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Current Topics.

The Christian Healing Mission conducted by Mr. J. M. Hickson is having the effect desired by him, viz., the awakening of the Church to a branch of her ministry of which she has

made a use altogether inadequate considering the need in relief of suffering and effective witness to the faith and power of the risen Christ. Several times the missionary made use of expressions which showed that he did not regard the huge services he was called on to conduct as in any way ideal. They were probably the best possible for emphasising Mr. Hickson's message to the Church, but it is most probable that the best results await the normal and unostentatious use of this ministry in the ordinary routine of a pastor's ministry. We sincerely hope that not only individual clergy of the lower order, but that holders of the highest order will act cautiously, and after due conference with their episcopal brethren before policies and plans are enunciated and set in motion. We frankly state our deep concern at suggestions that have been made by some of our bishops and the "Regulations" issued by the Bishop of Adelaide in the current issue of the Adelaide "Church Guardian."

There is a danger lest (1) ecclesiastical bonds should be placed upon the proper freedom of the man who has in his responsibility "a cure of souls," and (2) the ministry of healing men's bodies should be placed on a higher level than the healing and building up of the souls of men. We can find no warrant in our Book of Common Prayer for the licensing of priests for this special ministry, nor for the necessity of having two priests present for such laying-on of hands as is mentioned in the New Testament. The regulation (5) providing "no fee to be charged but thankoffering may be made" seems to us a gratuitous insult to a body of men who surely deserve better consideration from their bishop.

The "Anglo-Catholic" Congress has just finished its meeting in London, and we learn with regret that in 20 of the London Churches High Mass was a daily function. It is curious how the Anglo-Romans use the term "Mass" ad nauseam—a word strikingly meaningless except to remind Anglicans that non-communicating attendance was not encouraged in the early Church, for the word almost certainly refers to the dismissal from the service of all those who were not going to communicate.

Of course the objection that loyal Church of England people have against the term is to be found in the unscriptural doctrine which the term now connotes, which Article 31 denounces as a blasphemous fable. It is, to say the least of it, illuminating to find the use of the term revived and gloried in by a party in our Church who are confessedly working to undo the work of the great Reformation.

An excellent leader appeared in a recent issue of the English "Record" discussing the Romish doctrine of the Sacrifice of the Mass. We give extracts as follows:—

"What is the doctrine of the Church of Rome on the Sacrifice of the Mass? In Article XXXI., 'Of the One Oblation of Christ finished upon the Cross,' we find the statement: 'Wherefore the sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables.' This statement of the Roman position is utterly inadequate and imperfect."

"To learn what the Roman Church teaches on Holy Communion we have to study the works and prayer books of the Roman Church. The idea that the priest alone offers the sacrifice in the Roman service is quite wrong. The whole congregation present join in the sacrifice. In the 'Catholic Encyclopaedia' (see 'Eucharist,' p. 567), the pious custom of the faithful offering their communion for relations, friends, and the souls departed, is to be considered as possessing unquestionable value."

"The great work of Franzelin, 'Tractatus de SS. Eucharistiae Sacramento et Sacrificio' (1868), p. 346, under The's XIII., 'de modo propitiatis et impropitiatis in hoc sacrificio,' defines the offerers at the Mass as four:—first, the priest, who offers the sacrifice as the minister of Christ; then the faithful who are present at the oblation; the Church; and Christ, the High Priest after the order of Melchizedek. The article on 'Sacrifice of the Mass' in the 'Catholic Encyclopaedia' (vol. x., p. 18 f.), speaking of the four distinct categories of persons who participate really in the Sacrifice of the Mass, mentions Christ first. 'He offers Himself.' 'Next after Christ, and in the second place, comes the Church, as a juridical person, who, according to the express teaching of the Council of Trent (Sess. xxii, cap. 1), has received from the hands of her Divine Founder the institution of the Mass and also the commission to ordain constantly priests and to have celebrated by these the most venerable sacrifice. The intermediate stage between Christ and the Church may be neither passed over nor eliminated, since a bad and immoral priest, as an ecclesiastical official, does not offer up his own sacrifice— which indeed can only be impure—but the immaculate Sacrifice of Christ and His Spotless Bride, which can be soiled by no wickedness of the celebrant' (p. 186)."

"Accordingly, the view put forth by certain Anglican divines that the Church as the Extension of the Incarnate or the Body of Christ does now what her Lord did, is indistinguishable from the Roman theory that the Church does in the Mass what her Lord ordered her to do, and cannot claim originality."

"The Treasury of the Sacred Heart," another prayer book in common use, has similar prayers to be said by those at the service. At the Preface the following is to be said: 'Eternal Word . . . to atone for my ingratitude I offer to Thee all the merits of Jesus.' At the Canon the following: 'Eternal Father, I offer Thee that immaculate of Thy beloved Son which was once made on the cross and is renewed now upon

this altar.' After the Elevation, the following: 'Eternal Father, now that Thy dear Son here really present on this altar has vouchsafed to become a sacrifice for our sins, I offer Thee His precious body and blood, His merits and perfections, His passion and death.'

"These quotations from Roman Catholic Prayer Books, standard works, and the Ordinary of the Mass show that the people participate with the priest in the oblation at the Mass, and that this oblation is regarded by them as a propitiation for sins."

"The position of the Church of England, on the other hand, is not only shown by its articles and formularies but also by the changes it made in the old Latin prayer book. In the first Edwardine Prayer Book (1549) instead of the request, 'We ask Thee favourably to accept this oblation made by our service and Thy whole family,' words, 'Who made there (by His one oblation once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world,' were introduced. In a criticism of the Archbishops' reply to the Bull 'Apostolicae Curae' (1896), which pronounced Anglican orders invalid, the article in the 'Catholic Encyclopaedia' says the Archbishops 'would have to interpret the terms in the sense of the Thirty-nine Articles which deny both the real presence and the sacrificial power of the priest, and thus admit a sacrifice in an unreal or figurative sense only.' The same article says: 'The Church intends the Mass to be regarded as a true and proper sacrifice and will not tolerate the idea that the sacrifice is identical with Holy Communion. That is the sense of a clause from the Council of Trent (Sess. xxii, Can. 1). 'If any one saith that in the Mass a true and proper sacrifice is not offered to God . . . let him be anathema' (p. 6). 'It is the express teaching of the Church (Sess. xxii, 1) that the Mass is in its very nature a representation, a commemoration and an application of the Sacrifice of Christ.' The Roman Church is not satisfied that it should be regarded only as a eucharistic (thanksgiving) sacrifice. The Council of Trent (Sess. xxii, Canon iii.) defines the position carefully: 'If any one saith that the Mass is only a sacrifice of praise and thanksgiving or a bare commemoration of the sacrifice completed on the cross, but not a propitiatory service or that it profits only the recipient, and that it ought not to be offered for the living and the dead, for sins, punishments, satisfactions and other necessities, let him be anathema.'

"On the other hand, the position of the Reformed Church of England is stated in the same article (p. 16), 'What they (the Reformers) most bitterly opposed was the Catholic doctrine that the Mass is a sacrifice not only of praise and thanksgiving, but also of imprecation, and atonement whose fruits may benefit others. While it is evident that a sacrament as such can only profit the recipient.' Accordingly, to use such expressions as 'offering a sacrifice, oblation and satisfaction for sins,' in connection with the Holy Communion, is therefore to use an expression for which the Roman Church has contended against the Anglican Church. And for an Anglican to say: 'We offer to God (the full, perfect and sufficient sacrifice for the sins of the whole world)' and in particular for our own sins or for the sins of some other definite person or persons' is to use a formula which might be given by either the Roman priest or layman as an explanation of this service."

The Ecclesiastical Insurance Office, London, has just issued its 36th annual report. Out of the profits a balance of £30,000 has been allocated for grants to Church Societies of which the Clergy

Pensions Institution was to receive £17,250. Since its inception the company has distributed in this way for Church purposes some £37,000. Surely this wonderful result should stimulate the Church in the Commonwealth to some constructive policy in this connection.

We venture to call the attention of our friends to the "Garden Fete" advertised on page 6 of this issue. It is a well-known fact that the financing of a Church paper is always difficult, and in the past our own "Church Record" has shared the common experience and unfortunately accumulated an obligation of debt that some of our well wishers have determined to reduce and eventually delete, by organising a Sale of Work. This occasion will not only assist in this direction, but will also provide a rendezvous for evangelical church-people from various parishes for pleasant social intercourse and inspiration.

Mrs. Bragg, one of our most devoted Church workers, and the hon. manager of the C.M.S. luncheon rooms, is kindly organising the effort with the help of other well-known Church-women. Any donations or offers of help, towards the furnishing of the stalls will be gratefully received and may be sent to the office of the "Church Record" or to Mrs. E. Bragg, C.M.S. Headquarters, 194 Castlereagh St., Sydney.

Mission of Spiritual Healing at Adelaide.

It is extremely difficult to write to edification on the subject of a Mission the like of which has been held in almost every diocese of the Commonwealth, and of which excellent reports have appeared in both the secular and religious press. It was an experience of so unique and moving a kind that no ordinary pen can do it justice. The seemingly endless stream of sufferers, flowing steadily through the Cathedral for four days, was a sight never to be forgotten. For over 25 years the writer has ministered to the afflicted, during which time he has witnessed some of the worst forms of human agony, in peace and war, but never has he found it so difficult to control his feelings in the presence of distress. It was neither the accumulated mass of sufferers, nor the evidence of pain and disability that was so touching, but the look of yearning hope that could be seen on the face of almost every patient, and the knowledge that that hope, which had been built up during the preceding weeks of preparation in the hearts of the many, and had been cherished through the years by the few, had now reached a crisis. One was left wishing that all church-people might have had our opportunity, then, surely, there would be no lack of Christians prepared to pray for, and minister to, their suffering brethren.

Of course there have been the usual commitments—garbled reports of cured, newspaper correspondence with criticism that is so natural, but mostly so uninformed. And there has been the usual blessing, both spiritual and physical. Every day one meets with those who testify to benefit received.

The cases of sensational cures were few. One old gentleman startled us by crying aloud, immediately after the laying-on of hands, "I'm healed! I'm healed!" as he walked away waving his stick aloft. He continued, with tears streaming down his cheeks, to testify to the gaping crowd outside. He had been lame for fifteen years. Another, who received the sight of a blind eye, had been told by a specialist that morning that the optic nerve was diseased and incurable—the same specialist afterwards pronounced it normal.

Altogether it was a wonderful time. Never before has such a band of whole-hearted workers and intercessors (our Governor's wife among the latter) been gathered in St. Peter's. Never before has a layman been seen there blessing a Bishop, offering extempore prayer, and rebuking the clergy for the indefiniteness of much of their pastoral work. Surely the Holy Spirit has been working for such things to be possible in the Adelaide Cathedral.

A delightful feature of the Mission was the regular attendance as intercessors of a number of the ministers of the Free Churches, the largest representation coming from the Baptists and Methodists, despite the contretemps in connection with the visit of Dr. Meyer.

Mr. Hickson was most appreciative of the organisation, the credit of most of which is due to the Rev. J. S. Moyes, who made an ideal Director, as patient and courteous as he was thorough and indefatigable.

His work is to be carried on. Prayer circles are being formed, and the Bishop has signified his intention of licensing certain of the clergy for the Ministry of Healing.

English Church Notes.

Varia.

There was an interesting ceremony in the Chapel of Magdalene College, Cambridge, on Sunday, May 13th, when the Bishop of Salisbury was installed as an Honorary Fellow. He afterwards preached the sermon. In the evening he was entertained in Hall by the Master and Fellows, and his health was proposed by the Master. The Bishop is a younger brother of the late Rev. Stuart Donaldson, D.D., formerly Master from 1904 to 1905 of Magdalene College.

The American Church has lost within the past few weeks an eminent leader in the Right Rev. Dr. Daniel S. Tuttle, for many years Presiding Bishop of the Church and conspicuous for his missionary labours. He died at the advanced age of 87.

Rev. A. J. Westcott, D.D., has been appointed as Chief Organising Secretary in the Northern Province for the Waifs and Strays Society.

Sir James Allen, K.C.B., High Commissioner for New Zealand, speaking at the S.P.C.K. annual meeting, said that some of the audience might have heard that foreign missionary work in the South Pacific had not been a success. He was on that platform to say, with full knowledge of the facts, that the adverse critics were talking of what they did not understand.

National Assembly.

The National Assembly has been meeting to discuss the subject of Prayer Book Revision. The cablegrams to hand indicate that the laity are providing a steady influence.

Chelmsford Synod.

The Bishop of Chelmsford, at his recent Synod, submitted a series of questions on the subjects of Prayer Book Revision in relation to the Communion Office, Reservation, Ecclesiastical Courts, Confirmation Candidates. The clergy were asked to re-

main throughout the discussion and not to vote until the discussion was closed.



The C.E.M.S. Council, whose annual conference was held June 18-20, in Leamington, under the chairmanship of the Bishop of Chelmsford, considered as its main subject the question of "Aggressive Evangelistic Work" in the towns and in the country.

The following resolution was submitted:—"That this conference thankfully recognises all that has been, and is being, done to deepen the spiritual life of the members of the Church. At the same time, it would recall and emphasise to all C.E.M.S. members the fact that spiritual life thus received must be used for the bringing into the Kingdom of Christ those who are without. This conference, therefore, expresses its conviction that the imperative call of the Church to-day is for a more aggressive and definite missionary effort throughout the world, and especially within our parishes. To achieve this object the conference would urge all C.E.M.S. branches to concentrate their powers upon special efforts to win men and lads to Christ and His Church."

"This conference, therefore, urges all Diocesan Unions, Federations, and Branches earnestly to consider this important question under the following heads:—

(1) The stimulation of a stronger Evangelistic spirit among all Churchmen; (2) the organisation of services or meetings either by parishes or groups of parishes, aiming especially at reaching men; (3) to give men and lads the vision of a world-wide Kingdom of God upon earth, both at home and abroad, by means of addresses, study circles, discussions and literature; (4) to urge all members of the C.E.M.S. to take their part in 'making disciples' by (a) personal witness to Christ as their Lord and Saviour among their fellows; (b) by wise and persistent efforts to win men and lads for Christ, by obtaining candidates for Confirmation, helping them when Confirmed, and by seeking to restore Christian fellowship as a common experience among communicants."

Anglo-Catholic Congress.

As the cablegrams last week indicated, a Congress was held last week in London. The subjects for discussion were as follows: Sin, Forgiveness, The Holy Spirit, The Church, A Christian Commonwealth, Vocation. Among the speakers were Canon Lacey, Dr. Frere, Rev. G. A. Studdert-Kennedy, the Bishop of Zanzibar and the former Bishop of Bloemfontein.

The Missions to Seamen.

From the Secretary.

The Bishop of Peterborough, presiding at the annual meeting of the Missions to Seamen, held at the Church House, London, said that the Chaplains sent out by the Society were doing high Imperial Service. The men of the Mercantile Marine looked upon the workers of the Mission to Seamen as their natural helpers and friends, and the institutes of the Society as their natural homes when in a strange port. Such a noble enterprise was worthy of the most whole-hearted support.

The annual report gave interesting details of the work of the Missions to Seamen amongst sailors in all the most important ports of the world. In regard to the last year's work in Sydney it was stated:—

"The number of ships visiting the port of Sydney have increased so much during the last few years that the question of extending the present building has had to be faced. Dame Margaret Davidson, who has always been keenly interested in the work of the Institute in July very kindly launched an appeal for funds for this purpose. Our urgent needs consist of a large billiard-room, containing not less than three tables, for the men, a bigger canteen, and a den for the cadets, who visit the port in great numbers. Not until these additions become an accomplished fact can Sydney boast of an Institute worthy of the size of the port. The attendances at the Church services are most encouraging; especially in the evenings, when regularly 60 to 80 men gather in the Chapel for a short and bright service. Our branch at Pyrmont still continues to add its quota to our work, and it is hoped that some additions may be made to it during the coming year."

Sleep is life's nurse, sent from Heaven to create us anew day by day.

CHURCH OF ENGLAND MEN'S SOCIETY

Men's Commonwealth Sunday, 19th August and Week of Prayer, Service and Sacrifice—19th-26th August

We appeal to the Clergy and all Churchmen to join in this National effort

The Atonement.

(An address by the Right Rev. Bishop G. A. Ormsby, D.D.)

In speaking of the Atonement wrought by Christ on the Cross at Calvary, I will begin by stating my own attitude towards this profound mystery. It is one of reverence, humility, gratitude and faith.

I will not try to lead you up to a conclusion by any arguments that are new, but rather I will endeavour "to put you in remembrance" of the solid grounds on which we as Christians and Churchmen already stand. The conclusion to which I myself have come, and which I would earnestly commend to you, is that arrived at by the late Archbishop William Magee, contained in two sermons preached before the University of Dublin in 1809 and subsequently published as a book entitled "Magee on the Atonement." His words are these (page 18):

"I know not, nor does it concern me to know, in what manner the sacrifice of Christ is connected with the forgiveness of sin. It is enough that this is declared by God to be the medium through which my salvation is effected. I pretend not to dive into the councils of the Almighty; I submit to His wisdom, and I will not reject His grace, because the mode of vouchsafing it to me is beyond my comprehension. I dare not believe less, and I cannot believe more than He has been pleased to reveal."

We will consider then:—

1. This conclusion in the light of the teaching of Christ and of His Apostles.
2. The Scriptural facts and declarations on which it is founded.
3. The far-reaching effects of the Atonement to which it refers.
4. And the strong personal link that binds us to the atoning work that Christ finished on the Cross.

The Teaching of Christ and His Apostles.

I. What, then, is the teaching of our Master and His Apostles regarding such a profound mystery as we are now considering? We are to learn humility, patience, and hope. Listen to Christ: "What I do thou knowest not now; but thou shalt know hereafter" (St. John xiii. 7).

What is the teaching of St. Paul? We are to wait with hope and patience for future knowledge—"Now we know in part, we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known." What is the teaching of St. John? "Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John iii. 2-3). Like Him in knowledge, like Him in wisdom, like Him in power.

The Scriptural Facts.

II. We will now consider the Scriptural facts and declaration on which Magee founds his belief in the Atonement. I ask you to approach this part of our subject in a spirit of most heartfelt thanksgiving and most earnest prayer—thanksgiving that God has been pleased to reveal to us so much of His purpose and will for the salvation of the world, and prayer that He will help us to understand more fully what He has been pleased to reveal. "Open our eyes, O Lord, that we may see the wondrous things in Thy law. Oh, give us understanding and we shall live."

Let us first, then, clearly understand that all the sacrifices and many of the prophecies have their fulfilment and consummation in the sacrifice and person of Christ. "He is the end of the law for righteousness," "The law is our schoolmaster to bring us to Christ." We must then firmly believe that sacrifice was of Divine institution, or part of the great primitive revelation of God to men. The history of the first worship by sacrifice shows that sacrifice was instituted by God Himself. Two young men meet for the worship of God, they meet at an appointed time "at the end of the days"—probably the end of the week—on the Sabbath day; they worship, at least one of them, in an appointed manner; they both bring gifts of the best they had—Cain, a gardener, his best fruit; Abel, a shepherd, the firstling of his flock; but this is not enough. The writer of the Epistles of the Hebrews tells us that Abel offered to God "a more excel-

lent sacrifice than Cain," or, as an old version has it, "a more sacrifice than Cain," and that he offered this "by faith." Faith, presupposes a promise and a command, and then asks for obedience. Clearly God had prescribed the way of acceptable approach to Himself. He had given the command; Cain came in his own way, and Abel in God's way. Abel is accepted and Cain rejected.

In this first recorded sacrifice we trace the mind, the purpose of God. As we try to understand it we may ask with the Archbishop, "What more fitting memorial of the Fall can there be, what more fitting promise of the restoration than that given in sacrifice?" There we see the death of the victim recalls the penalty of sin. The death of the victim is substituted for the death of the sinner. Or we have death for sin and life through death. These are facts revealed. The sacrifice of Abel, the sacrifice of Noah, and the sacrifices of the Patriarchs. And, more in detail, the divinely ordered sacrifices as given through Moses all point to the one great sacrifice of Christ offered on Calvary.

Let me point out some features that are common to all the sacrifices, and some special features that are emphasised by two great sacrifices of the Old Covenant. I again indicate that all are fulfilled in Christ.

Common Features.

(a) The features common to all are: (1) All are to be strong; (2) all without blemish; (3) All are to be offered voluntarily by him who presents the sacrifice; (4) and in every case there is a personal contact between him who makes the offering and the offering that he makes; when the offering is for the individual the offerer places his hand on the victim's head; when the offering is made for all the people the High Priest places both his hands on the head of the victim; so the one offering made by Christ is "strong, sinless, voluntary, and in it there must be a personal contact between us and Him."

Special Features.

(b) Now look at the special features emphasised in the two great sacrifices: (1) That of the Paschal Lamb, and (2) those offered on the Day of Atonement.

In the first there is a clear indication of the idea of substitution. The death of the lamb for the death of the first-born. In the second a no less clear indication that as the scapegoat carried away the sins of the people for them for ever, so in Christ we may "behold the Lamb of God that taketh away the sins of the world." Thus the great barrier between us and God is removed. Sin is taken away, "carried away" by the Lamb of God; and thus God's great purpose that He should be "The Lamb of God slain before the foundation of the world," was fulfilled, and Isaiah's great prophecy was accomplished, that "the Lord," Jehovah, "should lay on Him," the Saviour, "the iniquities of us all," or "should cause to meet on Him" the iniquities of us all. The barrier, sin, is removed. So we, as forgiven sinners, are accepted. The atonement, the "reconciliation," has been effected, so that "God was in Christ reconciling the world to Himself, not imputing their trespasses to them" (2 Cor. v. 19). "For He (that is Jehovah) Himself, hath made Him (that is Christ) to be sin (that is 'a sin offering') for us that we might be made the righteousness of God in Him." These, then, are some of the facts revealed in the Scriptures relating to God's eternal purpose for the reconciliation of the world.

The Declarations.

(c) We will now consider some of the declarations on this subject made by Christ Himself, St. Paul, St. Peter, and St. John. Christ repeatedly speaks of His sacrifice of Himself for us. "I am the Good Shepherd. The Good Shepherd giveth His life for the sheep." "Greater love hath no man than this, that a man giveth his life for his friends." "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many," and here He designedly uses the word "instead of" for many. In David's lamentation for the death of his son, he says, "Would God I had died for thee." He uses the equivalent to the same word used here, and he means, "Would God I had died instead of thee," and Christ's meaning is the same. Again, at the most solemn moment, almost under the shadow of the cross, He connects the shedding of His blood on Calvary with the remission of

sins. When instituting the Holy Communion He says, "This is My blood of the New Testament which is shed for many for the remission of sin," recalling the words of Jehovah in Lev. xvii. 11, "For the life of the flesh is in the blood, and I have given it to you upon the altar" (the cross) "to make an atonement for your souls; for it is the blood that maketh atonement for the soul." The blood—that is, the "life" given on the altar and the life lived in the world, and we unite both together when we pray, "Grant that our sinful bodies may be made clean by His blood" (the incarnation, "the life lived") "and our souls washed in His most precious blood"—the blood on the altar, the atonement, the life laid down.

St. Paul is equally clear in connecting the forgiveness of sins with the sacrifice of Christ. He says of Him (Rom. iii. 25), "whom God hath set forth to be a propitiation," a mercy seat, "through faith in His blood for the remission of sins that are passed through the forbearance of God."

And St. John declares "That the blood of Jesus Christ His Son cleanseth from all sin," and then Rev. i. 5, he ascribes glory to "Him that loved us and washed us from our sins in his own blood" (and ch. vii. 14), and the words of St. Peter cannot be more clear: "Who His own self bear our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness; by Whose stripes ye were healed" (1 Peter ii. 24).

These, then, are some of the facts and declarations on which our belief in the atoning work of Christ is firmly founded.

The Far-reaching Effect.

III. We will now consider the far-reaching effect of the atoning work of Christ. It is all given in one saying of the Master: "I, if I be lifted up from the earth, shall draw all men unto Me." This He said, signifying by what death He should die. Here is the universal potentiality of the death of Christ. It is a personal influence, a gentle influence, an universal influence. "He is able to save to the uttermost all that come to God through Him, seeing that He ever liveth to make intercession for us." So that we can say:

"On my Saviour's intercession,
Therefore I can still confide,
Lord, receive my full confession,
I have sinned, but Thou hast died;
This is all I have to plead,
This is all the plea I need."

The Connecting Link.

IV. And what is the connecting link between me and Christ? It is a simple, living, God-given faith. Let us then listen to the counsel of Christ Himself: "Have faith in God," and in trying to obey, let us join our confession with a prayer and say, "Lord, I believe. Help thou my unbelief."

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The Bishop of Newcastle has licensed ten of his clergy for the laying-on of hands as the result of the recent mission of healing in his diocese by Mr. Hickson.

Rev. James Norman, M.A., has been appointed as Director of Religious Education in the diocese of Newcastle. Mr. Norman was for some time Canon of Townsville Cathedral, and formerly Chaplain of Trinity College, Melbourne. He is to commence work at

the end of this month and will live at St. Stephen's Rectory, Adamstown.

Three of the Gippsland clergy have recently entered the married life. The Rev. A. G. Powell has been married to Miss Cheney, B.A., of the Sale High School; the Rev. L. W. A. Benn, of Bruthen, to Miss Brumley, of Broadmeadows; and the Rev. A. Gearing, of Maffra, to Miss Pierce, of Healesville.

Canon Kitchen, of the diocese of Riverina, has been appointed Archdeacon of Hay. Another new archdeaconry has also been created, that of Narrandera, to which office Canon Rawlings has been appointed.

The Bishop of Adelaide has licensed the following priests for the Ministry of Healing:—The Ven. Archdeacon Samwell, the Rev. W. B. Docker, the Rev. E. H. Fernie, the Rev. H. P. Fin-

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nis, the Rev. S. J. Housion, the Rev. W. H. Johnson, the Rev. J. S. Moyes, and the Rev. C. W. T. Rogers.

Rev. A. Hodge, until recently Congregational minister in Napier, N.Z., was ordained to the diaconate at the Cathedral on St. Peter's Day.

Rev. A. Depledge Sykes, formerly Congregational Minister, was ordained priest by the Bishop of Adelaide on St. Barnabas' Day. He has accepted the cure of St. Cyprian's, North Adelaide.

Rev. H. Giles, B.A., has been appointed to St. Aidan's, Marden, S.A.

The Rev. Cyril Chambers, Th.L., of Outtrim (Vic.), has been accepted by the C.M.S. for service in India, and will probably be located on the N.W. Frontier. Gippsland has adopted him as "Our Own Diocesan Missionary" (O.O.D.M.), and each parish and parochial district in that Diocese is endeavouring to raise £6/15/- extra to ensure his support.

Mr. S. K. Datta, the well-known Indian Christian leader in the Student Christian Movement, was unable to fulfil any of his engagements in Sydney by reason of a heavy cold. He has now left for Brisbane.

The Council of the diocese of Goulburn recorded its deep appreciation of the faithful and valuable work of the late Mr. A. E. Sendall as a member of the Council, the Church of England Property Trust, and other diocesan bodies, and tendered his widow and son its sincere sympathy in this time of grief and loss.

Correspondence.

Diocesan Funds Legally but Inequitably Distributed.

(The Editor, "Church Record.")

Sir,—At last Synod I asked three questions relative to the St. Philip's Glebe Trust, the official answers quite justify the heading of this letter. When the St. Philip's Glebe Land Amending and Supplemental Ordinance was under discussion (in 1921) I did my best to have it postponed and re-drafted, although I was in full sympathy with the objects aimed at, viz., making it possible for every clergyman to have his premium to the Clergy Provident Fund paid, where necessary, and setting apart a substantial sum to increase the stipends of the underpaid clergy.

The introducer of the ordinance rightly informed Synod that half the clergy were not members of the C.P.F. because they could not afford to pay, out of their own pockets, the necessary premiums, therefore Synod ought to pass the measure. He further stated (see "Daily Telegraph" report) that after this was done, "there would be left £2500 for increasing the stipends of the clergy."

After the ordinance had been in operation over twelve months, it was not unreasonable to inquire as to its working. My first and second questions elicited these facts, that whereas the personal contributions for Superannuation and Widows' Funds amounted to £842, the Trustees of the Glebe had given to the clergy, ostensibly for this purpose, £1651, almost double the amount necessary, notwithstanding the fact that the trustees were supplied by the C.P.F. Board with a detailed list of the personal contributions of the members.

My third question was to find out about the £2500 for the increase of stipends, other than that provided for in clause (d). The

answer given by the Archbishop was £1616—nearly £1000 short of that sum which Synod was led to expect—would be available. Knowing at the time of the passing of the ordinance that if all the comparatively high-paid clergy got their "cut" into the funds, the promise of the £2500 could never be realised. I stated that I would not accept any money from the Glebe until such time as there were no underpaid clergy. As far as I can ascertain no one has followed my lead in returning the Glebe cheque.

This perfectly legal, although I venture to say inequitable, distribution, is working most disastrously in the diocese. I know people who have stopped their subscriptions to the Home Mission Fund on the ground that no appeal should be made for the underpaid clergy, when Synod puts nearly £1000 per annum in the pockets of those clergy who are more favourably placed and paid.

Again, young men will not take "Holy Orders when they know that while there are sufficient diocesan funds to pay every man a "living wage" there is no guarantee of every man receiving it. I tried to prevent this act of injustice, but failed. I now challenge the laity (who are double the number of clergy in Synod) to right this wrong. It can be done very simply by amending one line in clause (d) of the ordinance. Strike out the words "sums not exceeding £200" and substitute "sums sufficient to pay their personal contributions."

FRED. W. REEVE.

St. Luke's Rectory, Mosman.

The Nexus.

(The Editor, "Church Record.")

Sir,—I would like to answer the following points in the two letters in your issue of July 6th:—

1. I was present during the whole of the debate and say again that the catalogue of reasons given in Mr. Quigley's article on May 25 was hardly discussed at all. Only the first clause in the committee's report was considered, viz., "That the Diocese of Tasmania concurs in the decision of General Synod, 1921, accepting the principle of Autonomy and would welcome any scheme whereby this could be largely applied with the smallest possible alteration of our present relationship with the Mother Church of England." The other four clauses, touching on ways and means and suggested safeguards, were not dealt with.

2. Mr. Quigley is an able man whom I respect, and "Leading Layman" wastes a lot of space in defending him when he was not attacked in any personal way in my letter. To say that I was at particular pains to show that Mr. Quigley was an incompetent adviser, and to talk of the mote and the beam and the green eye of envy make me think that "Leading Layman" was either very angry or very dull when reading my letter. However, both writers admit my point that the meeting was held and that Mr. Quigley—an avowed opponent—was the only one who was there to advise laymen on the nexus. As I said, it is a sensible thing to have these meetings. But it was certainly unfair and open to misinterpretation not to have a representative of the other side there too. At any rate this meeting certainly had a great influence upon the vote.

3. My real reference to the Church of Ireland (autonomous) has not been touched on by Mr. Quigley. The fact I pointed out was that a member of this Church was received in Australia without question as a member of the Church of England. Obviously, there is nothing in the wild talk that the severing of the nexus means "cutting the painter" and the setting up of a "new Church."

My letter was written to give further information about the vote in the Tasmanian Synod, and has served its purpose.

"TASMANIAN SYNODSMAN."

Holy Baptism.

(The Editor, "Church Record.")

Sir,—The letter on Holy Baptism in your last issue touches, I think, the only solution to baptism being rightly understood, it is that the parents and sponsors should be carefully instructed in their responsibilities and the privilege it is to bring their little ones and present them to our covenant-keeping God in this rite. If the clergy set apart, say, one Sunday afternoon a month, in their parishes for this special instruction, I believe there would not be such "ignorance and absence of joy" in Holy Baptism. The Rev. Andrew Murray, of South Africa, always adopted this plan with assuredly good results.

A PARENT.

Brisbane Appointments.

The Rev. A. T. Craswell, rector St. Matthew's, Drayton; rector of St. Saviour's, Laidley.

The Rev. A. W. Ethell, rector St. Saviour's, Laidley; rector of St. Agnes', Esk.

The Rev. G. A. Luscombe, vicar of St. Mark's, Eidsvold; Mission Chaplain and Organising Secretary for Foreign Missions.

The Rev. A. Maxwell, vicar of St. Paul's, Cleveland; rector of St. Paul's, Cleveland.

The Rev. A. W. Shand, vicar of St. Peter's, Wynnum; rector of St. Peter's, Wynnum.

The Rev. J. C. Flood, M.A.; vicar of St. George's, Crow's Nest.

The Rev. H. J. Richards, Th.L.; assistant-curate St. Peter's, Gympie.

The Rev. A. E. Morris, M.A.; assistant-curate of All Saints', Charleville.

The Rev. S. Atherton, vicar of St. George's, Crow's Nest; rector of St. Matthew's, Drayton.

The Rev. T. Tomlinson, assistant-curate St. Mark's, Warwick; vicar of St. Mark's, Eidsvold.

Resignation.

The Rev. T. Edwards, as rector of St. Luke's, Rosewood.

COMMONWEALTH BONDS.

The Commonwealth Government has just embarked upon another Loan Campaign.

The first of the War Loans to fall due is the famous Seventh War Loan of £44,000,000 raised in September, 1918. All but £21,500,000 of this loan has already been converted into longer dated issues, but the balance referred to must be found by September 15th next.

The Federal authorities have offered a handsome interest rate (5 per cent., issued at £98 per £100, equal to £5/9/3 per cent.), and the loan is also free of State Income Tax, so that a very attractive proposition is being put up to the citizens.

The element of duty still largely enters into the proposition, because war finance problems did not end with the ending of the Great War, and it is felt that this aspect of the question might with advantage be placed before our readers for their consideration.

THE NEW LECTIONARY.

July 22, 8th Sunday after Trinity.—
M.: Pss. 39, 40; Isa. iii. 7-10; John xx. 1-10. E.: Pss. 41, 42, 43; Zeph. iii. 14; Mark xv. 40-xvi. 7.

July 29, 9th Sunday after Trinity.—
M.: Pss. 46, 47, 48; 1 Kings xvii. or Wisd. xi. 21-xii. 2; Luke i. 1-25 or Phil. iii. E.: Pss. 44, 45; 1 Kings xviii. or xix or Wisd. xii. 12-21; Matt. xi. or Acts xv. 17.

August 5, 10th Sunday after Trinity.—
M.: Pss. 50, 53; 1 Kings xxi. or Eccles. iii. 17-29; Luke i. 26-56 or Phil. iv. E.: Pss. 51, 54; 1 Kings xxii. 1-40 or 2 Kings iv. 8-37 or Eccles. xi. 7-28; Matt. xiii. 24-52 or Acts xxvii.



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No. 19. 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.

JULY 20, 1923.

The Challenge of India's Missionary Problems.

(By Rev. H. S. Cocks, B.A., Th.L., late Principal, C.M.S. High School, Lucknow.)

I.

Dr. Surendra Kumar Datta, recently our honoured Indian guest in Sydney, in his book, "The Desire of India," has stated that "the evangelisation of India is beset with difficulties so serious that to predict its ultimate success is to make no ordinary demand on the faith and loyalty of the Christian Church. For nearly a century large sections of the people have been open to new influences, yet the day of triumph appears to be indefinitely delayed. Perplexing problems emerge at every stage." These trenchant words of a native-born Indian of education and wide experience present a striking challenge to the Christian Church, which by reason of the fact that the problems are so real and pretentious, should call forth, firstly, a sympathetic understanding of the situation, and secondly, willing effort and service unimpaired of the cost. It is therefore with this end in view that the writer desires to present a few of the many perplexing difficulties that constitute the challenge which is presented to us who are "witnesses" of the true faith "once for all delivered to the saints." Let us consider some of these problems.

1. The Vastness of the Task and Inaccessibility of the People.

In considering any scheme for the evangelisation of India, the mission enthusiast will do well to sit down and thoughtfully count the cost. India is a precious jewel to win for the Master's crown, and we must be willing to pay a big price to redeem her. The vastness of the population of 320 millions of souls, representing, according to Sir Monier Williams, fourteen separate nationalities, speaking several hundred different languages and dialects, split up into numberless social water-tight compartments, and scattered over a huge tract of country, make the task a truly formidable one.

Australia is undoubtedly blessed in that throughout the length and breadth of the land a common tongue is spoken, with the result that there is no such thing as a lan-

guage difficulty, but such is not the case in India. English, though almost universally understood and spoken by the educated classes is quite unintelligible to at least 90 per cent. of the huge population, who are absolutely illiterate. Again, while in our own country approximately half the population is centred in a number of large cities along the coast, in India three-fourths of the people are engaged in rural pursuits and consequently far more inaccessible.

Until the Christian Church is prepared to take these facts into consideration, and literally swamp the country with missionary recruits, we must be prepared for unsatisfactory reports of slow progress in the opening up of new territory out on the firing line for the King of Kings. At the present time, it is a sheer physical impossibility for the meagre band of missionaries to get into touch with the masses, and very often, even if the ears of the people are reached, their minds remain uninstructed because the work cannot be followed up through the shortage of man power. It is true that God works through human agents, then we are deliberately damping up His resources of Spiritual power by not placing at His disposal sufficient channels whereby His divine grace may flow abundantly.

2. Misunderstood Motives.

These constitute a second difficulty to the missionary as he tackles the task of evangelisation, and is one also truly discouraging to his zeal. He himself is imbued undoubtedly with the passion to pass on to others what he has personally discovered, viz., "the unsearchable riches of Christ," and his laudable desire is to have the joy of introducing others to "the Lord of Glory." But not infrequently, the non-Christian Indian takes a completely different view of the matter, and imagines that for some subtle reason (perhaps race superiority), the missionary finds delight in inducing a Hindu or Mohammedan to change his religion merely for the sake of adding greater numbers, and therefore, prestige, to the Christian faith. Thinking along these lines, he determines to resist all overtures of the Christian missionary, and if he is a Hindu, decides, that with regard to religious faith, "the old is better" and at most, only needs reformation.

It comes as a tremendous shock to the consecrated missionary, who, having given up home and loved ones for the cause of Christ, goes out to preach God's evangel of love towards mankind, to find that it is thought by the ignorant non-Christian that the missionary is doing this work from mercenary motives, and is being paid so much in hard cash for every convert whom he can baptise.

These are only typical instances of an attitude of mind that is suspicious of missionary effort, and perhaps a quotation from an Indian paper, and edited by an Indian, called "The Christian Observer," will help to emphasise this point. In an appreciative article on "India's Debt to Missions," the writer says: "In spite of the great good, and great sacrifice of the missionary, he has always been mistrusted and often avoided by the people of the land; and it is no wonder. He came in the wake of the conqueror, and in order to keep up the prestige of the white man he sometimes had to adopt a style which savoured of the conqueror. Moreover, he came to destroy—destroy the ancient traditions and customs of the land. He came also to proselytise, to convert, to spread a new religion—the religion of the alien conqueror and to make aliens of the new converts. He came to wreck family unity to take children away from parents, and parents from children, to make the wife a widow during the lifetime of her husband, and the wife dead to the husband while still alive. The new religion, in spite of its great advantages and opportunities, meant too great a change, was extremely exacting and totally revolutionary in all its social aspects. Imagine a high caste Hindu eating and drinking with a sweeper or a Chamal—the very idea! Besides this, what about beef, pork, and wine? All these things proved tremendous obstacles in the path of the missionary."

These remarks, thus briefly stated from the Indian standpoint, indicate how the missionary's motives are misunderstood, and

how this fact adds much to the many discouragements that have to be combatted.

3. Christianity—The Faith of the Conqueror and Western.

Closely connected with the last-named obstacles, and yet distinct from it, is the conception on the part of many an Indian, that Christianity is the religion of the conquering race and therefore is to be taboo. The Indian realises that his motherland is under the domination of a western power, that whether he likes it or not he must submit to a foreign government; that national policies with which he is by no means in accord are thrust upon him; and he naturally imagines that this same conquering power wishes to force its religion upon him. He considers that the white missionary has an axe to grind when he introduces Christianity into India, and thank you—he will have none of it, and you can keep it! This problem does not present itself in countries like China and Japan, where as Britishers we have no control in the government of the land; there we are foreigners generously tolerated by a local indigenous government.

Again, our Christian faith often appears too Western to be attractive to the Hindu. Jesus Christ is frequently conceived of as a Western Christ. Let me illustrate this. One of the young men in my school, about 18 years of age and of educated parents, went during Holy Week to a lantern service in the English Church, at Lucknow, when the story of Christ's passion was told, with its appeal to the eye as well as the ear. On his return, the lad expressed genuine surprise that in the pictures our Lord was represented as wearing the flowing garments customary in the East. Evidently, without seriously thinking about the matter, my friend had expected to see a Western Christ in European dress, for such he had always conjured Him before his mind's eye. A strange conception to us, but that to that Hindu with his deep-rooted thought that Christianity is essentially a western religion!

The Hindu is inherently proud of his native land with its own, unique, ancient, Eastern faith—Hinduism; he considers that the embracing of the Western religion stands for the de-nationalising of the land he genuinely loves and is consequently unpatriotic; while, alas! he too often witnesses specimens of Christianity domiciled in his country which only succeed in repelling him. He sees the rotten state of much of Western "society" life; he reads of almost countless divorces annually in Christian countries, and he hears of the horrors of the drink evil, which generally speaking, are negligible in his own land.

It is easy to understand how the Indian assumes that Christianity and Western civilisation are synonymous terms, for is it not by its fruits that a tree is known? Furthermore, to the Indian, priding himself in his ancient civilisation, Christianity appears such a modern development, and therefore, in his veneration of the ancient, does not call forth much interest. The educated Indian is not slow in reminding you that his land had a living faith (though he may admit it is now decadent) and a rich heritage of religious literature in days when our forefathers were offering human sacrifices at the hands of Druidical priests at Stonehenge. Such prejudices as these require careful handling.

Church of England Men's Society.

Mens' Commonwealth Sunday and Week of Prayer.

The National Council appeals to all of their brethren, the clergy and churchmen in general, to observe Men's Sunday, August 19, and the week of prayer, service and sacrifice, August 19 to 26. A special issue of the Men's Magazine has been published and a copy has been posted to every Bishop and clergyman in Australia. It contains a message from the National President; a special form of service for August 18; a sermon by the Archbishop of Melbourne entitled "Christ and Sunday"; and a stirring message from the Bishop of Chelmsford. Copies of the magazine can be obtained from the National Headquarters, Church House, George St., Sydney, or from the State and Diocesan Secretaries.

(By kind permission of MRS. G. E. WISE)

Look out for fuller details next issue. Gifts for furnishing the Stalls will be gratefully accepted, and may be sent in to the Office of the Paper, No. 62, Commonwealth Bank Chambers, 144 Pitt Street.

DEATH OF THE BISHOP OF CHELMSFORD.

A general sorrow will be felt throughout the Anglican Communion and wider still at the announcement of the sudden death of the Right Rev. J. E. Watts-Ditchfield, Bishop of Chelmsford. It will be remembered that he came to the Commonwealth in 1912 as a delegate for the Church of England Men's Society, of which he has always been a zealous advocate. He was recently appointed Chairman of the Council of the C.E.M.S., and our own C.E.M.S. magazine contains what now proves to be his last message to the members of that Society throughout the world. It will be read with a deep and melancholy interest now that he has been called away. May its earnest appeal prove fruitful in inspiration and help to those who have definitely linked themselves together to follow the Crucified in a service of self-sacrifice to God and their fellow-men.

The Great C.M.S.

The 124th Anniversary of the Church Missionary Society was held on May 1st. It was a great meeting. The "Annual Review" reported as follows:—

Stations, 580. Out-stations, 6,393. Foreign Missionaries: Clergymen, 331; Laymen, 118; Wives, 332; Single Women, 477; total, 1,258. Native Clergymen, 602. Native Christian Lay Agents, 13,255; Native Christian Adherents (including Catechumens), 607,738. Native Communicants, 171,165. Baptisms during the year, 48,229. Schools, 5,083; Scholars, 328,656. Medical Work: Beds, 4,604; In-patients, 41,531; Visits of Out-patients, 745,412. These figures are approximate, as no returns have been received from some of the Missions.

The second resolution, moved by the Bishop of Kampala, was to the following effect:—

"This meeting would make as its own the words of the General Committee of the Society and express its conviction that God is calling the Society to concentrate all its energies upon the enthusiastic prosecution of its proper work of proclaiming the Eternal Gospel, and it has no hope that further discussion in Committee will throw more light on such theological problems as have been distracting the Society during the last few months. It also believes that those who have doubted God's acceptance of the work of the Society and the reality of His blessing upon it will be convinced, not by further argument, but by the manifestation of the fruit of the Spirit, and by the demonstration of His operation through signs following. This being so, it calls upon all members of the Society throughout the world to concentrate all their thought and prayer and energy upon the work of world evangelisation, and to a new dedication of their lives to the same object. It believes that in the further and more intense prosecution of this work God will clear away any misunderstandings and misconceptions that remain, and that He will show more and more light upon all the Society problems at home and abroad in response to a more unreserved trust in Him and His revealed truth, a more whole-hearted resting upon Him, and a more fearless utilisation of His power in the work He has entrusted to them."

"Therefore, whilst sincerely deploring all past failure, this meeting definitely issues this call to the Society as a whole, to forget the things that are behind and to press on toward the goal unto the prize of the high calling of God in Christ Jesus. All over the world there is a spirit of expectation among Christian people of all denominations, and it believes that in the words of a well-known preacher of revival, 'The day is swiftly drawing near when men shall sink their differences, and shall come together to a place called Calvary, and there repent of their foolishness of the days gone by, and looking up into the face of God's Anointed, shall say "Thy Kingdom Come."'

"In this spirit, and believing that God is waiting to do great things for the Society, this meeting calls upon all its members to resort to prayer for such a revival of religion at home and abroad as will sweep away misunderstanding and dissent, will create a deeper love for and a truer understanding of God's Word, will unite the whole Church of Christ in a great forward movement, and will result in an increased ingathering of souls all

the world over and a fresh and obvious demonstration of the Spirit and of power."

All friends of the Society will rejoice that, in spite of the grave schism from which it has suffered, our brethren are going forward humbly and patiently looking to God for all needed grace, strength, and means by which to accomplish the great task.

THE CHRONICLES OF THE CITY CALLED MELBOURNE.

1. It came to pass that in the days when Archbishop Lees was ruler in the land that beheld the whole diocese became rent in twain;

2. And the people were divided into two tribes; the name of the one tribe was Nexites and the name of the other Anti-nexites.

3. And behold all the Bishops were Anti-nexites, and all the Archdeacons were Nexites.

4. Now this strife had begun long before Archbishop Lees was ruler.

5. But it came to pass that in his days it came to a head.

6. And he called all the elders and princes of the people together unto him and said, "Behold there is much to be said on both sides of the Nexus question; but let it not be said,

7. "For I have assembled you all together here, not to talk about the Nexus but to consider a report which hath been presented;

8. "Hence I bid you speak to the point and let your words be few."

9. Then rose up the Chancellor, and in a few words (which were understood by the lawyers) did explain that the recommendations of the body of wise men called the General Synod, were "ultra vires" in the land of the Melbourneites.

10. And it came to pass immediately after this that all the elders and princes did arise and go unto Sargents; and they did eat.

11. And when they had finished eating and drinking and were assembled again in the freezing chamber, behold two high officers of the Temple rose up to speak, the one to move and the other to second the adoption of the report.

12. And though one was an Arch-deacon and the other a Dean, yet did they not see eye to eye;

13. For the Archdeacon belonged to the Nexites and the Dean to the Anti-Nexites.

14. But though they smote each other with many weighty words, yet were they agreed upon the report.

15. After this a few of the practised warriors of both tribes did dance their war-dances, and did smite the air with vigour.

16. And their words were very many, and lo they were very dry.

17. And behold one of them did smite Roscoe the Recorder, and did accuse him of using the official chronicles of the diocese for the purpose called in the native tongue "propaganda."

18. And it came to pass when Roscoe heard this, that he was very wrath, and the form of his visage was changed;

19. And in his wrath he did light a burning fiery furnace, which did excite the admiration and gratitude of the assembled elders, for they were cold.

20. And behold the warrior who had smitten Roscoe rose up hastily and explained that he had not meant to do it.

21. Then had the assembly peace.

22. And it came to pass after that that though many words were used, yet did everything go well; and every motion was passed and every voice said "Yea" to everything.

23. Yet was there one who dared to raise his voice and cry "No" to one question. But the assembly did look upon him in such a manner that he dared not again move his tongue.

24. And the Ruler said unto the people, "Ye have well done."

25. And when they had sung the Doxology they departed every man unto his own home.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Thanksgiving.

A thanksgiving service for the safe arrival of all ships in Australian waters, the first of its kind in Australia, was conducted by Archdeacon Boyce, assisted by Revs. Hilliard and Fisher-Johnson in Holy Trinity Church at Millers Point, on 30th ult., and was largely attended by new arrivals and their friends and invited immigration workers. A social was given by the C.E.M.S. Immigration Committee in the Parish Hall adjoining after the service, when a number of songs were ably rendered by our new friends from overseas. His Grace the Archbishop of Sydney will take the next service of thanksgiving in Holy Trinity on 11th August next, and it is intended to have them monthly thereafter, probably on the last Saturday in the month.

Testimonial to Mr. J. Massey.

Subscriptions are being invited towards a testimonial to Mr. Joseph Massey, for many years cathedral organist. It is felt by many connected with the Cathedral that some mark of appreciation and affection is rightly due to one whose ministry of music has greatly enriched the Cathedral services.

Donations may be sent to the Registrar, Mr. C. R. Walsh, Diocesan Church House; Mr. Massey's last work at the Cathedral organ was in connection with the Healing Mission, when his sympathetic contribution of music was so inspirational and helpful that it drew forth quite a general appreciation.

C.M.S. Demonstration.

A very large audience gathered in the Town Hall, Sydney, for the annual demon-

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PALING'S
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Welch of Edinburgh, in the Expositor for May, points out that their views rest on three main positions: (1) that the Pentateuch has three main sources, J, E, P; (2) that Deuteronomy, "at least in its original form," was first brought to light "under Josiah; (3) that Ezra brought in "a new lay book, the Priestly Code"; and those three positions, he thinks, have now proved to be not impregnable, and he contends that their conclusions are wrong. Then Mr. Lowther Clarke, the editorial secretary of S.P.C.K. in the Magazine "Theology" for May, gives expressions to "some misgivings" touching O.T. criticism and opines that some of the more important conclusions are hasty and probably mistaken. Both these writers are not opposed to the general lines and methods of the critics. Thirdly, Professor R. Dick Wilson, Ph.D., D.D., Professor of Semitic Philology in Princeton Theological Seminary, has published a pamphlet entitled "Is the 'Higher Criticism' Scholarly?" A truly pertinent question to the minds of the critics under discussion, but strikingly pertinent for the plain man who wants to get at the facts. Dr. St. Clair Fisdall in his review of the brochure says:—"That the book is pre-eminently scholarly and scientific is obvious, written as it is by one who is a master of the inductive method of reasoning. The answer to his opening question is that the Higher Criticism is not scholarly, because it is admitted that the original records have not, in many instances, been investigated in their proper tongues, whereas the ability and determination to do this is the first qualification of a scholar. Professor Wilson, on the other hand, has studied and mastered the Hebrew and Aramaic languages and all other languages bearing upon the

Old Testament—e.g., not only Assyrian but all other Semitic languages." We recommend our readers to place an order at once with their booksellers for Professor Dick Wilson's book; the English price is only one shilling, and it is described as "a veritable armoury of answers to Higher Critical objections."

True happiness leaves no reaction. The mind is at rest within itself, and the consciousness is filled with the joy of living.—D. S. Jordan.

The Evangelical Position.

Its Historic and Doctrinal Bases.

(A paper read at the Evangelical Conference, Melbourne, on the 26th June, by the Rev. E. W. Hadwen, B.D.)

(Concluded.)

Higher Criticism.

As a School the Evangelicals have been, perhaps the most reluctant to offer a welcome to Higher Criticism, and in this reluctance we trace two noble characteristics—deep reverence for the Word of God, which jealously guards it against rash attacks and contamination, and a wise wariness in accepting the conclusions of a science which is very young, rather obstreperous, and has made serious errors. Higher Criticism has passed its zenith, and has, in many ways, done the Church and the cause of truth generally very great service, and nowadays Evangelicals, I

think, are as anxious as anyone to profit by the new light that has been thrown upon the Sacred Page. We know now that the Bible is no less the Word of God because the human element in it is so strong. We do not doubt the trustworthiness of the Pentateuch because the Critics deny its Mosaic authorship, nor do we think less of the Fourth Gospel because many deny St. John's authorship. But we do demur and rally to the defence of a priceless heritage when we are told that the Pentateuch is not substantially historical, that the Patriarchs were legendary myths, that Hebrew sacrificial ritual was not instituted until some centuries later than Aaron's day, that the Prophets were rather addle-headed as they faced the future and could only give few and very halting predictions of Messiah. While we have forsaken the old mechanical views of inspiration and do not contend that the Bible, as literature, is infallible, we do believe the Bible to be the body of God's revealed truth, inspired as a whole by the Holy Spirit, universal in the realm of knowledge as touching man and God and catholic in relation to time, as it is equally adequate for all ages. In this sense the Bible is infallible, since it is the authoritative revelation of the Divine in a series of concrete historical experiences which His Spirit impressed upon "holy men of old." The infallibility of the Pope is an absurd dogma; the infallibility of the Church Catholic is a mere fiction. Whether shall we go, then, for a foundation? With Evangelical wisdom and with all added knowledge we must go back to the Bible, the substantial historical truth of which has successfully survived the searching fires of scepticism, of criticism, and of centuries of personal, individual experience, assured that with all its difficulties and its marked human element, being in its essence God's Word, revealed, it is, ipso facto, infallible, not in its local or temporary references and injunctions, but in its fundamental and eternal principles and truths. Upon the Bible, then, which Gladstone called "the impregnable rock," the Evangelical takes his stand in accordance with the plain statements of Article VI.

There are other points of real importance. Evangelicals have usually emphasised the doctrine of the Atonement rather than that of the Incarnation, and they stress the doctrine of the priesthood of all believers. Another feature must be just mentioned, viz., they excelled as pioneers of doctrinal soundness, but in its fundamental and eternal principles and truths. Upon the Bible, then, which Gladstone called "the impregnable rock," the Evangelical takes his stand in accordance with the plain statements of Article VI.

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II.—Pre-Reformation Evangelicalism.

Among the Early Fathers an evangelical tone predominates in some much more than others, and it seems fair to say that taking three typical Fathers by way of example, if Evangelicalism would trace his ancestry through Augustine of Hippo, and Irenaeus, rather than through Cyprian, though we must admit that Evangelicals are some Calvinistic and some Arminian, which means they are not all Augustinian in the doctrine of grace.

Among those movements in the Early Church, many of which were designed as reforms but which usually developed into heresies or schisms, we seem to trace an affinity with the Montanists on the second and third centuries in the emphasis which they placed on the fundamental importance of personal experience of the Holy Spirit and the vital, prophetic character of the Church. Joseph Milner, himself one of the early English Evangelicals, in his History of the Church, seems to regard the Paulicians of the seventh century with favour as a zealous reform party. If his view be correct we might trace affinities with this party in its evident partiality for St. Paul and his teaching, and also in its iconoclastic attitude. This comparison, however, seems rather precarious and shadowy.

Coming thence down the centuries we find touching-points in the better sort of Pietists and in the Wycliffe school, while there are real affinities with Rhatramus and Berengar in the Evangelical doctrine of the Holy Communion, and with John Tauler and his friends in their evangelistic awakening.

III.—The Evangelicalism of the Reformation.

Most of us are so well acquainted with the essential doctrines of the English Reformation that little need be said here. If the Prayer Book of 1549 savoured too much of Rome, that of 1552 savoured too much of Geneva; but the doctrine of the Prayer Book as we now have it is a magnificent monument both of spirituality and the true catholicity of the English Reformers. We need not go into detail. An indication of three salient features will suffice. First the Bible, at once the basis and the boundary of doctrine; secondly, the two Sacraments of our Lord which in their respective Offices, and also in the light of the definitions of them in the Thirty-nine Articles and the Catechism, are in keeping with the plain, spiritual interpretation of their New Testament setting; and thirdly, the fundamental doctrine of justification by faith. We have dealt with the first of these already. A comparison of the Evangelical view of the Holy Communion with Cranmer's painstaking book, "The True and Catholic Doctrine and Use of the Lords Supper," shows most clearly the fundamental agreement of the two in doctrine. The works of the Reformers and the general tone, as well as explicit statements, on justification found in the Prayer Book, Articles and Homilies, reveal the loyalty of Evangelicals to this doctrine.

The Prayer Book, doubtless, is the liturgical and comprehensive summary of the Reformers' doctrinal position, and there is no arrogance in the claim that the Evangelical position coincides most nearly with that standard. The Prayer Book yields most easily, therefore, to the Evangelical interpretation of its teaching and tone, and Evangelicalism can confidently claim to be the faithful doctrinal descendant of the founders of the English Reformed Church, for the European Reformation was not only a protest against the doctrinal errors of Rome and the purging of the Church from dangerous and materialistic accretions; it was nothing less than the re-discovery and re-establishment of the old evangel of the New Testament.

IV.—It remains to consider now the Evangelical Revival in England.—The deadness of the Church under the Hanoverian Kings is too well known to call for any description. There were, in that period, several clergy alive to the shameful and distressing condition of things, who heroically tried to find some remedy, and many of these cannot, by any chance, be called Evangelical. Yet all admit that it was the Evangelicals who roused the Church to new life and new ambitions, and gave to England a religious impulse which was the chief factor in the salvation of that country from horrors like those that enveloped the neighbouring land in the French Revolution.

Here again the ground is too familiar to require long discussion. We at once recall the very important part played in the rise of the movement by the high churchman Law, through his book, "The Serious Call"; and also the great influence of the Moravians. It is of peculiar interest that a movement that has suffered many offensive sneers about its supposed illiteracy and disorderliness, emanated originally from the ancient

University of Oxford. Evangelicalism was born within the Anglican Church, and within its greatest home of learning.

The source was, of course, the "Holy Club" at Oxford, founded by Charles Wesley, the ultimate issue of which was the great stream of revival which flowed from the epoch-making work of John Wesley and George Whitefield—the former the organizer of the movement, the latter its popularizer. The Anglican clergy were differently affected, some actively and even cruelly opposing, others warmly welcoming the vigorous, nascent enterprise.

Eventually the revival broke into two streams—the followers of Wesley, who finally succeeded from the Church, and became the official Methodists; and the devotees of the movement, who remained within the Anglican communion, such as Griffiths, Berridge, Romaine, John Newton, Thomas Scott, the brothers Milner, Richard Cecil, Charles Simeon, William Wilberforce, and others who formed the "Clapham Sect." While many of these transgressed parochial and diocesan boundaries, and were guilty of other irregularities, the majority really loved the Church and respected its law and order. They have been variously regarded. Dean Spence says: "In many respects, without intention, they reproduced the Puritan extravagances and exaggerations"; but he also admits that "they were the salt of the earth in their day." An able writer of our own day has described the Revival as "a new Puritanism, excluding all the most powerful intellectual elements, and, therefore, of necessity a faint reflection of the grandeur of Puritanism of the seventeenth century"; but Canon Overton declares, "To call them the 'new Puritans' as is frequently done, is a thorough, though not unnatural, misnomer. The points of contrast are at least as marked as the points of resemblance."

Their chief aim, however, was to apply the doctrines of the Church of England to the practical solution of contemporary needs. Wesley said, "A string of opinions is no more Christian faith than a string of beads is Christian holiness. It is not an assent to any opinion, or to any number of opinions. A man may assent to three or three and twenty creeds, and yet have no Christian faith at all." Cowper, in his "Task," shows "that Evangelicalism was not a vulgar delusion of the masses, but a philosophy of life which could appeal effectively to educated men."

The movement has been charged with obscuring the Sacraments, excluding art from churches, and from worship, and neglect of Churchmanship. Of many of the original Evangelicals the criticism may be just, but of the majority it would be an exaggeration, while it would be manifestly unfair if applied to Evangelicals as a body to-day; and if the Party has neglected certain externals connected with Churchmanship, it has not been the result of disloyalty but rather of a high concentration upon the fundamental spiritual enterprise of saving the souls of men, e.g., the C.M.S.

As a school of doctrine and corresponding practice, then, Evangelicalism is traceable to the New Testament with which it essentially accords; as a movement in history we find its bases in the great Revival in England in the eighteenth century.

Let us listen to a few words from two famous Evangelical bishops. Bishop J. C. Ryle said, "No doubt the faults and infirmities of the Evangelical body are not a few. No doubt we are only a minority in the Church of England. We never were anything else, and probably never shall be. But a calm review of our position in 1879 affords strong reasons for thankfulness and encouragement. The Evangelical Party, with all its faults, shows no symptom of decay. We shall live and not die, if we are only true to our old principles, if we will only work and watch and pray and read and understand the times." He says again, "In a way like ours and in a free country it is vain to expect all men to see all things alike; but so long as a brother walks loyally within the limits of the Articles and the Prayer Book, let us respect him and meet him courteously, even when we do not agree with him. I entreat every clergyman in my diocese, for Christ's sake, to abhor and avoid all needless divisions, and to follow after peace as well as truth."

Bishop Thorold wrote in 1886, "The dream of my life is to make plain to all that an Evangelical Churchman can love culture, practise justice, discern differences, and respect goodness anywhere and everywhere." As Evangelicals, we do well to bear in mind that the conservative element is always good; but "conservatism alone is obstructive; Neoterism is destructive." Some have suggested that the various sections of Christendom are like circles within each other, the first being the widest and the best. It seems better to think of them as towers rising one above the other, though narrowing

as they rise. The first, the Church Catholic, is the broadest, and is the foundation laid by Christ; but we are to build on that foundation, and as we ascend our outlook widens. Whichever the great truths of Apostolic and Reformation times are firmly held and fearlessly proclaimed, Evangelical life shall know no decay; but while we abide in Christ and stand firmly on the Apostolic principles we must study how successfully to apply old remedies of the Gospel to new phases of human need. We need a forward moving Christianity, with more of the pherophoria pistos in it, which is not "in the full sail of faith," but "in the full sail of faith"—bearing right on with the wind; all canvas up. Let us take heed, however, that the wind before which we move is the unerring breath of the Spirit of Truth.

Young People's Corner.

GIVING.

"There are two ways, boys and girls, of doing most things in this world, the right way and the wrong way. God's way and our own way. So many of our girls and boys would sooner try and do things in their own way and they usually get into trouble before they have gone very far. There are two ways of giving to God's work and I just want to tell you two stories, one shows us the right way of giving, and the other the wrong way. We will take the right way first. One day in the City of London there was to be a big procession. The King was going to drive through the streets of the city. All the shops were decorated with flags, and the loyal people were all hurrying early in the morning to try and get good positions to see their King. But there was one who was not bothering about the procession. His clothes were all ragged, and he was cold and hungry. Why should he go to see the procession. Everything in this world seemed to have passed him by and so he wandered along by the River Thames, cold and miserable. By and by he sat down on a seat and being very tired he just fell asleep for a few minutes. There passed by a workman. He wore rough and torn-stained clothes but he must have had a very kind heart for he saw this poor man, saw by his face that he was hungry, so taking his own dinner from his pocket, just put it into the sleeping man's lap and without waking him walked quietly away. What a beautiful thing to do. Later on that great procession took place and the workman would not have been found amongst all the great people, but boys and girls, a day is coming soon when the King of Kings will pass by and there will be a place for the man in the procession that day and the King will say "Inasmuch as ye did it unto the least of these, ye did it unto me."

Now the story about the wrong way. A great King built a big temple and put a stone in it saying that it was built to the glory of God by him and he had his own name. One night he had a dream and he saw an angel come down, rub his name out and put some woman's name instead. He was very annoyed about this, but he was still more annoyed when he had the same dream three nights running. He sent for some of his men and told them to go and see if they could find any person by this name. So off they went and right at the foot of the hill on which the temple was built they found a poor old woman living. They dragged her in front of the King and he told her about the dream and wanted to know what she had done to build the temple. Do you know what she said—that she had no money to give but that just before the horses started to pull their loads up the hill she used to give to them a little piece of hay from her own garden and she had much to say. It did not seem very much did it, compared with all the King had given, and yet the King had given his in the wrong spirit. He said it was for God's glory, but it was really for his own to show what he could do. Now boys and girls, just compare these two stories and ask yourselves are you giving in the right or the wrong spirit. Some boys and girls never miss giving a penny on Sundays, but so many just carry the penny from their father or mother to the Church. They don't really give it. Their father or mother gives and they just carry it. Supposing you get some money for yourself and instead of spending it all on the pictures or on sweets you save some of it and give that which you have saved for God's work, then you are giving your own money and that makes all the difference in the eyes of God. Let us just think of these two stories and let us remember that it is not the amount that matters, it is just the spirit in which it is given.

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Current Topics.

The English papers to hand recently
are much concerned about Prayer Book

Revision. Canon Wilson,
speaking recently at a National
Church League meeting, in reference to the National
Assembly's Report,

said very rightly:—"The experiments
made in the Communion Service, even
in the case of the temperate recom-

mendations in N.A. 84, are all of them
returns to past forms of worship dis-

carded at the Reformation. The re-
arrangement of the Canon, the sanc-

tioning of Reservation, the permissive
use of the chasuble, the observance
of All Soul's Day, can no more be

described as experiments than the arm-
ing of our troops with muzzle-loading
rifles can be called an experiment."

The Bishop of Sodor and Man, in his
annual charge to the clergy of his
diocese, wrote:—

"In analysing the proposals now under
the consideration of the National Assembly
I have reached the following conclusions.
The proposals may be classified in three divi-

sions.

"In the first place, there are those which I
feel ought to be welcomed as being additions
which will not only enlarge and enrich our
forms of worship but which the increasing
desire for more variety and greater fulness
in our united approach to God has rendered
necessary.

"Secondly, there are those I do not desire
but which I cannot oppose. They consist of
certain alterations and additions which, al-
though personally I do not think are desir-
able, yet as meeting the wishes of a certain
section of loyal and earnest Churchmen
ought to be conceded, so long as their adop-
tion is not made compulsory.

"Thirdly, there are those I feel bound to
resist as disturbing the balance of doctrine
which has hitherto enabled Churchmen of
different schools of thought to find their
unity of worship in the one Book of Common
Prayer, or as introducing teaching which
the Church of England has definitely ex-

cluded from her faith and worship. Chief
amongst these is the reservation of the
sacred elements for other purposes than the
communion of the sick—a practice which is
not only admittedly unprimitive but which is
attended with so many and serious dangers
that it ought not, in my judgment, to be
tolerated in the Church of England. I do
not propose at this time to enter into any
detailed statement of the reasons of my atti-
tude. It must suffice if I say that practi-

cally to condition the presence of our Lord
to the consecrated bread and wine and then
to confine the presence within a tabernacle
or aumbry is so alien to the teaching of the
New Testament on the person and presence
of Christ, that I will oppose any formal re-
cognition of this doctrine as being subver-

sive of what I believe to be true."

The Bishop of Goulburn has made
an interesting reference, in his monthly
letter, to the changed atti-

titude on the part of some or-
gans of the press towards
the Healing Mission. The

Bishop adds:—

"Before this series of healing
missions in Australia is over it will be a
blunder as well as a crime for a decent jour-

nal to sneer at the spiritual healing move-

ment in the Church. Rumor hints that one
newspaper which lent itself to coarse and
scurrilous comment on the missionary and
the mission lost heavily in circulation. It
has been truly said that you cannot afford
to outrage public feeling beyond a certain
point. And there is a public feeling already
on this question which resents the vulgar
and brutal outbursts of the type of mind
that cannot or will not see the truth of reli-
gious faith. Thousands of men who are not
particularly religious, judged by conven-
tional standards, are saying to themselves
and to other men, 'There's something in it
after all.' They are beginning to get a new
glimpse of the range and the power of the
Gospel of Christ in human life."

The ills of human life are too many
and apparent for any real attempts to
mitigate them to be jeered at with
impunity. The facts of the mission
have been so many and remarkable
that only the most hardened and wilful
sceptic could fail to be impressed with
its fruitfulness in physical benefit and
moral and spiritual uplift.

At the same time the small percent-
age of cures calls for earnest consid-
eration. That the Mis-

sioner has been used of
God and that the great
and searching preparation
for the Mission has been
abundantly justified will be admitted
freely by those who have an inside
knowledge of the results of the Mis-

sion. But we are not by any means
convinced that Mr. Hickson's "gift"
is, after all, "a gift of healing" after
the manner of the gifts we read of in
the New Testament. As our minds go
over again the immense gatherings of
suffering humanity, the long-continued
intercession, the many cures and im-

provements during the time of prepara-

tion, the many cures and beginnings
of cures at the time of the mission,
the Missioner's own confident attitude
of expectant faith, and the Missioner's
own teaching, we incline strongly to
the opinion that Mr. Hickson's special
gift has been the gift of a strongly-
developed faith, just like that of the
great Bristol philanthropist, George
Muller, only exercised in the direction
of "releasing the springs of God's
power" for the relief, not now of starv-

ing and homeless children, but for the
relief of a humanity "oppressed with
various ills" in the nature of bodily
and mental affliction. The great mes-

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The late Dr. Dowden issued a small
pamphlet with the above title, in which
he showed the necessity of
accuracy in language in order
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versy and also in order to avoid
unscriptural doctrines. The
advice is as timely as it is good, be-

cause looseness of expression is very
common and tends to wrong ideas
which sometimes become very mis-

chievous. To illustrate our meaning,
in the April issue of a Brisbane Church
paper there was a notice that "a solem-

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all those who fell in the War" was to
be celebrated by the Archbishop. But
the Holy Eucharist is the specially-

ordained commemorative rite of the
sacrifice of our blessed Lord on the
Cross, and it seems hardly right to
celebrate it in what is surely a lesser
commemoration. Then in a strikingly
different place we read the announce-

ment of "Holy Communion with inten-

tion for those who made the supreme
sacrifice." The wording is unfortun-

ate—we venture to say meaningless in
its special setting, for we are quite
sure that the rector concerned has no
sympathy with the Roman use of
"Mass with intention." In both cases
probably all that was meant was that
a special mention would be made, by
way of remembrance and thanksgiving,
of those who fell in the Great War.

The same phrase, which has quite a
technical meaning in relation to the
Roman doctrine of the sacrifice of the
Mass, is elsewhere used in connection
with just an ordinary Evensong, show-

ing how ignorant or unthoughtful of
its true significance are those who
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clear in meaning in the priest offering
the sacrifice with special intention for
some particular soul or object. But
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Australia has been favoured by the
arrival of three notable visitors. The
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Then Mr. S. K. Datta—another son of
India, the leading spirit in the Young
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Defne Your Terms.

The Press and the Hickson Mission.

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nal to sneer at the spiritual healing move-

ment in the Church. Rumor hints that one newspaper which lent itself to coarse and scurrilous comment on the missionary and the mission lost heavily in circulation. It has been truly said that you cannot afford to outrage public feeling beyond a certain point. And there is a public feeling already on this question which resents the vulgar and brutal outbursts of the type of mind that cannot or will not see the truth of religious faith. Thousands of men who are not particularly religious, judged by conventional standards, are saying to themselves and to other men, 'There's something in it after all.' They are beginning to get a new glimpse of the range and the power of the Gospel of Christ in human life."

The ills of human life are too many and apparent for any real attempts to mitigate them to be jeered at with impunity. The facts of the mission have been so many and remarkable that only the most hardened and wilful sceptic could fail to be impressed with its fruitfulness in physical benefit and moral and spiritual uplift.

At the same time the small percentage of cures calls for earnest consideration. That the Missioner has been used of God and that the great and searching preparation for the Mission has been abundantly justified will be admitted freely by those who have an inside knowledge of the results of the Mission. But we are not by any means convinced that Mr. Hickson's "gift" is, after all, "a gift of healing" after the manner of the gifts we read of in the New Testament. As our minds go over again the immense gatherings of suffering humanity, the long-continued intercession, the many cures and improvements during the time of preparation, the many cures and beginnings of cures at the time of the mission, the Missioner's own confident attitude of expectant faith, and the Missioner's own teaching, we incline strongly to the opinion that Mr. Hickson's special gift has been the gift of a strongly-developed faith, just like that of the great Bristol philanthropist, George Muller, only exercised in the direction of "releasing the springs of God's power" for the relief, not now of starving and homeless children, but for the relief of a humanity "oppressed with various ills" in the nature of bodily and mental affliction. The great message of the mission is a challenge to the Church to a like venture of faith for the setting free the healing powers of the Saviour in a world groaning and travailing in pain.

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