

The Church Record

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Current Topics.

Another milestone has been passed in the life journey of our "Church Record." We heartily wish our readers a Happy New Year, and gratefully acknowledge the many tokens of sympathy and appreciation that have been afforded us throughout the year that is past. We are frankly aware that there are times when some reader or another may be justified in feeling puzzled, to speak mildly at faults of commission, but mainly of omission. But readers, on the whole, have been long-suffering and considerate, and we are grateful. At the same time we hope to learn from the past and do better for the future.

If there is one word of counsel to our friends more than another we wish to say it is the very urgent need of doubling our circulation. We are in days of crisis—progressive and dangerous. We must propagate those Evangelical principles which we regard as best representing the Gospel of Our Lord Jesus Christ.

We dare not look back. But that means that our only federal organ of propaganda must be scattered far and wide—Evangelicals themselves need to be more instructed in the wider work of the Church, and so broadened in their sympathies. Then again, we must have the means of seeking entrance to places where the ecclesiastical leaders are not sympathetic, for the bulk of our laity are distinctly Protestant in their convictions, and need to be helped by a realisation of a bigger fellowship. This is your work as those to whom God has committed His Truth. It is for you to strengthen our hands by your sympathetic prayer and help. The more real work you put in to this cause the more lives of others and your own life will be strengthened. Why not try very definitely to gain, at least, one new reader this year for the "Church Record."

We publish an appeal from one of our distant outposts which we hope will find a response in the hearts of many an Australian clergyman. We do not like to think that the heroic nature of vocation to

the sacred ministry is in danger of being overlooked. The calling is one to follow Christ, and to follow Him wherever He may lead. The fine ideals of the ministry are high; indeed of no Christian profession is it more true that "he that willeth to save his life shall lose it, and he that is willing to lose his life shall find it." In season and out of season should our theological colleges keep this ideal clear before their students, for those men alone who seek the ministry from a sheer sense of vocation to such a following of Christ are going to magnify

their office by the transparent sincerity of their purpose and their manifest self-sacrifice. We deplore the narrow "diocesanism" which takes no notice of a man's work in the wider Church of God when estimating his claims to bigger responsibility; but we deplore more that "eye to the main chance" that tends to keep men from responding to the call of Christ and His Sheep in such far-distant, difficult and much forgotten posts, as are brought under our readers' notice by the Broken Hill Appeal.

The amount of twaddle that creeps into printers' ink on the Sunday question is appalling, and perhaps that which issues from the pens of some of the clergy is the most appalling of all.

In an over-anxiety to extricate men from the chains of the Puritanical Sunday, which, obviously, therefore, must have called for a very great self-sacrifice, some leaders of religion have given assistance to the forces of ir-religion. Others again, with an utter want of sense of humour, or proportion, deal out to their people advice and reasons which are sadly lacking in rationality, and which recall to our minds the worldly compromise of the audacious Jeroboam, his "sympathetic" arrangements for the people's ease in worship, and his word of appeal to them: "It is too much for you to go up to Jerusalem." Here is a specimen from the north of Australia—it is the counsel of one who is there in position of a shepherd of souls. He writes as follows to his people:

Sooner or later as a Church we shall have to face this problem of Sunday amusement, and it would be better to deal with it now than at a future date, for just at present our people as a whole do not seem to know what is expected of them on a Sunday.

The general impression is that they are wanted at 10.0 for the Eucharist, their children at 3.0 for Sunday School, and themselves back again at night for Evensong; and, under this burden, they have groaned and disappeared.

Ask a fair thing, they seem to say, and make it if you like a hard thing, but don't be impossible.

A sympathetic understanding of our people's case would soon put the matter right. People with motor cars can take their relaxation almost any time, and most of us get a holiday at least once a year, but there are folk in our parishes who have no such opportunities and an excursion train now and then gives them their chance.

I remember when I was a boy with what joy I looked forward to a trip from Longreach to Ifracombe. This seems absurd now, but it has made me very sympathetic with those whose outlook is made up mostly of dust and galvanised iron, and quite unconsciously at times I have found myself pressing folk to travel by Sunday excursions, and thereby seize the chance it offers for a little variety in life.

But, as Canon Hicks says, these things can only be allowed on one condition, and the condition is that Our Lord be not forgotten, and to make sure of this we say that Our Lord must come first in our thoughts on a Sunday.

If it be true to say that we live in the midst of a pleasure-loving generation, let us meet it with an antidote in the form of a demand for sacrifice. We can ask for something that is hard and yet possible—a regular attendance at an early Eucharist summer and winter alike, and an insistence on fasting Communion as an act of discipline at least.

These demands are hard, and call for sacrifice, but they are reasonable, and, therefore, appealing. It is in our attempt to make Sunday easy that we have made it so impossible. There's an after-breakfast Eucharist and there's Evensong at night. Which will you have? "Neither," is the reply, "I'm off to the seaside, and I'm taking the wife and youngsters with me."

In the above counsel we note the people groan under the burden of the older Lord's Day observance, which expected the Day, and not one hour alone of it to be regarded as "holy." We next note

that the Christians may go off for the Sunday picnics, etc., so long as their Lord is not forgotten, and that condition is satisfied if He come first (in time) in our thoughts on Sundays. We always thought that our Lord was to come first in our thoughts on all days in the week. But we note, again, that the Christian living in the midst of a pleasure-loving generation must "meet it with an antidote in the form of a demand for self-sacrifice." We can ask for something that is hard, and yet possible." What is the something? To "come out from among them and be separate," as saith the Lord? To refuse to join in the welter of Lord's Day desecration, and to take pleasure in consecrating the day to the building up of soul and souls into Jesus Christ? To refuse to compromise with the world in this particular or any other? No! The Christian may save his conscience by a regular attendance in a fasting condition on the Lord's Day at an early Eucharist, and then he can with the clearest conscience go off to his round of pleasure with other pleasure-seekers and add another to the forces that make for the obscuration of the fact of God and His love. What a travesty of religion! When men are made to realise the joy of communion with God this class of counsel will be seen to be hollow in the extreme. Jesus Christ preached a cross—not the wearing of it, but the bearing of it. At the same time He promised His presence and a joy that the world can neither give nor take away. It is the joy of sacrifice we want to announce to men, in the following of the Crucified and the doing of His work. But sacrifice as a condition for self-indulgence is a caricature of the religion of Christ.

From a New Zealand Church paper we cull the following suggestive note:—
"Country members are not to go home from the Synod service with the idea that the accent in the word "trespass" falls on the last syllable.

Lord's Day Observance.

Ease or Sacrifice.

A Sense of Vocation.

Barbarisms.

or that "heaven" is anything else than a monosyllable, or that one of the responses should be phrased "and WITH thy spirit." Nor does the English language permit of the communion OF saints, the forgiveness OF sins."

We cannot quite make out whether the writer is warning the country members of Synod against customs that prevail in their own districts, or if he is having a tilt at peculiarities of the cathedral service. It is very strange how the sense is sacrificed to the music, when there is really never any need. Is it one of Stainer's anthems that begins: "I am Alpha and Omega!" The cathedral Psalter has stereotyped an error of interpretation in Psalm 145 by placing an asterisk between the adverb "marvellous" and the adjective "worthy" it modifies. Apart from musical settings, the ordinary reader of Evening Prayer still makes the 2nd Collect speak of men as having two hearts. The Canadian Prayer Book revisers in desperation have eliminated the word "both." Even learned pundits ponderously give utterance to the enormities, "o-blation," "o-ppression," in utter disregard of derivation; and some broad, we were going to say Irish, speaking clergy insist on praying in the Litany "for all sick parsons." We wonder sometimes if our theological training colleges even think the Prayer Book services worthy of careful exegesis and enunciation. Perhaps the students are credited with a full understanding of things so familiar.

May we venture to add our voice to Mr. Gabbott's appeal (printed in another column) that the committee entrusted with the preparation of literature for the Christian Healing Mission should be very careful to abstain from terms that are likely to cause suspicion or dismay or distaste to ordinary Prayer Book churchmen. We are quite sure that those responsible for the drawing up of the papers will willingly alter any expressions that may be of doubtful usage. We know that to many of our brethren the term, altar, for instance, is merely a harmless description of the Holy Table; but to many it connotes a doctrine that is approved by no place and reprobated. The term has no place in our Prayer Book, and consequently should be avoided.

The New Year.

(By the Bishop of Willochra.)

This month shall be to you the beginning of months: it shall be the first month of the year to you.—Exodus xii., 2.

In marking the beginning of a new year with a solemn religious festival, the Israelites were but continuing a custom which dates back to the earliest days of the human race. The year is no artificial division of time, but it is, like the day and the month, a natural ordinance of God, and it is sufficiently infrequent to deserve special recognition. This we give individually by the celebration of our birthdays, and as a community by the observance of New Year's Day.

Few of us have a great number of these anniversaries. In Australia only half the people have forty-five, and only one quarter have seventy. After that the number very rapidly decreases.

Since we have so few it is very important that we should make a good use of them, especially when we remember that we shall have to give account to God for the way we have spent them, and the use we have made of them.

Now the year is made up of days. The new year is like a book with 365 blank pages, a great diary which we can, to a great extent, write for ourselves, but in which everything must be exactly written of itself whether we like it or not. You know how the wax cylinder of a phonograph reproduces every sound,

so that it remains as a permanent record of everything that has been uttered.

So, the human brain records not only our every word, but every thought and imagination and resolution. We may forget them for a time, but even under ordinary circumstances we often unexpectedly recall them, while in some great crisis, such as the approach of death, the whole of our past life will often rise up before us complete to the smallest detail in a moment of time. This is the record by which God will condemn or acquit us.

Let us never forget that what we shall do to-morrow depends very largely on what we do to-day, and that on what we do to-day and to-morrow the coming year depends, that on what we do this year, next year depends, even more than what we do to-morrow depends on what we do to-day, and that on what we do in the 20, 30, 50, or 70 years of our life Eternity depends.

What is Eternity? Our minds cannot fully grasp what it means. We are obliged to fall back on the poets who have deeper visions of the truth than other men and recall those wonderful lines of Henry Vaughan:—

"I saw Eternity the other night,
Like a great ring of pure and endless light,
As calm as it was bright,
And round beneath it Time, in hours, days,
Years,

Driven by the spheres,
Like a vast shadow moved, in which the world
And all her train were hurled."

We can, however, realise enough of Eternity to know that it is vastly more important to us than the few years we have here on earth in which to prepare for it, and that if we misuse our time we are like foolish and short-sighted children, who by laziness, idleness, and disobedience at school, are by their own act depriving themselves of that power of work, that knowledge and that discipline of character, which would have won for them respect, employment, and success when school-days were over.

But we must not let the briefness of our own individual lives blind us to the fact that there is a far longer and more enduring life of which we form a part; the life of our nation and the life of the human race. The elements of good or of evil that we contribute during the few years of our own individual life do not die with us. They are carried on into the life of our town, our State, our nation, and ultimately into the life of the whole world. No man leaves the world just as he found it. It is either the better or the worse for his presence, his words, his ideas, his actions. We often forget this fact, but it is one of tremendous importance. What a blessed thing it is for a man to be able to say when he comes to die, "I have left the world a little better than I found it." What an awful thing for him to say, "The world is the worse for my living."

Let us then, at the commencement of this new year, realise the responsibility that lies upon us, and pray, not only for ourselves, that we may be enabled to live honestly, soberly, and as God's dear children ought to live, but for our State, our country, our nation, for the whole world, about to write for good or ill a new volume of its history.

And how shall we pray but in the words of all our Church's prayers, "through Jesus Christ our Lord?" We recognise that God has never left Himself without witness in the world, that in the various religions by which men in all lands and all times have sought to approach Him there is much that is true, much that is beautiful, much that is even divine, but we know that there are none which can be named if the same breath as that revelation of Himself which God gave to the world in the person of His Son Jesus Christ our Lord. We know that nothing can save us individually, or save the world from the perils

which threaten it to-day, except the Gospel through which Christ made that revelation, the example of life which He set us and the present support and comfort of His presence. We pray then in His name, and in His own words, that during the coming year God's name may be ever more sanctified, that His kingdom and His peace may spread over all the earth, and that His will may evermore be more perfectly accomplished, both in our own hearts and wills, and in all the world.

It is always well for us to start with an ideal, for even if we do not fully realise it yet it helps us to overcome many difficulties and to avoid many pitfalls. Let us then start the New Year with ideals personal and corporate. For ourselves let us determine to make a new start with the New Year. Let us determine by God's help, to live more nearly as He would have us live, to pray more earnestly, to worship more regularly, to purify our life more humbly, to help our neighbour more generously. Let us think, too, of our Church and parish as well as of ourselves. What advance can we make, what can we do during the coming year. Surely we are not prepared not even to try to do something. Let us strive to make the New Year "happy" in the best and highest sense.

Let us recall what we are here on earth for and ask ourselves whether we are carrying out the first main object of our lives, the service of God and the service of man for God's sake. If we see that we have failed, let us determine to make a new start with the New Year. Let us determine by God's help, to live more nearly as He would have us live, to pray more earnestly, to worship more regularly, to purify our life more humbly, to help our neighbour more generously. Let us think, too, of our Church and parish as well as of ourselves. What advance can we make, what can we do during the coming year. Surely we are not prepared not even to try to do something. Let us strive to make the New Year "happy" in the best and highest sense.

For the New Year.

"I will trust and not be afraid."

Thou Who hast kept me through the years
And for me mighty things hast done,
So faithful 'e'en through all my fears,
I trust Thee for the coming one.

I cannot see my future way,
Or know what time doth hold in store,
But I can trust Thee every day,
"Not knowing," Lord, I need Thee more.

So whatsoever the year may bring,
I trust Thy gracious will is best;
And 'neath the shelter of Thy wing
I find my sweet unfailing rest.

Thy goodness in the years now gone,
Forbids my heart to be dismayed,
As through the years I journey on,
I trust Thee and am not afraid.

—A.G.F.

THE NEW LECTONARY.

Jan. 7, 1st Sunday after the Epiphany.—M.: Pss. 46, 47, 67; Isa. xlv. 6; John i. 19-34 or Eph. ii. 1. E.: Ps. 18; Isaiah xlv. or xlviii.; John iv. 1-42 or Col. i. 20-ii. 7.

Jan. 14, 2nd Sunday after the Epiphany.—M.: Pss. 27, 36; Isa. xlix. 1-13; Luke iv. 16-30 or James i. 1. E.: Ps. 68 (om. vv. 21-23); Isa. xlix. 14, or I. 4-10; John xii. 20 or I Thes. i. 1-i. 12.

Jan. 21, 3rd Sunday after the Epiphany.—M.: Pss. 42, 43; Hosea xi. 1-xii. 6; John ii. or James ii. 1. E.: Pss. 33, 34; Hosea xiv. or Joel ii. 15; John vi. 22-40 or Gal. 1.

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English Church Notes.

Personal.

The Rev. Arthur Cayley Headlam, M.A., D.D., Regius Professor of Divinity, Oxford University, has been appointed Bishop of Gloucester, in place of the Right Rev. Edgar Gibson, D.D., who has resigned.

Islington Conference.

The Islington Clerical Conference is to be held this month. The subject chosen for consideration is "Revival," and addresses will be given by the Bishop of Bradford on "The Need of Revival"; the Rev. B. C. Jackson, Vicar of Shirley, Southampton, on "The Giver of Revival"; the Rev. E. S. Wood, Vicar of Holy Trinity, Cambridge, on "The Conditions of Revival" and the Rev. J. Russell Howden, Vicar of St. Peter's, Southborough, on "The Call to Revival."

C.M.S. Difficulties.

The outcome of the controversy in the C.M.S. has been the formation of the "Bible Churchmen's Missionary Society." The new society hopes to work in amicable co-ordination with the C.M.S., and if possible take over mission fields now being abandoned by the C.M.S.

Christianity in Politics.

A new note in religious gatherings was struck at the Queen's Hall last October, when a meeting took place for the purpose of discussing the question as to how best the principles of Jesus Christ could be applied to social, political, and industrial affairs so as to bring about a Christian order of Society. The fact that not only was the Queen's Hall packed to the door, but that All Souls' Church, in Langham Place, was also crowded, was an indication of the desire that is being awakened in the hearts of Christian people to face this great problem, and to consider what the Church can do to solve it. In many respects it was one of the most remarkable gatherings that have been held; every denomination being present, including Quakers and Unitarians and Roman Catholics. The meeting was designed to call public attention to a Conference on Christian Politics, Economics, and Citizenship which is to be held in 1924, and to discuss its possibilities and significance.

"The Bloke with the Boat-hook."

A clerical correspondent sends me the following:—The other day a certain Bishop in the South of England was consecrating a Church Hut for the Royal Air Force. A local clergyman was told off to carry the Bishop's pastoral staff, but proved to be very awkward. He kept getting in the way and having to be pushed aside. An old navy man, one of the R.A.F. mechanics, noticed his clumsiness and remarked in an audible whisper, "That there bloke with the boat-hook don't seem to know his drill!"—C.F.N.

British Centenarian in Brussels.

In October last Bishop Bury was in Brussels for the dedication of a memorial tablet in Christ Church, Rue Crespel, to Nurse Edith Cavell, and to institute the new Chaplain, the Rev. E. H. Williams Ashman. After the ceremonies a pleasing little event took place. A tiny old British woman, in her 103rd year, was brought up to the Bishop, who gave her his blessing, and then said: "I should like you to give me your blessing, too." The little old lady then in a low but clear voice asked God's blessing upon the Bishop and his work.

The Kikuyu Alliance of Missionary Societies.

The representative council of the Kikuyu Alliance of Missionary Societies met in Nairobi August 31-September 2. The main business of the meeting was to consider arrangements for forming a joint college with special reference to its theological department, as owing to a generous promise of financial help from an interested friend it will be possible before long to commence building operations, and also to consider the proposals of the conference held at Kikuyu in January last in the matter of "joint ordinations," etc.

After full discussion and united prayer the following resolution was unanimously carried:—

"That realising the urgent need of the native Christians of this land, and believing that in this matter they are being guided by the Spirit of God, the representative council will press toward the formation of a United Native Church of Kenya,

which in order and government should comprise the valuable elements of both Episcopacy and Presbyterianism. And to this end they call all missionaries subscribing to the basis of the Alliance to much earnest thought concerning the difficult problems involved and to constant prayer to God that a spirit of concession and conciliation may prevail."

Other machinery motions were passed for the furtherance of the above resolution.

Christian Healing Mission.

Mr. James Moore Hickson.

1. Draft plan of diocesan mission centres and Committee on Spiritual Healing.

The dates are the Sundays preceding the missions, which usually occupy some three days in the middle of the week.

- February 18 Hobart (Tasmania)
- February 25 Ballarat
- March 4 and 11 Melbourne
- March 18 Gippsland centre
- April 1 Bendigo
- April 8 Goulburn
- April 15 Grafton
- April 22 Armidale
- April 29 Newcastle
- May 6 Bathurst
- May 13 and 20 Sydney
- June 3 Townsville (N. Queensland)
- June 10 Rockhampton
- June 17 Brisbane
- July 8 Adelaide
- July 15 Port Pirie (Willochra)
- July 29 Broken Hill (Riverina)
- August 5 Perth
- August 12 Bunbury
- August 19 Kalgoorlie

2. Literature of the Mission.

Church Stores, Ltd., Sydney, will be the publishing and distributing agency for all literature issued by Mr. Hickson or by the General Synod Committee on Spiritual Healing. Diocesan committees will be responsible for the expenses of literature for propaganda or for preparation. As the thanksofferings at the mission services are given to Mr. Hickson for the purposes of these Missions, diocesan committees will need to raise their own funds for publication of literature, etc. The South African plan was to place boxes for donations in the churches during the weeks before the missions. Diocesan committees are advised to make a large venture of faith in the purchase and distribution of literature. It is suggested that the papers be distributed free. Mr. Hickson's books should of course be sold.

The following is a list of booklets, papers, etc., lettered for convenience in ordering:—

- A. Suggestions for clergy, 1d.
- B. Mr. Hickson's instructions for local arrangements, 1d.
- C. An appeal to patients (spiritual preparation), 1d.
- D. Form of application for patients' tickets, 1d.
- E. Tickets of admission for patients, white (children and special cases).
- F. Tickets for admission for patients, red (other cases).
- G. Form of thanksgiving and intercession for use at the services of preparation, 1d., 10/- per 100.
- H. Form of application for intercessors' cards, 1d.
- I. Intercessors' cards
- J. Hickson, "Healing of Christ in His Church," 1/-.
- K. Hickson, "Revival of the Gifts of Healing," 6d.
- L. Monthly News Sheet, to be edited by the Rev. P. A. Micklem. This plan was found invaluable in S. Africa; some 60,000 copies were circulated in Natal.
- M. Micklem, "Spiritual Healing," 1d.
- N. Bishop of Goulburn, "Spiritual Healing," 3d.

—L.G.

New Year, 1923.

The old year passes in the night,
A long farewell to you, Old Year,
Begone with hate and petty spite,
Begone with sigh and bitter tear.

The New Year leaps into the light,
And hope and joy are born anew,
God grant us grace to think aright,
And fix our purpose straight and true.

ESTHER M. RAW.

Personal.

Rev. F. Knight has accepted the position of rector at Dalby, Queensland, but will not take up his duties there until the end of January.

Rev. R. W. Shand has resigned his position as vicar of Murgon, and has been appointed vicar at Wynnum, Queensland as from January 1 next.

Rev. J. P. Parker has been appointed to the parish of St. Matthew's, Groveley, Brisbane.

A license as assistant curate to Rev. C. E. P. Webb has been issued to Rev. Laurence Brooks for the district of Riverton, N.Z.

Rev. S. Bickersteth, Canon-Residentary of Canterbury, and Chaplain to the King intends to spend some months in Australia and New Zealand. Dr. Bickersteth has consented to preach and lecture in several Australasian dioceses, and on returning after Easter through the United States has been asked to preach at Washington and New York. He hopes, also, to have some opportunities of advocating the claims of the League of Nations.

Rev. W. Parkes has resigned the incumbency of Holbrook as from December 31, 1922, and has been appointed to the charge of Christ Church, West Goulburn, which is once again to be separated from the Cathedral parish and made into an independent parochial district.

Rev. A. G. Rix, Th.L., has been appointed assistant priest at St. Mark's, Darling Point, and has resigned the parish of Tumut.

Miss S. Pownall, daughter of the late Dean Pownall, of Goulburn, has retired from mission work after many years' service with the C.M.S. in China, and has returned to Sydney. She is staying at present with Mrs. Tugwell, Camden Avenue, Artarmon, N.S.W.

An exchange of parishes has been arranged between the Rev. H. A. Walke, vicar of St. Augustine's, Pen- tonce, and the Rev. F. S. Ramson,

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vicar of the parochial district of Bulls and Sandon, N.Z.

Rev. Charles Palmer, who lately left his parish at Opunake, N.Z., to pay a visit to England, contemplates remaining there.

Rev. J. A. Jermyn, vicar of Murchison, N.Z., has been appointed editor of the Nelson Diocesan Gazette.

Miss D. M. Holland, M.A., has been appointed Principal of Woodford House Girls' School in Hawke's Bay, N.Z. She has for several years been on the staff of the Auckland Diocesan Girls' School.

The Bishop of Adelaide has appointed the Rev. H. P. Fimmis to be Chaplain of the St. Mary's Mission of Hope.

During the absence of the Rev. N. L. J. Jenkin on leave from the charge of Windsor, N.S.W., the Rev. E. C. Knox will act as locum tenens.

Rev. P. A. Wisewould, M.A., has been appointed examining chaplain by the Bishop of Gippsland.

An exchange of parishes has been arranged between the Rev. H. H. J. Norwood, of Holy Trinity, Kensington, and the Rev. F. P. Edwards, of St. John's, West Brunswick. The new vicars will be instituted by the Archbishop of Melbourne on December 30; the inductions are to be arranged for a later date.

The Primate will spend his vacation in Victoria. He will be absent from Sydney during the whole of January.

Rev. H. G. J. Howe, rector of All Souls', Leichhardt, N.S.W., has accepted the nomination to the charge of Christ Church, Gladesville, rendered vacant by the death of Rev. D. H. Dillon.

A recent arrival from England, the Rev. L. Daniels, is proceeding to Wil-

cannia to take charge of the West Darling Mission in succession to the Rev. F. W. Harvey, who has gone to Victoria.

Rev. P. J. Evans, of Auburn, will minister to the residents of Lord Howe Island for the first three months of the new year, in place of the Rev. W. F. Clark Kennedy, who has resigned.

News has been received of the safe arrival of Miss Annie Jones, of Sydney, at the C. M. S. station at Mienchow, Szechwan, China, after an adventurous journey. The mission station is 2000 miles from the coast.

The Council of the Sydney Church of England Grammar School for Girls has appointed Miss Ella Slack, B.A., headmistress of the North Sydney branch school in place of Miss Dumolo, who after many years of faithful service has resigned the position in view of her approaching departure for Europe. Miss Slack graduated at the Sydney University in 1905, and for the past 17 years has been first assistant with Miss Fidler at Ravenswood, Gordon. She will enter upon her duties at North Sydney School at the New Year.

Rev. J. M. Teale has resigned the position of vicar at Wynnum and has been appointed vicar at St. Peter's West End Brisbane. This latter parish has been for some time in charge of Bishop Halford.

Archdeacon Rogers, administrator of the Rockhampton Diocese, who has been on an extended tour of Palestine and England, was accorded a warm welcome at a well attended social held at Rockhampton.

Correspondence

Broken Hill—An Appeal.

Editor, "The Record."—Sir,—When I took charge of this parish four years ago, I made an appeal for an assistant. It was successful and also created considerable interest in this difficult but fascinating place. I accepted the appeal to come here after it had been offered to several city and suburban priests. Nearly three years of this period were covered by a strike without parallel in the industrial world, but it has been found possible to maintain the parish on an increased income, and there have been some encouraging advances; there is still much to be accomplished: this is the strenuous work, but what is left undone: the fields are certainly white.

I require a priest, single preferably, with at least the normal experience, full of visions and enthusiasm for the kingdom of Christ: one with little sympathy for either of the extremes of romanism or protestantism; one who will work on broad catholic lines, sympathetic and full of charity; one out to win men for Christ. The folk here have little patience with extremes, are quick to detect what is sincere and wholesome in a clergyman, and quickly respond.

There is little material inducement: a stipend of £250, and a furnished cottage for the assistant and the catechist, who is a candidate for holy orders. The work can be done on a cycle. I use no other machine, except when on duty distant from the centre.

About the work.—We now teach 1,000 children in the schools of the parish, twenty classes weekly. This work has great attractions and encouragements. Also tiny centres of population are visited, at distances ranging from ten to twenty miles, but the station work is scarcely touched. Another priest is required for this work. Also the hospital is a large one, and requires a good deal of time and attention.

There is a charm peculiar to the work, however strenuous it may be; my experience as a priest has been a fairly wide one, and I know of no place where there is inherent in the work such inspiration to tackle its difficulties. Those who have assisted me agree in this. The joy of a work in such a sphere is foreign to the younger priest who clings to

the diocese of a capital city. One of the chief causes of misgiving to lovers of our young country is the rush of our youth to the large cities; it is an increasing evil, because youth, for which there is no prospect of a living in smaller towns, naturally turns his eyes to the larger city as the future sphere of his hopes. The dwindling of our rural population must eventually drain the country's virility. But are we, as a part of Christ's Church, helping to correct this tendency? Look at the unheeded appeals for relief from those toiling, and often discouraged brethren, in far distant centres. It is clear that our church must become more Christian in practice if she is to lead a young vigorous nation to her Divine Lord. Let us clergy cease to trouble about national defects, and by prayer and fast seek the holy fire. We shall then be truer to our Lord and country, and Australia will be saved; yes—saved for Christ. At present our church in this Commonwealth is innocuous because of the lack of ventures of faith. The Australian has many great qualities and can appreciate them others. But he must be convinced that they are there; he must be asked to FOLLOW provided he is convinced of the intrinsic worth of a cause. He is not yet convinced that the church is serious in her mission. Then he looks for a lead. Who should give it but the church of the Incarnate God and Redeemer? Let us be determined to give it for His sake, then Australia will be God's Own country. If not, what is the hope of anything stable for the future of our land?

Let the essential condition of preferment in a city diocese, for a young priest, be a period of service in the far back and uninviting places; then there will be an end to the spectacle of bishops consecrated to dioceses with long distances, scattered populations, severe conditions, with scarcely one adequate income to offer their clergy; left to "plough their lonely furrow," the rest of the church evidently indifferent about him and the lonely flock of God, which he endeavours to tend with conditions impossible, imposed through our lamentable want of cohesion. "Bear ye one another's burdens," is the law of Christ, which under the present system His church does not fulfil.

Mr. Matthews of Suva, Fiji, has carried on a work for a length of years which would break the health and spirits of any ordinary person. He appealed some months ago for four priests. What younger clergy have offered? Surely the prospect of marriage just after Holy Orders, together with a comfortable vicarage and income, should not be comparable to a young priest to going out to share the burden of this lonely and deserted brother of Christ to save him from being a physical and nervous wreck?

A bishop resigns his see and takes the vow of poverty to work in the far West. He is an Englishman. Has any one of the Australian clergy joined him? To put it brutally—the church in Australia has too many conscious and unconscious humbugs among her clergy to make any appeal to the wholesome Australian temperament, which is of a very practical kind.

Our requirements.—A priest by February next in place of Rev. L. W. Slade, my former assistant, who has returned here for three months to enable me to take a holiday, prior to his departure to England. Rev. C. W. Woolley, who did nearly three years' service here, is now at Sassafras in Victoria. I believe this appeal will be as successful as that of four years ago. To offer difficulties and uncomfortable tasks with little material inducement is to appeal to the choice ones.

Yours, etc., GODFREY H. SMITH. Broken Hill, 9/12/22.

Preparation for the Spiritual Healing Mission.

To the Editor of the "Church Record." Dear Sir,—Will you allow me space to bring before your readers an experience I

had last week? I have a blind lady, who is taking a keen interest in Mr. Hickson's mission, in my parish. I read to her the leaflet addressed to patients so kindly supplied by the Bishop of Goulburn at the Chapter House meeting. One of her remarks was, "That is written by a High Churchman, isn't it?" The term "parish priest" suggested to her "sacerdotalism." That "priest" is a prayer-book term is beside my point.

I am writing in no capricious, unkindly critical partisan spirit. Far from that. The mission is too sacred, the salvation of the souls and bodies of men are too important for any live churchman to be uncharitable. All of us recognise, I am sure, the need of much prayer, much wisdom from the Holy Spirit, if we are to keep this mission free from being misunderstood. As it is "Christian Scientists" (so-called), "Thought Healers," "The Traders on Superstition," and "Magis," etc., will try to make capital out of it.

May I appeal, therefore, to those who are responsible for the issue of the splendid literature in preparation for this mission, that no term or phrase should be used which may rightly or wrongly have a party sound about it to the ears even of those whom some may regard as the "weaker brethren."

I suggest that "parish clergyman" would offend no one and would be acceptable to all. To some this may seem a trivial matter, but for others terms like this may spoil what is otherwise a most helpful and able pamphlet.

Yours faithfully, LEONARD GABBOTT. All Saints, Suspension Bridge, N. Sydney, Dec. 12, 1922.

["Nexus Question."—Letter from Archdeacon Davies received too late for publication.—Ed.]

Notes on Books.

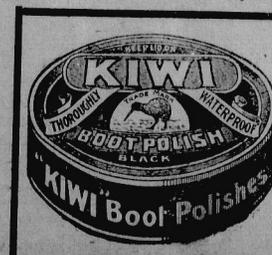
The Real Australian for Nov. 17 is just to hand. The Bush Church Aid Society is doing excellent work for the Australian Church, and one important part of that work is done by the splendid little quarterly paper, full of breeziness and interesting detail to keep the "town" Christian in sympathetic remembrance of the need of the work amongst the "out-back" pioneers. We commend to our readers one article entitled "A Dream." It is a dream that might easily come true; and we believe that there are warm hearts in the more favoured centres that will make this dream come true in every metropolis where there are good seaside resorts. It is a splendid dream, and its realisation would be more splendid still: To bring to the seaside for a short holiday some of those poorer outback families, whose children, and, perhaps, parents, have never had such an experience.

Cheplagan.—The Christmas number of the St. John's College, Armidale, magazine to hand. This is quite an interesting number of some 50 odd pages, with a photo of the Warden on frontispiece. There are articles on such varied subjects as St. David's Cathedral, Hobart, the Place Music in Church Worship, Toner Straits Mission, etc. Altogether it is a most useful number.

CHRISTMAS AND ALL THE YEAR ROUND.

(By Frank Crane, D.D., published by John Lane, The Bodley Limited, London); our copy from Messrs. Angus & Robertson, Sydney, price. The volume contains just over two hundred short pithy essays on quite a variety of subjects. They are generally breezy in expression.

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The Church Record.

JANUARY 5, 1923.

A CONFERENCE OF CHURCHMEN.

(By One Who Was There.)

The Church of England Men's Society is to be congratulated upon its vision in setting out to organise a great conference of Churchmen in the holiday season round the end of this year. The gathering will be held in Sydney, but it is hoped that representative Churchmen will come from all the Australian States to pool their contributions of thought and experience for the solution of the great problems with which our national church life is faced. The idea has grown out of the extremely successful C.E.M.S. conference of the last few days, when a body of men representative of Australian Church life in New South Wales, Victoria, Queensland and South Australia, from Adelaide in the South, to Townsville in the North, lived together in happy fellowship at "Cranbrook" School, fed their spiritual life on Word and Sacrament, in worship and devotion, and bent their minds to the study of the pressing problems of our age. The object of the gathering was well stated in a quotation from a recent speech by the Archbishop of York, in which he said: "Bishops, clergy, people must set themselves to learn afresh to think Christ's thoughts about God and about man; to accept and follow Christ's transformation of the values of life; to win through recovered communion with Him, the peace and power of an ever-deepening fellowship with God, and the motive of an ever-widening fellowship with man. From this a spiritual energy would arise, impelling us to

new adventures for the spread of Christ's Kingdom among all classes and nations, and over the whole range of human life."

The longer we ponder over this quotation, the more impressed we become with the value and appeal of the ideal it sets forth, an ideal worthy to draw busy men apart a while from the rush and din of ordinary things, that in the calm of worship and devotion, in the atmosphere of concentration, and the inspiration of fellowship, they may in some measure make it real. And indeed in the conference just ended a very real measure of success in this direction was achieved. Those who attended have gone home again with the deep feeling that it is good to have been there; with a clearer vision of the Church's task and a fuller realisation of the Church's power in Christ, with a new sense of brotherhood and a deepened sense of God. The past few days for them are much more than an inspiring memory; the days that stretch before call to new adventure for the King.

Such gatherings mean much both to those who take part in them and to the Church in the land as a whole. Think, for example, of the programme worked through at this conference just ended. On the devotional side there were literally fascinating hours of Bible study under the leadership of the Bishop of Goulburn, and extremely helpful meditations by the Dean of Newcastle on Prayer. Addresses were given or discussions took place upon such vital subjects as "The Church and its Faith," "The Layman and his Bible," "The Menace of the Near East Situation," "The Witness of the Church to the Industrial World," "The Work of the League of Nations and the Church," "The Meaning and Nature of Spiritual Healing," and "The Significance of Mr. Hickson's Mission and Preparations Therefor." Each of the speakers introducing these subjects was a leader in Church life and thought, and the chairman was the Bishop of Bathurst. Then, there were the tutorial classes conducted by Rev. E. H. Burgman, Warden of St. John's College, on "The New Psychology and Religion," and by Mr. J. T. Sutcliffe of the Workers' Educational Association, on "The Future Control of Industry." A commission which had been working for a long time on the subject of "The Sex Problem" also presented its report through Rev. H. N. Baker and Dr. Harvey Sutton, and the report formed the basis of an interesting discussion.

We have given this summary of the conference programme because we think it will indicate better than paragraphs of commendation, the great value of such gatherings for the Church. We hope that this may be the beginning of a great forward movement among the men of the Australian Church, that they will increasingly give themselves to prayer and fellowship and conference that so the great problems of our day may be faced, and by the grace of God, the inspiration of vision, and the energy of fellowship be solved.

If life be spent in doing good,
Then be it short or long,
It yet will blend its harmony
With the celestial song.

Meanwhile each effort that we make
In patient faith and love,
Will raise our hearts beyond earth's cares
To better things above.

Even weary hours will teach us more
To prize the promised rest
If in all toil and service here
We now give of our best.

Universal Week of Prayer.

Attention is drawn to the Universal Week of Prayer to be observed from January 7th to January 13th, 1923.

A circular letter from the representatives of the World's Evangelical Alliance reads as follows:—

Beloved Brethren in Christ Jesus,

It is again the privilege of the World's Evangelical Alliance to call Churches and Christians throughout the world to begin the year with a week of Thanksgiving and Prayer.

There are many things for which the Church may well be grateful as we cross the threshold of another Year. A Christian mind cannot fail to note some signs which refresh our weariness and quicken our vigilance. The disillusioned world, baffled by wounds beyond its own power to heal, is turning with a more open mind to the message of Jesus Christ. The craving for peace is widespread; but the difficulty of securing it by the methods of the past is driving the nations back on the spiritual way of trust and goodwill, which is the method of our Lord.

Combined with this there is a wistful longing for a recovery of personal religion. The interest which certain spasmodic signs of revival have awakened both in the Church and in the world is significant of a deep sense of the need of God stirring at the heart. The religious wistfulness of many outside the Churches betrays a yearning which can only be satisfied by the ancient and abiding forces of the Gospel of Christ.

The opportunity of the Church in the face of these things has never been greater than it is to-day. The truth is, the world has become aware that it is a family without the family spirit. How can this spirit be supplied but through the medium of the Christian fellowship? For fellowship is a Divine creation. It is born of the vision of Jesus Christ as together we see Him. The sad persistence of suspicion and prejudice reveals the fact that these things can only be slain in the shadow of the Cross. Fellowship becomes possible in a community only in the measure in which Christ becomes Lord. Differences can be dissolved only as self-interest gives place to the spirit of love and sympathy. The barriers between nations and classes cannot be broken down save as we come to realise our oneness in Christ Jesus. The world is yearning for this spirit of fellowship which only the Church of Christ can create and foster. Men are looking to us for a Christianity united enough to dissolve their baffling differences, and for a loyalty devoted enough to mirror the glory of the Lord in the authentic radiance of His Spirit.

The New South Wales Census.

About Half the Population Church of England.

(By Archdeacon Boyce.)

The figures as to the churches, according to the census of April last year, are at last given to us, but only in Sydney.

Why the delay one cannot tell. They only come once in ten years, and must be of considerable interest as showing the relative positions in the country and the losses or gains in the decade.

The statements are official and not made up by any one denomination, which would lead to a charge of bias. In the census papers left at every home one of the questions is as to what religious denomination the family belonged to. Each person or the head of the house gives the answer. So all is fair and reliable.

The few errors do not really affect the approximate totals. In England and the United States no questions of the kind are asked in the census paper, but here in Australia, New Zealand and Canada they are. Some would like to conceal them, but thoughtful people know that they are valuable from several points of view.

The figures for this State with the Seven Dioceses show that the number of Church of England people was 1,027,301. This is all but half of the total population of the country, which is given as 2,100,371. In these returns, however, we have "Protestants undefined," 20,360. We know that many who belong to our church would simply write themselves down as Protestants. I think that we can reasonably claim 15,000 of them. Not a few of our high church friends would call themselves Catholics, so, if the 20,240 in the returns called "Catholics undefined," and again, if 16,034 who from accident or otherwise gave no reply, we can reasonably claim a half, that would be 18,137. When we

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Christmas Cheer.

add these figures to our 1,027,301 it makes the total of our Church of England people in the State slightly over half the population.

In view of the rise in the percentage the position for us is better. These figures are not official from the Government, but I have them through speaking to a trusted accountant. For about a half a century Anglicans were about 45 per cent. of the people. I quote on this point from the official year books of the State. Except in 1901, when we advanced to 46.58, which ten years after went back to 45.46.

This census, however, shows the notable rise of 3.45 per cent. It makes our total 482,575 per cent. Of course, if we add a fair allowance to us of the undefined persons it gives us over the fifty per cent.

The Roman Catholics in the decade, on the other hand, show a serious loss. They number 482,575, which gives a percentage of 22.97 per cent. This is a clear fall of from 25.54 of the census ten years before. It is a loss of 2.57. The figures are plain facts that cannot be controverted or ignored.

As to the other churches, and I have a brotherly feeling to them, they also show a decrease, but a small one in the percentage.

The Presbyterians are 219,932, or 10.47 per cent. only ten years before they were 11.33. The Methodists have 181,977, or 8.66 per cent., a loss to 9.37.

The Congregationalists have only 22,235 all told—a remnant of the sturdy non-conformists who fought for liberty two or three centuries ago. The Baptist position is much the same.

The numerical position of the various small sects and the heresies will be seen in the accompanying figures. The saddest numbers are those of "no religion," 6625. They would be agnostics, atheists, etc.—men without hope, unbelievers in an omnipotent, merciful and loving God. How small their number in comparison with this whole population!

In the census the great position of the Church of England is seen and should be remembered. It is about half of the population. People often talk as though all denominations in the State were equal, and in a certain sense they are; but when one thinks of the number of people each represents they certainly are not. They are totally different. The advance in the percentage is a notable fact in favour of our church, and indicates, notwithstanding our deficiencies, that we know, on the whole, good and earnest management and hard work.

It is hoped that our greater position will remind us more fully of our duty and greater responsibility.

The Census of 1921.

The "Daily Telegraph" says:—
The following official table shows the growth of the various religious sects in New South Wales during the ten years, 1911-1921:—

	April, 1921.	Increase during 10 years, 1911-1921.
	Persons.	Persons.
Christian.		
Baptist	24,722	4,043
Catholic, Roman	482,575	107,184
Catholic undefined	20,240	16,382
Church of Christ	7,941	1,520
Church of England	1,027,301	293,301
Congregational—		
Independent	22,235	420
Lutheran	5,031	2,056
Methodist	181,977	30,703
Presbyterian	219,932	37,021
Protestant, undefined	20,360	10,544
Salvation Army	9,490	2,077
Seventh Day Adventist	4,337	2,338
Unitarian	622	222
Other Christian	14,400	5,188
Christian, undefined	2,034	1,108
Total Christian	2,043,197	448,868
Non-Christian.		
Buddhist	157	201
Chinese	1,064	112
Confucian	669	535
Hebrew	10,150	2,490
Mohammedan	692	127
Others, non-Christian	990	200
Total non-Christian	14,622	1,849
Indefinite	6,947	2,736
No Religion	6,625	3,673
Object to state	12,946	9,040
No Reply	16,034	5,581
Grand Total	2,100,371	453,637

CHRISTMAS CHEER.

The Sydney Diocesan Home Mission, through the Mission Zone Fund, gave Christmas cheer and entertainment to no less than 1500 children in the zone area during the week before Christmas. A feature of the festivities was the practical interest shown by leading families, and the younger members of their families, who gave themselves up to this work for five nights in succession. The arrangements for the series were carried out under the direction of Canon Charlton and Miss Best, assisted by Miss Davies and Miss Carey.

C.M.S. Summer School.

Arrangements are being concluded for the Summer School, which will be held under the auspices of the Church Missionary Society in the grounds of "Kiandala," the residence of Ernest Young, Esq., at Katoomba, from 20th to 27th January, 1923. The chairman of the school will be the Rev. Canon W. L. Langley, M.A., and the following outline of programme has been arranged:—

January 21.—Sunday Services in Church.

Monday to Friday, 22nd to 26th January: 10 to 10.30 a.m.—Bible Reading; God's Message to the Nations.

10.30 to 10.45.—Intercessions.

10.45 to 11.30.—New Factors in the Mission Field.

Mon.—The Oneness of the Modern World.

Tues.—World-wide Racial Upheaval.

Wed.—World-wide Thirst for Education.

Thur.—Growing Independence of Native Churches.

Fri.—World-wide Attractiveness of Jesus Christ.

Sat.—Building up of the Missionary-headed Parish.

Mon. (1).—Through the Teaching and Worship of the Church.

Tues. (2).—Through the Sunday School and Church Organisations.

Wed. (3).—Through Parish Councils; Their Responsibilities and Opportunities.

Thur. (4).—Through the Spread of Knowledge.

Fri. (5).—Our Response—Service at Home and Service Abroad.

The Afternoons will be Free for Recreation and Rest.

Evening Subjects:

Mon.—Pioneer Evangelism.

Tues.—The Gospel Presented by Higher Education.

Wed.—The Gospel Presented by the Witness of the Native Church.

Thur.—The Gospel Presented by Medical Missions.

Fri.—Thanksgiving Service.

The Cost of Presenting the Gospel.

Closing Meditation Each Evening.

This school will afford a delightful opportunity of combining a pleasant holiday on the mountains in the midst of the summer season, together with the spiritual refreshment afforded by a survey of the modern world and a study of its recent developments in the light of its need for the Gospel Message.

Those who intend to be present at the Summer School are requested to register their enrolment as early as possible at the offices of the branch, 192 Castlereagh Street, Sydney, so that adequate provision may be made for them. Of course, it is fully anticipated that a number of holiday-makers who have already arranged to spend January on the mountains will be present, and to facilitate transport to and from other mountain centres arrangements will be made for motor transport from Katoomba to Wentworth Falls at the conclusion of each evening's meeting.

St. Paul's, Redfern.

On Christmas Day the income from a kindly benefaction of £400, under the will of the late James Farr, was distributed at St. Paul's, Redfern. In the morning of Christmas Day, as stipulated in the will, 40 poor widows and deserted wives each received 10/-. On the days before Christmas 290 poor families, also living in the parish, were given orders from 3/6 to 7/- each. This was due to a gift of £10, generously sent to the rector, for the poor and distressed at this season.

GOULBURN.

Ordination.

On the third Sunday in Advent, December 17th, the Bishop ordained in his cathedral to the priesthood the Rev. John Rose, Th.L. The Bishop preached the ordination sermon himself, basing it upon an ordination sermon of Bishop Wilkinson's. The candidate was presented by the Venerable Archdeacon Bartlett. Mr. Rose served his diaconate in the parish of June, and has now been licensed as second assistant priest in the parish of Albany.

Boys' Hostel, Goulburn.

The Diocesan Board of Education met on December 11th to consider the whole question of the future of the Boys' Hostel at Goulburn in view of the serious difficulties it was experiencing (1) in the uncertainty as to the number of boys it would have to accommodate next year, (2) the lack of suitable premises, (3) the resignation of Matron Fox, and (4) the financial loss that had ensued on the first two years' working.

After discussion of all these matters it was felt that the responsibility for the care of the Church's boys attending the High School and the spiritual necessity of such a hostel more than outweighed the possibility of further small losses, and that all that was necessary to awaken the interests of church people generally in both the responsibility and the institution would be accomplished by a widening of its constitution by the establishment of a strong local committee. The offers of the Church of England Homes and Hostels Committee to send Mr. Margrie to awaken this interest and to raise sufficient funds to make a clean start in the new year was accepted and facilities for the campaign accorded.

The other difficulties were solved by the offer of the registrar and Mrs. Wyatt to undertake the management of the hostel for one year and put it on its feet again. Mrs. Wyatt was appointed matron.

During the vacation the house is to be thoroughly overhauled, redecorated throughout, the electric light and sewerage installed, the furniture and equipment renovated and renewed, a new recreation room provided, and everything done to make the place homelike and attractive. Parents who intend enrolling their boys for residence next term are asked to communicate with the registrar. Church people anxious to assist in the re-organisation and working of this attempt to meet the Church's obligations in respect to the boys in our midst will find plenty of opportunity, and the matron will be only too glad to avail herself of their help.

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BATHURST.

Ordination.

On St. Thomas' Day, December 21, in St. Martin's Chapel, Bathurst, the Bishop ordained the Revs. Arthur Weston, Th.L., and George Richards, Th.L., to the priesthood, and Mr. Roy Stuart Lee, M.A., Th.L., to the diaconate.

All Saints' College.

We are glad to hear that this school is assured of a good opening in February next. Already there is a good roll of boarders and enquiries for the prospectus are constantly being received. Arrangements are being made for a great gathering of "Old Saints" and their friends to greet the new boys and celebrate the re-opening on the second Saturday in February.

The Bishop has received, through the kindness of the family of the late Rev. Edward Bean, a most interesting collection of photographs of old boys, cricket and football teams, cadet corps, groups of masters, etc., going back to the year 1878.

The property acquired for the school has been enlarged by the purchase of an additional ten acres including the former "Travellers' Arms Hotel," adjoining "Esrom House." The school thus has a really splendid site of nearly twenty acres with excellent buildings.

VICTORIA.

MELBOURNE.

Mr. Hickson's Mission of Healing.

(By the Archbishop.)

The date of Mr. Hickson's visit is now fixed for March 11 to 18. A committee of advice has been formed consisting of clergy and medical men and other laymen, which will make arrangements and announcements later.

It is very important that we should clear away misapprehensions which are already needing correction.

1. Mr. Hickson's main object is rather to revive the ministry of healing in the Church than to deal with all available sick folk who may desire him. This explains the brevity of his visits, and the necessarily partial area he can cover.

2. He is not practising as a professional healer. He is co-operating with those whose profession is healing, by a ministry of prayer and laying-on of hands. This should entirely disarm any who talk of him as an "unqualified practitioner." He is not a practitioner at all. He neither delays nor dissuades patients from recourse to the medical man or the surgeon. He offers a spiritual supplement. I should dissociate myself entirely from him if it were otherwise.

3. He makes no extravagant claims. He only prays and offers results. Here again he differs from the "professional faith healer." Indeed, I deprecate the confusion of thought which does not discriminate between the attitude of that mental uncandiness which says, "Disease is not really there if you will only persuade yourself so," the attitude of the Faith Healer who says, "Say you are better, and keep on saying it, and you will be," and this Mission of Healing which says, "Let us call God in as a Reinforcing and usually neglected Factor and Agent in addition to the means which the skill of man can afford."

4. It is probably inevitable that there will be a certain amount of gossiping publicity and excited curiosity. But we need not play into the hands of this kind of thing. What we need to do is to pray, and think, and watch and help, reverently, expectantly, discriminately, and restfully. Sincerity there must be, and fair play, no misunderstanding, no misrepresentation, and above all no forgetting of the fact that here we stand on holy ground with Christ the Saviour.

"Who went about doing good and healing," and Who said, "The works that I do ye shall do also" (Acts x. 38, St. John xv. 12). Christianity is here re-exploring what medical science is freely using in these days, and neither the Church nor the medical profession need keep apart when they may work together. Their joint object is the welfare of the patient. And no man can limit what God can do, or deny what God has already done.

C.M.S. Notes.

The Rev. and Mrs. H. E. Warren, with their little son, reached Melbourne for furlough on 20th November. Mr. Warren interviewed General Committee on 4th December, and laid before the Committee important plans in connection with work at the Roper River and Groote Island.

Miss E. J. Veal reached Melbourne by the S.S. "Ceramic" on 4th December. She has come to Melbourne for furlough from her

station at Berega, Tanganyika Territory, East Africa, and is staying at her father's house in Sussex Street, Moonee Ponds.

We are glad to state that the Rev. Seafield Deuchar is making steady progress after his serious illness.

Miss A. B. Nisbet asks that her letters be addressed for the present to the C.M.S. Depot, 53 Collins Street, Hobart, Tasmania.

Miss M. Armfield hopes to engage in a special course of training at the Women's Hospital before returning to Western China.

Miss Minna Searle has returned from China, and her address is Retsilla, Fullers Road, Chatswood, N.S.W.

Advice has been received from Salisbury Square that the Parent Committee in London has decided to take Sister M. E. Pethybridge and Miss E. J. Veal out of probation.

The Tasmanian Branch has requested that it might have Mr. H. Leslie Perriman, of the Roper River Mission, as a Tasmanian Missionary, becoming responsible for the whole cost of his allowances, etc. This has been agreed to.

GIPPSLAND.

Ordination.

By the Bishop of Gippsland, in the Church of St. John the Baptist, Bairnsdale, on the Third Sunday in Advent:—

Priests.

The Revs. S. T. Ball, Th.L.; L. W. A. Benn, Th.L.; H. C. Busby, Th.L.; P. H. Dicker, M.A., Dip. Ed., Th.L.; J. B. Montgomerie, Th.L.; C. B. G. Chambers, Th.L.

Deacons.

Messrs. G. J. Baxter, Th.L., and Adrian Gearing, Th.L.
Gospeller: The Rev. Adrian Gearing.
Preacher: The Rev. Canon Hancock, M.A., Vicar of St. Andrews, Brighton, and formerly Archdeacon of Gippsland, and Rector of St. John's, Bairnsdale.

QUEENSLAND.

Ordination Service.

The Archbishop conducted an ordination of deacons and priests at 10.30 o'clock at St. John's Cathedral on December 21. The sermon was preached by the Rev. J. Elliott (Rector of St. Paul's Church, Maryborough), who took for his text the words: "You have not chosen Me, but I have chosen you." The candidates were presented to the Archbishop by the archdeacon of Brisbane (Bishop Le Fanu), and after his Grace had commended them to the prayers of the congregation, the Litany was said by Minor Canon Simmons. The Gospel was read by the Rev. Free. Nine priests joined with the Archbishop in the laying on of hands on the candidates for the priesthood. The names of those who were ordained were:—Deacons: Raymond Oswald Stephen Free, Th.L., Earnest Henry Smith, B.A., and Cyril Grant Lane. Priests: Joseph Taylor, Th.L., Herbert Lionel Pratt, Th.L., John Spencer Booth, Th.L., Henry Glazier, and Eric Dudley Eglinton.

An Experiment.

An innovation has been made at St. Thomas' Church, Toowoomba, where the morning service, which has hitherto begun at 11 a.m., has been brought forward to 10 a.m. The idea is to allow parishioners to worship in the cooler hours and return to their homes before the extreme heat of noonday. The new idea will be continued until the next meeting of the general council of the church in March, when the position is open to review.

SOUTH AUSTRALIA.

ADELAIDE.

Ordination.

An Ordination was held in the Cathedral on St. Thomas' Day, December 21st. The Wednesday was observed as a Quiet Day for the Ordinands.

NEW ZEALAND.

Farewell to Dean Weeks.

The Nelson Church people gave Dr. and Mrs. Weeks a great send-off in the early part of last month. Bishop Mules occupied the chair and made the presentation of a cheque for a very substantial sum as a token of esteem from the Cathedral parishioners. The Bishop of Nelson, Dr. Sadlier, spoke of the heart-searchings and severances which at-

tended the close of a ministry. The Cathedral people had loyally supported the Dean, and as a result he had built up one of the largest Churches of England congregations in New Zealand. (Applause.) The Dean's great literary attainments and powers had been appreciated by the congregation and by the clergy, as well as the strength, vitality and earnestness of his preaching. He, like his predecessor, Archdeacon Kempthorne, had upheld the traditions of the Cathedral by the careful way in which he had arranged the annual Synod services. The Bible School conducted by the Dean was known all over New Zealand, and was a work that would endure. The Dean had been absolutely loyal to his most sincere wish that they should live in harmony and affection with their non-Anglican brethren. At the quiet days for the clergy held after the meetings of the Synod, the Dean has ever been ready to come forward and give spiritual refreshment to men spiritually exhausted by difficulties and trying circumstances. The Bishop added that he was due in Australia with the Primate in February, and he hoped he would then find the Dean happily settled in his new position. He joined with the congregation in their good wishes for the Dean and his family in the future.

The Dean in his reply said that it was no mere restlessness that took him away. Nor was it because he was weary of the people or of his work amongst them. There was no feeling of that kind. He was not getting any younger, and when the opportunity came to take up a very important work amongst hundreds of young lives, he felt, in view of the conditions of Church life to-day, and of the increased difficulty of getting workers for the Church, that there was an opportunity to get right down to the root of things. So the choice was made, and he believed the people approved of it for the reasons he had given. He would miss the quiet beauty of Nelson, and was sorry at the sundering of the ties of love and affection which bound a pastor to his people.

Dr. Weeks begins in work at Holy Trinity Grammar School, Dulwich Hill, Sydney, in February.

C.E.M.S. Conference.

The Twelfth Annual Dominion Conference was to be held at Christchurch on the 27th and 28th December, with a Quiet Day on the 29th December. The subjects set down for discussion include "The Church and Industrial Problems," "The Church and the Ministry of Healing," "The Church and Social Work," and "Work Among Lads." The Conference was to be opened by the Archbishop.

Hikurangi College.

Many friends of the late Warden of Hikurangi College gathered on November 2nd to show respect to his memory. The occasion was the unveiling of a beautifully executed memorial brass in the College Chapel. The inscription, which was surmounted by a cross, and flanked by the family coat of arms, ran as follows:—

In Memoriam.

Charles Edward O'Hara Tobin, Priest.
Who died at Masterton on Palm Sunday, 1921, aged 41 years.

He served as Chaplain to the New Zealand Forces in Europe and in Egypt, 1914-1919, and was for two years Warden of this College.

He was the eldest son of the late William H. J. Tobin, of Tauranga, N.Z.

Requiem Aeternam Dona Ei, Domine, Et Lux Perpetua Lucaat Ei.

The ceremony was performed by Archdeacon Johnson, with whom Mr. Tobin was associated in his first ministerial work.

Our Schools.

C.E.G.S., Brisbane.

The Annual Speech Day Celebrations commenced with a special service in the Cathedral in the afternoon, at which the Archbishop gave an inspiring address to the scholars on the subject of "The Manliness of Religion." His Grace said they were in the habit of taking things for granted. It was a good thing that they should thank God for the progress of the school, which had begun in a small way, and had now become a great school—a school which, he hoped, would be-

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KATOOMBA CONVENTION

Will be held (D.V.), at "Khandala," Katoomba, from Monday, 15th, to Friday, 19th, January, 1923.

Daily Sessions—9.30 p.m., 7.30 p.m.

Missionary Day—Thursday, 18th January. A hearty invitation is given to attend, and prayer is asked for blessing on the Convention.

W. H. DIBLEY, Sec.

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come a very great one. They should thank God for all the help that the school had given, and was giving, intellectually to their minds, and physically to their bodies, and, he hoped, spiritually to their souls. "It is a good thing," said his Grace, "that we should thank God for the existence of the school—one that gives the education and the religious training that this school gives, and where parents belonging to the Church of England can feel sure that their sons will be brought up in that faith to which they themselves belong, and amidst those forms of worship of which they themselves approve."

"Such a school as this ought to impress on you old and present boys the manliness of religion. That you are trained at this school in a manly way we all know. Nobody could pay one visit to the school without understanding and seeing that. The school is founded on a religious basis, as its very name proclaimed. And so it stands up against that entirely wrong and most miserable notion, that religion is not manly, and is mainly for women and children. What does religion mean? It does not mean talking about God and one's soul, or pulling a long face and being gloomy and depressed, and being depressing to others. The word really means "binding." It is a bond which ties to God—"I am the Lord thy God, and thou shalt have no other gods before Me." It means acknowledging God in one's life, and this will show itself in worship and prayer. Men who scoff at religion are very often the first to call upon God when they are sick. I should like to know if it is manly to neglect God when one is well, and fly to Him when in sickness. This is what many men do who say religion is not manly. I think it is unmanliness to pretend to be independent of God when we are not independent at all. Considering what God has done for us, and what he is still doing for us, I believe that a man is never so much a man as when he kneels down and repeats the Lord's Prayer, and goes through life hating lies and dirt and meanness, because he knows that he is a child of God."

At the Prize distribution, held in the Albert Hall at night, Archbishop Sharp presided. The head master, Rev. W. P. F. Morris, M.A., in his report, said that in his last report he had expressed the hope that the success achieved by the school during their first ten years would be an earnest of future greatness. He was glad to say that the year just completed had been their best; the standard of work had steadily risen; and they had sent in three boys for the senior examination. They hoped to train as many boys as possible for the higher professions and the University, but apart from those objectives, they aimed at giving a sound education with a view to life in general. He believed many of their boys were learning to look at life from the point of view of the community.

The Archbishop, in eulogising the report, said that Mr. Morris was a headmaster of whom they might be very proud, and in concluding his remarks called for three ringing cheers for the headmaster—a request which found a very hearty response. Professor Stable and Mr. Justice Slade also addressed the gathering. The prize list was as follows:—

FORM PRIZES.—VI.: Dux of School (the Canon Jones Memorial Prize), Barlow; Va., Smith 1; Vb., Kirk; Shell (The Baggage Memorial Prize), Butler, 1; Remove, Greenham, 2; IV., McConnell, III, Whaitie; II, Barstow, 3; 1; Cameron, 5.
SPECIAL PRIZES.—Vb., Science Barstow, 1; scripture, Wright, 1; Remove, second prize, Stephens; IV., Latin, Hart, 2; essay prize, Fowler, 1; bookkeeping, Harding, 2; Council Scholarship (1923-1925), Butler, 1; The Canon Jones Memorial Scholarship (1923), Smith, 1.

The Church of England Girls' School, Chatswood, N.S.W.
The Speech Day of the Church of England Girls' School, Chatswood, was held in the school grounds on Thursday, the 14th ult., when the Warden, the Rev. E. Walker, presided over a large gathering of parents and friends, and in congratulating the district on having the school, laid stress on the important part played by religious instruction.

The report of the headmistress, Miss Elkington, recorded very gratifying progress. The number of pupils on the roll again showed a substantial increase, and thanks to the teaching of an excellent staff a high level in school work had been reached. The results in the examinations, both University and school, were satisfactory.
Mr. G. W. Ash, who spoke on behalf of the council, said they were thankful for what they had been so far able to accomplish, but

as they were satisfied that there was a need for such a school in the district they wanted to expand. More accommodation was required, and they would like to own their own premises, and they must look for generous support from the friends of the school.

The Attorney-General, the Hon. T. R. Bavin, presented the prizes and then addressed the pupils. The theme of his remark was that the true aim of education was so to train and develop the mind as to make it fit to offer and to enjoy the best that life had to offer and that we missed much of the beauties and joys of literature, art and music through lack of the requisite knowledge to appreciate them properly.

Votes of thanks to Mr. Bavin and to the headmistress and her staff were proposed by Mr. W. M. Vindin and Dr. Clarence Read.

The prize list was as follows:—

Preparatory School.

Kindergarten: Progress Prizes—Rosemary Hughes, Linda Coker, Monica Wallace, Margaret Walker, Marjorie McLennon, Ronnie Hill, Ellen Winton, John Sutor, Gough Whitlam. Form I.: Honor Prizes—Joan Bushnell, Amy Proctor. 2nd Standard—Joyce Colvin, Phyllis Greenwell, Nella Legerton. Form II.: Honor Prize—Ormonde Thomas.

Upper School.

Form III.: 2nd Standard—Jean Cadwalader. Form IV.: Honor Prizes—Marjorie Lee, Mary Sutherland. Form V.: 2nd Standard—Muriel Stratham. Form Va.: Honor Prizes—Edna Barton, Bertha Martin, Kathleen Sharp. Form VI.: 2nd Standard—Enid Cooper, Nancy Grace.

Special Prizes.

Divinity Prizes—Bertha Martin, Dorothy Walker, Phyllis Mackenzie, Eileen Rowe, Flora Ferguson, Mollie Jackson. Church Missionary Association Prizes—Enid Cooper, Nancy Grace, Patty Graham, Annie Colvin, Ray Dore. Boarder's Scripture—Eileen Pryce. English Essay—Rita Jackson. Mathematics—Ray Dore. General Knowledge—Enid Cooper. Writing—Jean Page, Eileen Rowe. Best Pass in Intermediate, 1921—Rita Jackson. Needlework—Sadie Joins, Lesley Fleming. Elocution—Mary Dixon, Music—Mary Dixon, Edna Barton, Ray Dore, Bonnie Hunt. Drawing—Patty Graham, Bertha Collins, Connie Dixon. Tennis—Patty Graham. Net Ball—Dorothy Elliott. Physical Culture—Patty Graham. Fanny Powers. Headmistress's Prize to Head Girl—Enid Cooper.

"Woodcourt."

There was a large attendance of parents and friends at the annual speech night of Woodcourt Western Suburbs Church of England Girls' Grammar School, Dulwich Hill, N.S.W. The warden (Ven. Archdeacon Martin, M.A.), presided. Mrs. Cartwright ("Ethel Turner") spoke on the importance of individualism. The object of education was to produce not only a good type, but good individuals. Professor Holme, M.A., stressed the value of forming a discriminating taste in reading. He quoted the Bible as being a treasure-house of beautiful English.

Prize list.—Dux of the school, A. Holden. Form V., M. Mullen; IVA, M. Griffith; IVB, U. Gillham; III, E. Harman; IIA, J. Fisher; IIB, J. Pilcher. General proficiency: 3rd year, P. Bryant; 2nd year, D. Verco. English: Cf., E. Miall; V., M. Doran; IVA, J. Webb; IVB, K. Webb; III, D. Atkins; IIA, G. Ben; IIB, M. Johnson. Divinity: Seniors, B. Collins; juniors, E. Ainsworth, E. Mayhew, J. Croll. Latin: N. White. Mathematics: V, I. Martin; IVA, M. Griffith; IVB, U. Gillham; III, D. Groundwater; IIA, M. Simpson; IIB, M. Johnson. French oral work: B. Wyatt; V., G. Dolph; IVA, J. Smith; IVB, M. Bidwell; III, N. White. History: V, M. Carter; IVA, M. Thomson; IVB, K. Beer; III, D. Geddes; IIA, G. Jones.

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Warden: The Rev. Edward Walker, St. Paul's Rectory, Chatswood.

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Next Term begins on the 13th February, 1923.

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Jottings from the Motherland.

(By Rev. E. A. Colvin.)

The Sunday Problem.

When we arrived in Eastbourne we found a rather heated controversy going on in the local papers about the proposal to run the municipal buses on Sunday, the opening of the bathing machines, and the bands playing at "The Front." The Sydney "Church Record" of August 11th came to hand a few days ago, and in it I found an interview with the Dean of Newcastle (N.S.W.) on the Sunday problem. I thought it so good that I sent it to the editor of the Eastbourne "Gazette," and I am pleased to say he has published it with large headlines, so that it will tell for good on this side of the world also. I am sending the paper to the Dean.

In Other Ways.

In other little ways one is able, as an Australian, to be of some service. Archdeacon Boyce sent me "St. Paul's News" with an account of "The Coming of Age" of "The Old Age Pension Act," of which he was the father. I wrote to the London "Daily Telegraph" under the heading "The Pioneer of Old Age Pension," giving most of the report which the editor was good enough to publish. The Archdeacon will have, before this, received the "D.T." and also Mr. W. R. Beaver, whose name was mentioned as one of the first workers.

The Connemara Orphan Nurseries, which have been doing a great and good work in the South of Ireland for some 78 years, was recently burned to the ground by the Irish rebels. Some 60 boys, who consequently were homeless, were brought to England, and were cared for in a Church Army Hostel, Miss D'Arcy (hon. sec.), of the "Nurseries," wrote to me, asking if I could recommend the "Burnside Homes," Parramatta, N.S.W., as the committee there had most kindly offered to have the boys. I wrote at once to Sir Joseph Cook, and he sent a large illustrated book of the home, giving full information, and I am delighted to say the lads will be leaving England for Parramatta in a couple of weeks.

About a month ago I got a letter from a gentleman in the South of Ireland, who had kept my Redhill address since pre-war days, telling me that his two boys (18 and 20) were about to start for New South Wales, and could I give them an introduction to any of my friends in Sydney. I sent them half a dozen, and feel sure those friends will do their best for the Irish boys. They go up north to work on a farm. Needless to say, both father and mother rejoiced and were glad. I met them all in 1913, when I had a preaching and lecturing tour in that part of Ireland.

I hope now that the winter has set in, to soon get busy with my lantern lecture on "Australia," and in this way also do some service for the Commonwealth. Quite near to Eastbourne are several important towns, and easily reached by train, such as Brighton, Bexhill, Worthing, St. Leonards, Seaford, Hastings, and others. I am glad to say that English people are more interested in the Dominions than ever before, no doubt because immigration is a more live question, and the English papers to-day give ten times more space to Australia and New Zealand than in pre-war days. Every week we get bits of news.

Speaking of newspapers, I think I mentioned in my last "jottings" that the "Times" published a whole column every Saturday on a religious subject. The "Daily Telegraph" is now allowing the Rev. Dr. Jowett to write, from time to time, on the affairs of the free churches (Free Church Notes). Last week he told of Gipsy Smith's recent mission in Sheffield. He says, "the mission has moved the whole town, and the numbers attending have been overwhelming." Gipsy Smith is of the greatest spiritual forces of this generation, although a man of poor education. God still uses the weak things to confound the mighty if they are fully yielded to Him. In pre-war days I urged Gipsy Smith to visit Australia, and I hope he will some day. Dr. Jowett himself, I think, one might safely say, is the leading Nonconformist in Great Britain. He has just now set himself the gigantic task of seeking to rouse the churches to settle the great question of the peace of the world as the secular statesmen of the world have lamentably failed. He says, "It is a very live issue, and its deeper significance lies in the fact that it represents a very living concern throughout the entire Christian Church. The labor party, nor any other party, can do what a United Christian Church can do with its moral and spiritual forces."

"The Durdans," Roseberry Avenue, Hampden Park, Eastbourne, Sussex.

Is Prohibition Worth While?

Mr. Gordon Jones, President of the United States Bank of Denver, U.S.A., a city of over 250,000, states that the results of prohibition in the first nine months were:

Bank clearings increased 26 per cent.
Bank deposits increased 16 per cent.
19,978 new savings accounts opened.
Building premises increased 36 per cent.
Retail business increased from 16 to 48 per cent.

Arrests for drunkenness decreased 50 per cent.

Arrests for murder decreased 33 per cent.

Arrests for all crimes decreased 30 per cent.

Young People's Corner.

A Man who Chose to be Poor.

Life in Italy seven hundred years ago was not very different from life in England today. Though they had none of our wonderful inventions, yet the people themselves were much the same. There was selfishness everywhere. Kings and dukes were constantly making war on each other, and each war meant pain and sorrow and death to thousands. Even in times of peace there was more trouble than there should have been. In every town there were a few rich men who had more money than they needed, while hundreds of poor people wondered where to look for their daily bread.

There was also much sickness, and very little was done to care for the sick. One disease especially was very common, and was terrible beyond what we can imagine; this was leprosy—the same leprosy of which we read in the Bible. Poor suffering lepers could be seen almost every day, begging in the streets of the cities and villages, but few ever seemed to pity them. The people were all so busy with their own selfish aims—trying to have a good time, or to get rich, or to hurt their enemies. In the Church itself people were selfish. Many of the priests were rich and cared more for money than for Christ's work. Even the monks, who were supposed to be especially holy, were only trying to save their own souls. And some of them were not even thinking of that, but were enjoying themselves in their monasteries.

Just such a selfish place was the little city of Assisi in Northern Italy, in the year A.D. 1200. But in that city at that time there lived one man who really loved everybody, and whom nearly everybody loved. His name was Francis. He is known in history as St. Francis of Assisi. Of all the great men of Italy, none has done more to bless and help the world.

His father was a rich cloth-merchant named Pietro Bernardone. Francis grew up a selfish lad like all his friends in Assisi, caring only for fun and frolics. Yet he sometimes tired of living only for pleasure, when so many were suffering for the lack of what he wasted—and especially when he read in the Gospels of the life and teaching of Jesus.

One day Francis was out riding on horseback, when he met a leper, whose face and body were horribly eaten away by the disease. In his disgust Francis turned his horse and rode in the opposite direction. Then he thought how loving Jesus had been to lepers, and he was ashamed of his own selfish cowardice. Going back to the man he sprang from his horse, and with gentle words gave him all the money he had.

From henceforth Francis began to live a different life. He used his money to help the poor, and instead of idling his days away as a rich man's son, he worked for his daily bread at whatever he could find to do. Much of his time he spent in hospitals for lepers, bathing their sores and helping to make them more comfortable. His father Pietro was very angry at what seemed to him the crazy notions of his son; and once he caught him, dragged him home, and kept him bound for a number of days.

A little while after that, Francis heard read in church the great words of Jesus: "Wherever ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick; cleanse the lepers; cast out devils. Freely ye have received, freely give." "Oh!" thought Francis, "that is what I want to do!" Those words pierced his heart; so he gave away all his possessions, and went about from place to place trying to persuade people to forsake their selfishness and love one another, and to follow the love of Jesus.

Very soon other men were deeply stirred by Francis' loving words and his enthusiasm, and they wanted to go with him. So there came to be a band of them, like the first

disciples of Jesus. They gave all their money to the needy and went from place to place, helping the poor and sick, rebuking the rich and powerful, and teaching every one Jesus' way of love.

Wherever they went, Francis and his followers tried to show by example what Jesus meant by the law of love. They gave up their own property and chose to be poor. When people did not give them food in return for their sermons, they worked for their bread; they would gather wood, or sweep floors, or carry water, or wash dishes. Often they were persecuted; often they could find no place to sleep except in the cold, hard porches of churches or houses. But often, too, they found what Francis promised them, that is, "men full of faith, gentleness, and goodness, who will receive you and your words with joy."

Many stories are told showing the wonderful love which Francis showed toward all living creatures. He loved animals, and called the birds his "little sisters." There is a story that he even gathered the birds about him and preached to them. He loved children. Once, when he and some of his followers were going on a journey by sea, the boat was too small, and some of them would have to stay at home. So Francis called a little boy who was playing near by, and asked him to point to the men who should stay—just as boys and girls in their games nowadays "count out" with rhymes, such as "Eeny, meeny, miny, mo."

Those were the days of the Crusades, when all Europe was at war against the Muhammadans, trying to win back the Holy Land. Francis was more interested in a better kind of Crusade, which would conquer the hearts of the Greeks and Arabs and win them to the love of Jesus. He sent his followers to Syria and also to Spain; Francis himself went to Egypt to visit the Sultan and tell him about Jesus Christ.

In the latter years of his life Francis and his followers were organised by the Pope into an order or society of monks. But as long as they were true to the spirit of Francis, they were quite different from most other monks of that age. Instead of spending so much of their time in fasts and prayers, to make sure that they themselves would go to heaven after they died, these Franciscans, as they were called, went about, like Jesus, doing good.

The influence of Francis lives on. We love to read about him, because he was so much like Jesus Christ—perhaps more like Him than any one else who has ever lived. And his example of fearless love is still helping to conquer selfishness and to establish in all the world Christ's new kingdom.

—Bible in the World.

A Book for Boys.

The Bible is a book for boys, As any one can prove. It's full of just such stories As boys are sure to love.

There's Abraham, who left his home To follow God's command, And Joseph, Moses, David, too, And Solomon the grand.

There's Daniel and his Hebrew friends, Who to their God were true Through fiery furnace, lion's den, And all men's hate could do.

Then prophets brave, who warned of sin In no uncertain tone; Who faced king's wrath, but stood their ground, Trusting in God alone.

The story of our Lord Himself, Of Peter, John, and Paul— Oh, the Bible is the book for boys! The best, best book of all.

Two Sunbeam Rules.

(By Monica Melville.)

Kindness is a happy thought, Which all small children should be taught. When Christ was here he loved to see Everything as happy as could be. But happiness you will not find If you don't love, and are not kind.

When all is sad and dreary, World, home, and all are weary, Just happy be and smile all day To pass the dreary hours away. Your broken spirit try and mend, And trust in God right to the end.

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