dr. Berry of Johannesburg, the only son of the late Canon Berry:—

"Dear Dr. Berry.—At our Synod last week I moved a resolution, which was carried unanimously, tendering the sympathy of Synod to the relatives of Canon Digby Berry and the congregation of Christ Church, Twist Street. I should be very grateful if you would let those concerned know.

"It is a real disappointment to me that I did not meet your father. I had hoped to do so, as he was a great friend of a cousin of mine, who is vicar of a church in Australia, the Rev. Stors, but I have had so many things to do and so many new people to meet that I had not an opportunity of getting to know him before he sailed. I know in what tremendous regard he was held and his unflinching courage and deep spirituality.

"Please accept my sincere sympathy in your loss."

This letter is all the more interesting inasmuch as the late Canon Berry's church belonged to the Church of England in South Africa and not to the church of South Africa itself, which unfortunately reflects a churchmanship by courtesy styled "Anglo-Catholic."

PEACE.

Righteousness and peace have kissed each other.—Ps 85, 10.

From the fields of Flanders

Comes a weeping sound,

Like the wild winds wailing

Mournfully around.

"We have fought and fallen,

Fallen all in vain;

For the peace we died for

Nations do not gain.

While the whole world travails

With a peaceless pain.

Down the distant ages

Like the breeze of eve,

Comes a dying echo—

"This I now bequeath

Unto you, my children,

Peace, My peace I leave

Not as this world giveth

I this peace do give,

Who seek may find it,

All who will receive.

Not by strife and bloodshed

Not by millions killed,

Will the hate and malice

In man's heart be stilled,

When love reigns triumphant

Wars shall quickly cease,


Righteousness prevailing

Brings the reign of peace.

— FAIRLIE THORNTON, N.S.W.

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No. 18. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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The Church Record.

MARCH 16, 1923.

"The Call to Revival."

(By Rev. J. Russell Howden.)

The Difference The Holy Spirit Makes.

First of all, with the thinking. When the Holy Spirit comes in revived power to our minds the great difference that He makes to these minds of ours is that He gives to us a new faith in God. If we are to be revived individually here to-day it has got to mean a new faith in God. What does faith mean? Without attempting to give any exhaustive definition, let me suggest to you two or three things included in it. First of all, faith means this—taking God at His word. "Whatsoever ye seek for, and desire," Jesus said, "believe that ye have it, and ye shall receive it." I want to remind myself that God is far more willing that I should have the "life more abundant" than I can possibly be to have it for myself. We have not got to tease revival out of an unwilling God. God is waiting to be gracious, God is anxious to bestow; and when the Holy Spirit comes to our hearts perhaps the very first thing He reminds us of is just this blessed fact, that we take God at His word.

Are you and I really prepared to go out from this hall believing that what Jesus said is absolutely true, and that, far more willing than anyone of us who is a father can be to give the very best in our power to our children, God our Father is yearning to bestow His best upon even me. In all my disappointment of Him, in all my failure in His work, in all my hindrance of His purpose, God is yearning to bestow upon me the gift of the Holy Ghost. That is the first thing.

The second thing is this, that we recognise that God is going to give us blessing, not for our sakes, but for His. You will remember those familiar words in the Epistle of James, ch. iv. "Ye ask and receive not, because ye ask that ye may consume it upon your lust." God is not going to give us a revival just to make things easy for us. There are some of us who want revival because we think it would mean a full church. There are others who want revival because they think it would ease our heavy financial problems. There are some of us who want

revival because we think it would be the end of opposition. There are some of us who want revival because we think it would be the end of opposition. There are some of us who want revival because we think it would be the end of opposition. There are some of us who want revival because we think it would be the end of opposition.

If Revival Comes.

The third thing included in the idea of faith is that we are ready for all the consequences. May I quote a verse of the sixteenth Psalm: "By terrible things in righteousness wilt Thou answer me, O God of our salvation." If revival comes it is going to mean quite a lot of difference to us in our work, not always in the direction of making things easier, but perhaps very difficult. "If any man come after Me, let him take up his cross and say 'No' to himself and follow Me." There can be no reviving that does not include, that is not indeed synonymous with, taking up the cross and following Jesus Christ. If your heart or mine is revived, people will call us fanatical and foolish. We are going to have new opposition, for revival means a challenging of the devil, and the devil will always be swift to take that challenge. I am quite sure Mr. Woods was perfectly right when he said that revival had got to have ethical and moral repercussions. It is easy to say that. But are we ready to face all that it means? There are dear men and women of God, some in humble circumstances, up and down the land, in all kinds of corners, and they are living and walking in the comfort of the Holy Ghost. They are facing difficulties like those that Mr. Woods outlined. I suppose everyone of us in this hall to-day could parallel those difficulties out of our own experience and knowledge of men and women—men who have lost everything because they followed Jesus Christ. I know one man—he is in the glory now—and it cost him fifteen hundred pounds a year to take up his cross and follow Jesus Christ. The trouble with us is that just because of our position it costs us so very little. But it is going to cost us everything. "If any man will come after Me, let him say, 'No' to himself, and take up his cross and follow Me."

As I speak I doubt not there rises up before your minds, as there does before mine, some little idea of what the cross is going to mean in your life. When the Holy Ghost comes He comes to give us new thought, comes to re-make the mind that we should think the thoughts of God and understand something of the plan and purpose of God. But, beyond and above that, He comes to re-make our wills. There is the trouble. We have been reminded already to-day that one of the conditions of revival is penitence. How can you repent? Is not that just the very thing we find hardest? Who of us in this hall can honestly in the sight of God say, that we have repented in any adequate sense?

I do not say repented even of sin. God only knows that. There are hidden sins in some of our lives that are sapping the very vitality out of our Christian witness. There are hidden selfish indulgences which God knows we so easily slip into in the secret and quiet of our own studies and homes. The world knows very little about them, the world does not see them. But God sees, and God knows that those things are just eating the very heart out of our message. It is not only that, though. It is the repentance for our own good things. The good is the enemy of the better. How many of us have got up to an uncertain point in the discipleship of Jesus Christ? We are prepared to break new ground and go into new adventures for Him. But when we have got so far, there are we stuck. We have got a certain reputation with a certain number of people and in certain circles, and all unconsciously to ourselves the reputation is beginning to grip, like roots of ivy on a wall, at our very hearts, and we do not choose the path of loneliness and misunderstanding along with Jesus Christ.

Repentance.

Yes, but remember this—that what you and I cannot do the Lord can do. I am so glad He meets us in our need, not with reproaches for the past, but with loving offers for the present. His call to you and me to-day is, just as you will tell your people, Sunday by Sunday—the same old one, "Come unto Me." You want revival, that is, you want Him, and the Lord Jesus is willing to welcome to Himself to-day even we, with all the failures of the past, with all the self-seeking, with all the self-importance and all the rest of it. He is willing to welcome us to feast upon His bounty, to taste of His sweetness, and to receive of His power. He is "exalted as a Prince and a Saviour to give repentance." Though we carry our theology all right we do not apply it and practise it as we ought. We have been thinking that penitence was a thing we could not compass, and all the time the

Lord Jesus is offering the very thing we cannot do as a gift. It is all of Him, and yet it is all of us. God cannot revive you and me apart from our volition. You and I cannot be revived apart from God. Just like the electric circuit there in these lights in this hall—there must always be, as you know, the two sides; there must always be the positive and the negative, or what corresponds to it. Either side by itself is helpless; but when the two are joined and the circuit is complete, the power flows. And may I say reverently, God can do nothing apart from us, and you and I can do nothing apart from Him. But He is here to-day to offer the Holy Spirit afresh to us in all His fullness and all His power.

There was a time when you and I knelt down in the Church of God, and one prayed for us that God would daily increase in us His Holy Spirit more and more. Have we been increased? There came another time when we knelt down in the Church of God, and one having authority said to us "Receive the Holy Ghost." But some of us have looked upon it as a kind of magic incantation. Some of us have reckoned on that prayer, but too often we have forgotten that it is a simple command. On the Easter evening in the midst of His disciples, in the upper room, the Lord Jesus said to them, "Receive the Holy Ghost." That is all. Not prayer for Him, not agonise for Him; but receive Him. The apostle St. Paul, twenty or thirty years later, taking up the same theme, writes to the Ephesian friends and says, "Be ye filled with the Spirit." Really and truly all our talking to-day comes back to that central, simple thing. It is central and simple as all the great things of God are; and God says to you and me this afternoon: "Be filled with the Spirit."

What does it mean? It means that we glorify Jesus Christ, that we put the Government upon His shoulder. We cannot be filled with the Spirit unless Jesus is glorified in our lives, and we cannot have Jesus glorified in these lives of ours unless we are filled with the Spirit. The two things go together. It does not matter to-day whether we ask ourselves, "Am I prepared to crown Jesus Lord of all?" or "Am I prepared to be filled with the Spirit?" The two things mean the same. As I crown Him I am filled; as I receive the Holy Ghost He glorifies Jesus Christ in me. So, for our parishes, and for our Churches and for ourselves, we just come back to this simple question, "Am I prepared to do as my Master bids me?"

I wonder if there are any of us who are still holding back for Him? Remember it is your Lord, the One who died for you, the One who loves you, the One who has used you in the past and is asking us to-day afresh to let Him have His own way. Bishop Moule in his commentary on the Romans has this word about surrender. You have all read it. "Considered is something cold and repellent, but consider in the concrete, in relationship to Jesus Christ, surrender is the home-coming of the soul." I take that our presence here to-day means probably for most of us that we are, as far as we know how, walking with Jesus Christ, humbly desiring to be filled—not only occasionally but always, not now and then but continuously, without cessation, without interruption—filled with His blessed Spirit. It may be, there may be somebody here who never yet really has received God's gift. All of us may receive that gift afresh, and for all of us it will mean, in some shape or other, Jesus on the throne of our hearts and ourselves in a new experience, in a new way, and perhaps in new relationships, on the cross. You cannot have revived while self is enthroned and Jesus crucified. (The concluding portion of an address at the Islington Conference.)

The Bible as Guide.

What is the world?—A wildering maze, Where sin hath tracked ten thousand ways, Her victims to ensnare; All broad, and winding, and aslope, All tempting with perdition's hope, All ending in despair.

Millions of pilgrims throng those roads, Bearing their baubles, or their loads, Down to eternal night:—One humble path, that never bends, Narrow, and rough, and steep, ascends From darkness into light.

Is there a Guide to show that path?

The Bible; he alone, who hath The Bible, need not stray; Yet he who hath, and will not give That heavenly Guide to all that live, Himself shall lose the way.

—James Montgomery.

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.

Deaconess Doyle has resigned her work in Orange and is now working as deaconess at St. James', Croydon, N.S.W.

Mr. Edward Pearce, of Cheltenham, England, and late of Wellington, New Zealand, who died in October last, bequeathed in his will the sum of £100 to St. Peter's Church, Wellington, and also a further £100 to the Bishop of Wellington for Church purposes.

In memory of the late Primate Nevill, a scholarship, called the "Nevill Scholarship," will be founded at Selwyn College, Dunedin. Also, the side-chapel will be called the "Nevill Chapel," and a brass placed there as a memorial to the late Primate.

The Archbishop of New Zealand, the Bishop of Nelson and Mr. J. W. Henderson left New Zealand for Sydney at the end of last month, to represent the New Zealand Board of Missions in a conference with the Australian Board. At this conference important problems were to be discussed with regard to the Church's work in Polynesia and Melanesia.

Rev. George N. Turner, who was formerly assistant-curate at St. Paul's Pro-Cathedral in Wellington, N.Z., has been appointed vicar of the parish of St. Peter's, Caversham, Dunedin, N.Z.

Rev. H. E. K. Fry, of Porchester, in the diocese of Winchester, has accepted the cure of St. Mark's, Wellington, and is expected to arrive in May.

Archbishop Sharp has accepted the resignation of the Rev. George Hollowood as rector of St. Margaret's, Howard, Queensland.

Rev. C. Saunders, of the New Guinea Mission, will leave for England by the Jervis Bay, sailing at the end of the month.

Mr. C. M. McKenzie, late of Armidale Grammar School, has been appointed headmaster of Monaxo Grammar School, Cooma, N.S.W.

Rev. A. R. Holmes, of the Newcastle diocese, has accepted the position of vice-chairman of the A.B.M. He will take up his duties on May 1.

Archdeacon Martin, of Marrickville, sailed on Saturday for England. During his absence the Rev. A. Killworth, M.B., LL.B., will act as locum tenens.

Rev. G. Wilson Brown, Th.L., son of Rev. G. M. Brown, rector of Lochinvar (Newcastle), gained high honours in the examination for the B.A. at Cambridge last year. He was first of the first class with distinction in the special subject, "The Evangelical Movement in the 19th Century."

Dean Talbot and Mrs. Talbot, who left for England on Wednesday week, were the guests at a farewell luncheon on Monday week of the Standing Committee of Synod and the Cathedral

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Persistence.

Chapter. Archbishop Wright presided. The Cathedral organisations also entertained the Dean and made him a presentation.

Rev. H. J. Noble and Mrs. Noble, of Pymble, N.S.W., have returned from their visit to England.

Rev. W. A. Charlton unveiled a memorial window last Sunday in St. Philip's Church, Sydney, to the memory of the late Mrs. J. D. Langley. Bishop J. D. Langley was for many years the beloved rector of that parish.

It is interesting to note how many leaders in the British House of Commons are keen C.E.M.S. men. The Duke of Devonshire is Colonial Secretary, Mr. Clive Bridgman is Home Secretary, the Hon. E. F. Wood is Education Secretary in the British Cabinet, while Lord Wolmer, Lord Robert Cecil, Major Birchall and Mr. Pike Pease are earnest members. It is also noted that Sir William Joynson Hicks, Parliamentary Secretary for Overseas Trade, and Sir Thomas Inskip, Solicitor-General, are respectively President and Treasurer of the National Church League.

Mr. A. A. Bennett, a Church Army worker from England, is expected to arrive in Nelson, N.Z., about the third week in February. He will take up work in the Grey Valley and will make Greytown his headquarters.

Rev. H. S. Cocks, C.M.S. Missionary at Lucknow, India, is hoping to return to Sydney shortly on furlough, after which he will return and take up chaplaincy work at Allahabad.

The engagement is announced of the Rev. Wallace Conran, rector of Kandos, Bathurst, and formerly of the Brotherhood of the Good Shepherd, to Miss Maude E. Weston, youngest daughter of Mr. and Mrs. Weston, of Gilgandra.

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. R. A. Pollard has been nominated to the Parish of Lithgow, N.S.W.

Correspondence.

World Conference on Faith and Order.

(The Editor, "Church Record.")

Sir.—The Octave of Prayer for Reunion will be held this year, as usual, from Sunday, May 13, to Whitsunday, May 20. Suggestions for prayer are being prepared by Rev. Nehemiah Boynton, D.D. I asked that copies should be sent to me in ample time but have yet heard nothing of them. They will, I suppose, arrive before long. As I may be away from home, will clergy desiring a copy of these prayers for the Octave kindly apply to Mr. H. J. Hillier, P.O. Box 13, Gladstone, South Australia, enclosing a penny stamp for reply. There is still urgent need for funds, so much so that it is doubtful if the meeting of the Continuation Committee can be held. We in Australia only paid £100 last year out of the £300 we promised to try to raise annually, and this year, little or nothing has so far come in. The Hon. Treasurer, Mr. E. A. Ivatt, Genmire Hall, Glenmire, Western Line, N.S.W., will thankfully receive contributions.

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are termed Musical Theme Services are being held. The notice says: "A theme or thought will be worked out each evening in music (vocal, organ, violin), prayers, and readings from Scripture, and a book called by 'An Unknown Disciple.' There will be no sermon. Nothing will be announced during the Service—the hymns, music and readings will follow each other quietly."

"The aim of these Services is to give an opportunity for people to come into God's house in the middle of the week, and there in the quietness, beauty, and peace of the Church and Service to detach themselves from the rush, noise, and bustle of life. Those who come will receive peace for troubled minds, strength for all nervous disorders, and power for the struggle of life. God, the great healer of all our aches, pains, and worries, will be present to heal."

Bible Society.

The annual meeting of the B. and F. B.S. is to be held on March 20. Mr. J. B. Nicholson will preside, and the speakers will be Rev. Dr. Weeks, Headmaster of Trinity Grammar School, Dulwich Hill, and Rev. Hugh Paton. The Bible Society annual meeting is one that should appeal to all Christians, and especially to those who are keen on the missionary work of the Church.

VICTORIA.

MELBOURNE.

Lent in the Cathedral.

During Lent, in addition to the usual services in St. Paul's Cathedral, a special devotional service for business people will be held daily, except Saturday, from 12.40 to 1 p.m. From the 28th inst. to March 2nd Archdeacon Aikin will take as his subject "Christ and Money." The Christian Realigning Mission, with Preparation and Thanksgiving therefor, will take up the time from March 5th to 16th. From 19th to 23rd March, the Rev. W. T. C. Storrs will speak on "Christ and Child Life." On the Wednesdays the Dean will preach at the 4.45 p.m. Evensong on "Christ in City Life," taking titles of the New Testament in the following order—Bethlehem, the Historic; Nazareth, the Contemptuous; Capernaum, the Prosperous; Jerusalem, the Metropolis; the City of God, the Ideal.

St. John's Church, Toorak.

The annual meeting of the parishioners of St. John's Church, Toorak, was held at the Parish Hall, Jackson Street, on Thursday, 15th February, the vicar (the Rev. A. Law) presiding.

The annual report and balance sheet, which was unanimously adopted, showed slight increase in the accounts received as compared with 1921, and that of a total revenue of £3,500, about £1,000 has been, as usual, given to various objects outside the parish.

Election for office bearers for the ensuing year resulted in Sir Edward Miller, Senator Fairbairn, and Mr. W. J. T. Clarke being reappointed churchwardens and Messrs. Connihire, Davis, Raynes-Dickson, Horwood, Maddock, McKaughton, Kettlewell, Shears, Tatchell, and O. M. Williams, Colonel Tunbridge and General C. B. B. White being elected vestrymen. Messrs. Smyth and Arnold were appointed honorary auditors, and Senator Fairbairn and Messrs. W. J. T. Clarke and Raynes-Dickson were re-elected parochial nominators.

A special motion moved by the Rev. A. Law, and seconded by Sir Edward Miller, was agreed to, heartily congratulating the Archbishop of Melbourne on the success which has attended his first year's work. The vicar was also congratulated on attaining the degree of Doctor of Divinity.

A Unique Gift.

A Unique Window, and a Unique Demonstration. Mrs. Abbott, of Huntingtower rd., Malvern, has made a thankoffering of a window for the goodness of God to her through the past years. This is unique, because most of our church windows are given as memorials of the departed. Messrs. Brooks, Robinson and Co. have made a beautiful window, presenting an unusual subject: "Christ and the Nations." Our Lord is represented as holding forth the Word of Life to the World. In the left light are figures representing the White, Arab and South African races. On the right side are the Chinaman and Indian, in the act of homage, and an Australian Aborigine. This is believed to be the only window in Victoria (there is one in Sydney) according to this respect to the race from whom we took the land, and to whom we owe the light.

The top piece represents the Angel of Rev. xiv., 6, flying to proclaim the Eternal Gospel to all who dwell on the earth. The dedication took place on Sunday, 25th February. Among the speakers were Revs. J. MacKenzie, M.A. (Presbyterian) Irving Benson (Methodist), and H. Warren (Roper River), and Messrs. E. Lee Neil and W. M. Buntine, M.A., C.M.S.

BALLARAT.

Visit of the Archbishop.

The Archbishop will be visiting Ballarat shortly and will be the guest of the Bishop and Mrs. Maxwell-Gumbleton at Bishops-court. On Sunday, February 25, the Archbishop preached at St. John's in the morning, and at St. Peter's in the evening. On the occasion of the opening of the Cathedral Church the Archbishop will be the preacher, and on the Sunday following that ceremony he will preach at Christ Church and St. Paul's, Ballarat.

BENDIGO.

A Memorial.

At St. Paul's, Bendigo, the two very handsome brass book desks for the Communion Table were dedicated at the evening service on Sunday, 25th February. These desks have been given by Mr. George H. Bush in memory of his father and mother respectively.

The Bishop.

The Bishop was in Hobart at the time of the Healing Mission and took part in the services.

NORTH QUEENSLAND.

The Bishop, acting on medical advice has gone to Herberton for a short holiday. At Gordonvale the Bishop confirmed 32 candidates on Feb. 18. One was a Japanese nationality.

The contract for a new parsonage at Gordonvale has been let.

The Missionary quota for the Diocese was £750, of which £425 has been raised.

TASMANIA.

A Great Summer School.

The third Summer School of the Tasmanian Branch of the C.M.S. was held in St. George's Church, Hobart, from February 11 to 16. The Bishop of Bendigo was the chairman and Archdeacon White of Gippsland gave the missionary addresses. The morning attendances were excellent and in the evening services between 200 and 300 attended. The Bishop of Bendigo took the 1st Epistle of St. John as the subject of his Bible readings. Archdeacon White spoke of his experiences in China. Great interest was stirred up by the messages of the Bishop and the Archdeacon. On the Tuesday of the School, at 8 p.m., in St. George's Parish Hall, there was a welcome social to Miss Nisbitt and Miss Searle who are returned C.M.S. Missionaries from China. The Bishop of Tasmania presided and warmly welcomed the missionaries of the diocese. The Bishop of Bendigo, Rev. R. C. Kermode, Rev. A. Gamble and the Hon. Secretary the Rev. T. Quigley also spoke. On the last day of the School there was a Missionary Breakfast. The final service, at which the Bishop of Bendigo preached, was a time of great inspiration. The offering was £394. The great rule of the School was fellowship and love in the common task of expanding the Kingdom of God. Truly a great missionary Summer School, the results of which may be far-reaching in missionary interest and in the consecration of life to the call of God to the mission field.

NEW ZEALAND.

The Church Congress.

The work of organising the first N.Z. Church Congress, to be held in Christchurch in May, is proceeding and considerable interest in the movement is now being shown throughout the Dominion. Amongst the writers of papers and speakers at the Congress will be the Bishops of Willelmore and Goulburn, and Dr. Bickersteth, Canon of Canterbury, and, in addition, some of the leading men from the other Dioceses of New Zealand. A committee of the Christchurch Clerical Society is arranging for the allocation of visiting preachers on Congress Sunday (Trinity) and the Sunday after. The Hospitality Committee anticipates being able to "put up" about 1,000 visitors.

A Critical Position.

With a month to go to the end of the financial year, the N.Z. Board of Missions finds itself faced with a deficit of £6388 on its budget of £14,400. An emergency meeting of the Executive was held in Wellington a few days ago to deal with the position and Mr. Stening went on to Nelson to a similar meeting of C.M.S.

The crisis thus created is apparently due to a misapprehension of the amount apparently in hand, caused by the system of remitting directly of " earmarked " contributions instead of through the Central Board.

The seriousness of the position is that it applies equally to C.M.S. and Melanesia, and unless the deficiency is made up it may involve the withdrawal of the workers whose salaries cannot be paid.

C.E.M.S.

Men's Lenten Offering for Missions.

About 17,000 copies of the Bishop of Bathurst's appeal, and envelopes, have been sent out. The Primate of Australia (the Archbishop of Sydney) commends the appeal to Churchmen to assist liberally, in the following letter:—

My Dear Mr. Ebbs,—I beg to acknowledge the receipt of your letter of March 7, requesting me to give a brief commendation to the Men's Lenten Offering for Foreign Missions arranged by the C.E.M.S.

I desire to say that since any donors can allocate their offerings either to A.B.M. or C.M.S., and since, presumably, unallocated offerings will be equally divided between the two funds, and since to my knowledge both objects are in need of money, and the appeal of Foreign Missions is the primary appeal of Christian life, I have great pleasure in commending this effort of the C.E.M.S.

The Church of England Boys' Society.

The junior branch of C.E.M.S. to hold communicant lads from drifting, is making considerable progress in Australia. The latest development is the formation of State Councils in New South Wales and Queensland. The officers are as follows:—In New South Wales: Chairman, Mr. O. H. Swanston, of Ashfield, Sydney; Hon. Sec., Mr. Eric Gabbott, c/o C.E.M.S. Church House, Sydney; Queensland: Chairman, Mr. L. T. Robertson, Hon. Sec., Mr. R. L. Tooth, c/o Mr. T. W. Gardiner, Sexton-st., South Brisbane.

Immigration.

Mr. W. E. Wensor, the C.E.M.S. Immigration Officer for N.S.W., gives the following satisfactory summary of his work for February:—Ships visited 13, commended to rectors 101, employment found 19, employers interviewed 22.

Colonel T. Stanley, of London, is at present in Australia enquiring into immigration matters in the Commonwealth.

St. Andrew's Cathedral, Sydney.

The branch has been re-formed with the Dean as President, Mr. McDowall Chairman and Mr. F. P. Wilson as Hon. Sec. The branch will meet monthly and expects to undertake a strong programme of work.

A "Mountain-Top" Summer School.

(By the Secretary.)

A "Mountain-top" Summer School! What does it mean? Well might that question be asked by the person who does not know the joy, interest, pleasure and, above all, spiritual help, which is to be found at a Summer School.

When arrangements were made for the 1923 C.M.S. Summer School to be held at Mount Loftus, S.A., for three days only, not even those who took an active part in the details expected the result to be quite the success it was; undoubtedly on this occasion the participation was greater than the anticipation.

Those who were able assembled on the evening of Friday, January 26th, at the Y.W.C.A. Holiday House, a delightful home, situated some 1700 feet above sea level. When one left the railway station at Mount Loftus, one wondered how the house was to be reached for there was still something like 100 feet to be climbed, round a winding path, but the glorious scene, the summit attained, which lay all around was surely sufficient reward for our uphill struggle.

Having so short a time as there was only in which to carry out a full programme, it consequently followed that each day was filled to the brim with the many subjects heard and discussed. The School began on Friday evening with a short meeting of welcome, in which giving and receiving were evidenced, for first we received at the hands of the rector of the parish a very warm welcome, and then it was our privilege and pleasure to welcome the two principal speakers—the Rev. E. V. Wade, B.A., B.D., Principal of Ridley College, Melbourne, who was chairman of the Summer School, and Miss E. J. Veal, our Depot Own Missionary, home on furlough from East Africa.

Eight a.m. on Sunday saw the first meeting for the day, when those present met for prayer. The morning sessions began with the first Bible Reading of the chairman on "Sacrifice," based on the first seven chapters of Leviticus; the interval between that and the next address being filled by prayer and community singing. Then we heard with much interest the story of "Pennell of Bannu," given by the Rev. C. W. T. Rogers.

At the afternoon and evening meetings we gladly received the visiting speakers and others who had come just for the day. The first speaker during the afternoon was our own missionary, Miss Veal, who gave in an interesting detail the story of her experiences in the Mission Field, describing the needs in her own particular part of the Master's Vineyard.

The Rev. W. H. Johnson, B.A., Th.L., rector of Prospect, dealt with "The Home Church's Need of the Mission Field." Speaking in no uncertain tones he showed how in many ways the Home Church does need the Mission Field to widen our vision, and so bring about more unity than exists to-day. As individuals are dependent one upon the other, so is every part of God's work necessary to make up the whole, and one cannot be carried on effectually without co-operation with the other.

The Rev. W. B. Docker, M.A., a representative of the Australian Board of Missions, gave a most comprehensive account of the present outlook in New Guinea and the Islands. This was greatly appreciated, but the story he told was almost overwhelming. Is it possible that we can surmount the difficulties which seem so numerous? One could only lay the matter before God with Whom all things are possible.

The last address that evening was given by the Rev. W. C. Garnett, Pastor of the Church of Christ, at one time a missionary in China. We are most grateful to Mr. Garnett for his brilliant description of things as they are in China at the present time, more especially as he dwelt particularly on the troubled state in which the country is, notably South and Western China, where our interest so deeply lies, as it is to South China we have sent our last and youngest missionary, Sister Rhoda Watkins.

Sunday, spent in such a picturesque spot, was a day never to be forgotten, even the long walk to the little Church of the Epiphany was compensated for in the fact that in all directions as far as the eye could see, nature shone forth in all her wonderful glory of bright flowers and the varied greens of the trees. The preacher at the first service was the Rev. E. V. Wade, who gave as his text, 1 Kings xxii. 8, "Know ye not that

Ramoth-Gilead is ours?" Ramoth meaning "lofty mountain" or the "Heights of Gilead," giving as another vision of what it meant to be on the "mountain-top." Finally, it was our privilege to meet together at our Lord's Own Service, holding always in remembrance His great sacrifice for us, before which our own self-sacrifice, however great it may seem to be, fades into insignificance.

The evening service saw us again assembled, the preacher being our own C.M.S. Secretary, Rev. C. W. T. Rogers, who gave us many thoughts based on 1 Cor. i. 5: "In everything ye are enriched by Him, in all utterance, and in all knowledge," which brought so vividly to memory the many "open doors" before us, if we will but see them.

With Monday came the thought that all too soon we were approaching the "parting of the ways," but before that time actually arrived there was much to hear. Mr. Wade's addresses throughout centred round St. Paul's words "Present yourselves, a living sacrifice, wholly acceptable to God, which is our reasonable service. What a tower of strength our calm and quiet chairman seemed to be. Does he realise that his addresses gave the feeling of "oil on troubled waters"? We are strengthened in the remembrance that we are privileged to be "living sacrifices," and what better interpretation of the word "living" than that of "active," and there is so much we can be active about.

Following this the Rev. C. W. T. Rogers gave the story of that wonderful man and missionary, "Dr. Laws of Livingstonia"; here indeed was a "living sacrifice." Dr. Laws is ably described as a "mountain-top" man, for what has he not done for his Master and his fellow-creatures in that part of Africa?

At the afternoon session we heard again our own Missionary, who gave us some idea of the "Outlook in Africa," which may truly be said to be both joyful and sad. Who of us can forget her appeal as with tears in her dear voice she told of the disappointments she and her fellow-workers have met with, and though we rejoice with them over successes, we must not forget that at times there are what appear to be failures, for with them, as with us, joys and sorrows seem to go hand in hand.

Mr. G. W. Halcombe's masterly exposition of the situation in "India and the Near East" was heard with interest; the facts he gave opened up a wide field for discussion, so much so that one felt one must have a very firm grip of the political position in that part of the world before expressing an opinion.

Finally it was unanimously resolved that one of the issues of the 1923 Summer School would be to accept the diocesan assessment that we should raise, through the agencies of C.M.S. in South Australia, the sum of £1500. This was agreed to as far as it lay in our power. Greetings were sent to kindred societies and our missionaries.

The keynote of the Summer School was "fellowship," and it was refreshing to hear our chairman's remarks regarding this. He, as a "stranger in a strange land," for this was his first visit to South Australia, expressed himself as deeply impressed and gratified at the spirit of good fellowship which had pervaded the whole time, personally he had thoroughly enjoyed the hours spent with C.M.S. fellow-workers in this State.

After an early tea came the good-byes and the travelling away down to the plains by train, lost in thought of all that had been done, until one suddenly came face to face with the realisation that our "Mountain-top" Summer School was over, and the burden of the plains had to be again taken up, but the remembrance remains, a remembrance which rises as a "sweet savour," reminding us that all we do is to be done to the honour and glory of God.

THE NEW LECTIONARY.

March 18, 5th Sunday in Lent.—M.: Ps. 22; Ex. ii. 23-iii.; Matt. xx. 17-28 or Heb. xii. 1-21. E.: Ps. 51; Ex. iv. 1-23 or iv. 27-vi. 1; Mark xv. 22 or 2 Cor. xi. 16-xii. 10.
March 25, 6th Sunday in Lent (Palm Sunday).—M.: Ps. 61, 62; Isa. lii. 13-14; Matt. xxvi. E.: Ps. 86, 130; Ex. x. 21-xi. or Isa. lix. 12; Luke xix. 29 or John xii. 1-19.
March 30, Good Friday.—M.: Ps. 22; Gen. xxii. 1-18; John xviii. E.: Ps. 40, 69 (om. vv. 23-29); Isa. lii. 13-14; John xix. 31 or 1 Pet. ii. 11.
April 1, Easter Day.—M.: Ps. 2, 16, 111; Exod. xii. 1-14; Rev. i. 4-18. E.: Ps. 113, 114, 118; Isa. ii. 1-16 or Ex. xiv.; John xx. 11-23 or Rom. vi. 1-13.

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BY

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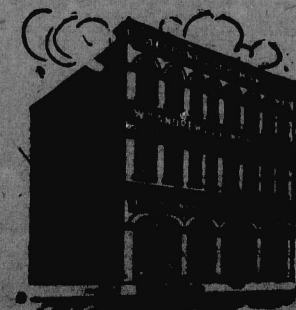
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The Epiklesis.

Bishop Knox recently read a scholarly
paper to a Clergy Union in England on the
proposed revision of the Prayer of Consecration
by the addition of an Invocation of the
Holy Spirit in connection with the Consecration
of the elements. After very fully
outlining the history of that addition, in
which the influence of ancient superstition
on Christian Ceremonial in the Eastern
Churches is indicated, the Bishop proceeds
to show the dangerous doctrinal change in-
volved, and the consistency of our own ser-
vice. Dr. Knox said:—

The Consistency of our own Service.

"What then is the conclusion of the whole
matter? It is this. The introduction of
the Invocation of the Holy Spirit in the
prayer of consecration is a far more seri-
ous doctrinal change than it is commonly
supposed to be. It is commonly argued
that our Baptismal Service contains a pray-
er for the consecration of the water, 'sanctify
this water to the mystical washing away of sin.' No one, it is said, has
argued in consequence of this prayer that
the element of water is changed. Why,
then, should a prayer for the consecration
of the bread and wine involve any doctrine
of transubstantiation or other theory of
the conversion of the bread and wine into
something that they were not before?"

"In this argument are involved many
errors. In the first place the prayer in our
Baptismal Service is not an invocation of
the Holy Spirit upon the water, nor even
a prayer to God the Father that the water
may be sanctified by the Holy Spirit. In
this respect it is strongly contrasted with
the pre-Reformation prayer for the consec-
ration of the Font, which did definitely ask
that the element of water might be purged
from all evil influences and become living
water, regenerating water, purifying water.
Oil and wax were poured upon it with pray-
er that 'the virtue of the Holy Spirit might
descend into the fulness of the water and
fertilize the whole substance of this water
with regenerating power.' The water so
consecrated was to be kept till the Font was
corrupt, and not till then was it to be re-
newed, and renewed with the aforesaid cere-
monial. It is clear that even in the case
of baptismal water there was room for super-
stitious ideas consequent upon or grow-
ing up with invocation of the Holy Spirit
for the purpose of consecration."

"In the next place the argument sug-
gests that the object of the introducing an
invocation is that of setting apart the ele-
ments of bread and wine from common use
and dedicating them or fitting them to be
channels of mystical union with our Blessed
Lord. If anywhere the proper place for the
introduction of such words is in conjunc-
tion with the petition that we may be par-
takers of the Body and Blood of Christ, or
in the prayer of consecration before the
words of Institution. Words in such a posi-
tion, limiting the object of consecration by
the Holy Spirit to the object and purpose
of reception, would be in accordance with
some ancient liturgies. But there has
been no proposal, so far as I am aware,
at all events no successful proposal, to in-
troduce an invocation of this sort. Yet this
is the kind of invocation which may fairly
claim to be universal—the kind of invocation
which may be reasonably compared with the
consecration of the baptismal water. Though
it may be doubted whether even here the
omission of the words 'by Thy Holy Spirit'
is not desirable, in consequence of the con-
troversies that have arisen respecting the
substance of the consecrated Bread and
Wine. Is it not because use of the consec-
rated elements for adoration is, in fact,
desired, that consecration in this form has
found no supporters?"

"On the other hand, the introduction of
an invocation of the Holy Spirit into the
prayer of consecration, at the point where it
is proposed to introduce that invocation,
cannot really have any such, may we say,
'innocent' meaning. Liturgies have their
history. We cannot rid them of it. A con-
secratory invocation after the words of In-
stitution has, and must have, the implica-
tions of its history, and we only take ad-
vantage of the liturgical ignorance of the
average Englishman, and of some 70 per
cent. of the clergy, when we pretend that
the words at this particular point in the con-
secration service have no other meaning
than their surface meaning. The invocation
of the Holy Spirit at this point can only be
for the purpose of consecration. This con-
secratory invocation is neither original nor
universal (see Cabrol's Dictionary of Arch-
aeology and Liturgy, article 'Epiklesis').
There is no instance of it before the middle
of the fourth century. When it was intro-
duced it marked definitely the moment of
consecration, and led on rapidly to theories
of conversion of the elements, and to acts
of adoration. It would be absolutely legiti-
mate to contend that its introduction now

into the prayer of consecration was for the
same purpose, and that our Church inten-
ded those consequences to follow which did
follow from its original use."

"Further, the introduction of the words
would not bring us one step nearer to the
Eastern Church, unless we used them with
the intention with which the Eastern Church
uses them, that is, of publicly proclaiming
to the congregation that the Bread and Wine
have been changed into the Body and Blood
of Christ, and changed by the same action
of the Holy Spirit as that which brought
about the Incarnation in the womb of the
Blessed Virgin Mary. To use the words
in any other meaning would not be a rap-
prochement to the East, but a condemna-
tion of it."

"At the same time we should be throw-
ing ourselves into the controversy between
East and West, and whether we so inten-
ded or not, we should be pronouncing all
Western consecration of the elements, and
all our own up to the present time, to be
defective."

"What is here said is greatly strength-
ened by the proposal to introduce words re-
calling the Death, Passion, Resurrection
and ascension of the Lord immediately
after the invocation, or, as the report of the
National Assembly has it, after the words
of Institution. For these words are, in fact,
the old anaphoras, which is the presentation
to the Father of the Bread and Wine have
been converted. Here, again, the attempt
to represent these words as having no more
than their surface meaning is really trad-
ing upon the liturgical ignorance of the
average Englishman. They are words of
the highest import. They are the signal
for elevation, genuflections, kissing and acts
of adoration. They will be so used, and the
clergy and congregations who so use them
will be liturgically correct. It is in vain to
pretend that they will not. The official pro-
nouncement of the Church of England will
be in favour of practices and doctrines dis-
carded at the Reformation. Those who at-
tach to them some other meaning of their
own will be disloyal to the Church, and as
clergy, will be receiving its pay while not
teaching its doctrine."

"The only release from this position will
be that for a time the use of the present
prayer Book will be lawful and the Articles
unchanged. 'The Church will be compre-
hensive and tolerant of varieties of opinion.'
Now, it is true that as long as the State
decides that the Church shall be compre-
hensive, the Church will have to submit,
as a condition of retaining its status and
endowments. But the position will not be
a very honourable position. It will give
enormous advantages to the Roman con-
troversialist, who will not fail to point
out that our Church has no consistent, no
defensible, doctrine of the Eucharist, that
is Eucharistic services are not in agreement
with the other, and that one of the services
is violently at variance with the official
teaching of the Church. If there is any
such quality as ecclesiastical self-respect the
Church will have to escape from this posi-
tion at any cost. For a Church to be un-
able to teach her children the meaning of
the Eucharist is the lowest humiliation. The
only true toleration is that which the Prayer
Book already accords, that is—the prayer of
consecration which, pointing to the Cross,
prays that our Lord will give all that He
would have us receive, when He instituted
and ordained these holy mysteries, and re-
calls the solemn acts and words of In-
stitution. Here we are united on what He did,
and are left free in our interpretation of
His act. It is when we force our explana-
tion on others by significant rite and cere-
mony that we are divided. The present
Liturgy of our Church is the only liturgy
that can claim to be truly primitive and
catholic."

Young People's Corner.

SUNDERLAL'S BIG ADVENTURE.

A Story for our Younger Readers.

(By Mrs. Voddien.)

Sunderlal was a little boy who lived with
his father and mother in a small mud hut
near a village in India. His father and
mother were so poor that they did not know
how to feed their little son, so they gave
him as a present the cholera goddess.
Cholera is a dreadful and very painful
disease that Indian people get, and unless
the person who has it can be given the right
medicine for it at once they are almost sure
to die in a few hours. Sunderlal's father
and mother, and all their relations, thought
that cholera was sent by a cruel goddess;
and they put a big stone up near their huts
and covered it with red paint and pretended
that was the goddess, and gave her pres-

ents of food and flowers to keep her in a
good temper so that she should not make
them ill.

When a little boy in India is given to the
cholera goddess he still lives in his own
home, but his hair is never cut, so it grows
quite long, and as it is never brushed, or
washed, it gets matted and very dirty. He
wears all sorts of beads and ornaments
called charms round his neck and round his
waist, that rattle and jingle as he walks.
If he goes and asks people for money, or
food, they give it to him as they are afraid
that they may get cholera if they don't.
In this way Sunderlal got food without his
father or mother having to buy it for him.

One day he was going round the village
begging when he saw a strange man talking
to some village men. He was an Indian
man, but he had cleaner clothes than most
of the men, and had a book in his hand.
Sunderlal went closer so as to hear what
the man was saying. He was telling the
people about a God Who was not cruel like
the cholera goddess, but Who loved every
one. This made Sunderlal wonder very
much, as he had never heard of such a
God before. After the man had finished
speaking, Sunderlal asked him to tell him
more about this loving God, so they both
sat down in the shade of a wall and the
man told Sunderlal a lot more about his
God, and said that it was all written in the
book he held in his hand. The book, of
course, was the Bible, but Sunderlal didn't
know that. He also told Sunderlal that there
was a school in the big town a long way
away where they taught little boys about
this loving God, and taught them how to
read His book, and lots of other things
too.

For the next few days Sunderlal thought
and thought about what the man had told
him, and then suddenly he made up his
mind that he would not belong to the cruel
cholera goddess any more, but would belong
to the loving God. He went outside the
village all by himself and cut off all his
long hair, and threw away the charms he
wore. Then he went home, and what a
fright he gave his father and mother! He
said: "Oh, Sunderlal, what a terrible thing
you have done, the goddess will be so angry
and will kill us all." Sunderlal answered:
"The man said that if we ask the loving
God He will take care of us and not let
the goddess hurt us, so I am going to the
town to learn more about that God."

It was a long walk to the town for a
little boy, and the sun was very hot, and
the ground seemed to burn his bare feet,
but he plodded on, and at last he got there.
Soon he met a boy who said he belonged to
the school and would take Sunderlal to the
white man who was in charge of it. Sunder-
lal had not spoken to a white man be-
fore, and felt very frightened; but as he
had come such a long way he wasn't going
back without a good hard try to get what
he wanted. So he told the white man his
story, and begged to be taken into the
school. The white man said: "There are
lots of boys waiting to come into school
and not enough money to buy food for them,
but I think we must try and take you, as
you have come so far, come along and see
the house father who looks after all the
boys."

So Sunderlal went to school, and was very
happy there, and learnt about the loving
God, and then one day in Church with all
the other school boys looking on, and his
father and mother there too, Sunderlal, who
had once been the servant of the cholera
goddess, took the name of John, and prom-
ised to be the faithful soldier and servant
of Jesus Christ.

This story of Sunderlal is a true one. Now
he is grown up, but he still keeps his
promise, and he has helped his father and
mother and lots of other people to become
servants of Jesus Christ, the loving God.—
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ARMOR-PLATED BOYS.

Boys, did you ever see one of our great
battleships? Did you notice the heavy arm-
our plates which protect the ship from the
enemy's shot when in battle? Just as
the ship needs the huge armour plates for
its protection, so every boy should be arm-
our-plated.

He needs to be iron-clad on:—

"His lips—against first taste of liquor
and tobacco.

"His ears—against impure words.

"His hands—against wrong doing.

"His feet—against going to bad company.

"His eyes—against dangerous books and
pictures.

"His pockets—against dishonest money.

"His tongue—against evil speaking."

Read in your Bible the description of the
armour which will protect you.—Ephesians
vi. 11-18.

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MARCH 29, 1923

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An Easter Hymn.

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

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

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

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

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

—The Willochran.

Current Topics.

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

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

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

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

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

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

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

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

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

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

The above writer stresses the ab-
sence of any attempt at uniformity by
pointing out the four
No Uniformity. alternative uses pro-
vided under the new ar-

angement. Curiously enough, a writer
in the "Guardian" pleads for
three "uses," "Anglo-Catholic," Mod-
ernistic, and Evangelical, in order to
provide for the three stereotyped sec-
tions in the Church. More curious
still an article appears in a recent issue
of the "Guardian" by Francis ("Father")
Underhill, in which he pleads for
uniformity among "Anglo-Catholics"
in forms of worship. After discussing
incisively the "Present Opportunity"
of "Catholicism" he goes on to say—

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

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

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

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