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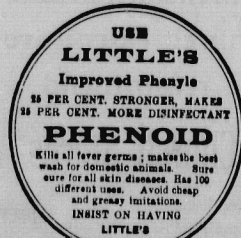
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**For Australia and New Zealand.****A Paper issued fortnightly in connection with the Church of England.****With which is incorporated "The Victorian Churchman."**

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. VIII., No. 26

DECEMBER 30, 1921.

Price 3d. (10s. per Year Post Free)

## "Lord, what wilt Thou have me to do?"

**Divine Guidance.**

"Thou shalt guide me with Thy counsel  
and afterwards receive me to glory."—Ps.  
lxxiii. 24.

"Thou shalt guide me with Thy counsel"  
Through the days to be;  
Though I know not what they bring me,  
All are known to Thee.

"Thou shalt guide me with Thy counsel,"  
In each step of life;  
Thou shalt show the way to conquer,  
In each bitter strife.

"Thou shalt guide me with Thy counsel,"  
Thou shalt choose the way,  
Which these feet of mine shall travel,  
To the realms of day.

"Thou shalt guide me with Thy counsel"  
Let me heed Thy voice,  
Let Thy will, and not my pleasure,  
Be my constant choice.

"Thou shalt guide me with Thy counsel"  
Till this life is o'er;  
Then wilt Thou with joy receive me  
To the heavenly shore.  
—Fairlie Thornton.

**Current Topics.**

On Sunday the New Year will dawn  
and with it, we trust, will begin a year  
full of the richest blessings  
for our readers.

**A New Year's Greeting.**

Mercifully withholden from us are the events of the future. "God holds the key of all unknown." Faith knows that God not only holds the key, but controls its events, consequently we are sure that the Apostle was right when he said "We know that all things work together for good to them that love God." We have no right, nay we should be unwise in the extreme, to desire and expect a year without any clouds, for the clouds are just as necessary for our spiritual life as for our physical, and they are always full of blessings for the people of God. Our care must be to "keep ourselves in the love of God" and then, come clouds or sunshine, the year must be full of the true joys that know no ending or surfeit.

The general appeal that has been emphasised at this Christmas season will, we trust, get a good response, and give Australia a fair share in the joy of doing good and preserving the lives of many of those starving millions of Europe. The news by cable reveals more and more the dire need and also the fact that the need is so great that spasmodic efforts will not be enough. What is requisite is definite organisation of our Christian people for a prolonged effort, so that a regular and systematised giving shall yield a regular and systematic feeding of those children. The condition of Russia and other parts is so

dreadful and critical that the leaders of the various churches in every state might well co-operate with a view to such an organised effort. The Christian public have got to be impressed with the regularity and urgency of the need. There must be a regularity in supply as definite as the return of our own daily meals. It is unthinkable that any body of Christian people can lightly neglect a call so clear to the expression of a manifested love to Christ. Without a doubt Lazarus is lying, in all his woeful need, at the gate although some of us are willing to keep the door shut so as not to see him.

The Irish difficulty is not yet overcome, as we write. De Valera and his group of malcontents are not quite satisfied with the Oath of Allegiance. Ulster feels aggrieved at the tremendous concessions made to the Sinn Feiners. The main difficulty in most people's minds is the fear that Rome is deeply concerned in the whole matter, and, accordingly, no real settlement can take place short of the establishment of a government entirely independent of protestant England. The whole attitude of these men during the recent war gives but little security to any hope of their being satisfied to leave the Empire united. The story of the past is full of the intrigues of the Papacy, and some of the Ecclesiastical leaders have made statements that reveal an implacable hatred of our mother land, and a relentless determination to bring about her complete humiliation. The failure of the German plot must have been a huge disappointment to Rome; but she will use any weapon to accomplish her purposes. In all the negotiations that are going on, we can only hope that our leaders are sufficiently seized of the whole situation, so that the Empire be not injured by any over-hasty acceptance of terms that would simply play into the hands of Rome. Ulster's fears are by no means groundless.

The Nexus Question as it is termed, requires an all round consideration, for with the passing of the proposed determination, real powers would be conferred upon the General Synod of the Commonwealth. It will be very necessary to see that those powers shall be such as will not infringe upon the proper liberty of a diocese to arrange its own domestic concerns. In New Zealand there is a feeling abroad, certainly in the Nelson diocese, that the General Synod of the Dominion has infringed on the due self-determination of the diocese. To churchmen generally it will probably come as

a surprise, that in so domestic a matter as the appointment of clergy to parochial duties, that appointment is covered by a Canon of General Synod, and that the Bishops of Diocesan Synods are bound by the Canon in spite of any set of local circumstances. The Bishop of Nelson asks for a wider liberty in diocesan self-determination, and illustrates his plea by showing the unsuitability of that particular Canon to his own diocese. He urges, on his own Synod's approval, a wider discretion for the diocesan Synod in this and kindred matters. His case certainly is a strong one. To us it appears inexpedient that a Bishop's hands should be so completely tied in a matter of this kind. If a Synod appoints its own Bishop then it should be able and willing to grant him some discretionary power in the appointment of clergy to minor positions.

One of our Non-Conformist contemporaries is concerned with the Episcopal style in signature that prevails, and in a recent issue incidentally gives the Bishop of Bendigo a "pat on the back" for breaking away from a "useless tradition" in signing himself "Donald, Bishop of Bendigo" and not "Donald Bendigo." We imagine that, "Gilbert, Bishop of Willochra," really set the example which will probably find more and more a following in the episcopate. Certainly these are days when many ancient traditions are in the melting pot, and the Reunion discussions are emphasising the desirability of a simplification of Episcopal style generally. Courtesy titles may easily become incumbrances, snares and regrettable hedges, and, as well, obviously, lead to unfruitful misunderstandings. Here, as in other cases of leadership, reform will best come from within.

Self-interest and not public spirit, too often, is the dominating influence that drags voters to the poll. Everywhere the complaint is the same, and if one set of electors is to be found in greater numbers than another exercising their right of voting, too often it is only a selfish class-consciousness or self-interest that has driven them out to vote.

Preaching recently in the Cathedral, Sydney, Rev. G. A. Chambers, rector of Dulwich Hill, deplored the apathy of the electors of Sydney. He said that it was the duty of everyone to take a part in the public life of the State, throwing all their influence and support on the side of every social reform and standing by the side of the men bearing the burden of organising those reforms.



"The Church knows no parties," said Mr. Chambers, but it urges upon its members to vote according to their conscience, finding out the issues involved and then voting fearlessly. One of the greatest curses of Australian life is the absence of public spirit, whereby public duties such as voting are shirked.

Let every voter register his vote, even though it may mean personal inconvenience, and let your vote be given for the men who will strengthen the cause of righteousness."

Intelligent interest in the affairs of our common life and a sense of duty towards that common life are the qualifications to be desired in electors. But how to stir in our people so pure a public spirit is the problem.

## English Church Notes.

### The Bishop of Zanzibar's Protest.

The cablegram announcing the Bishop of Zanzibar's withdrawal from the Lambeth proposals for Reunion is now more than confirmed by English papers to hand this week. It is mainly Bishop Temple's action in relation to non-conformity that has aroused the bishop's ire, and in the course of a characteristic letter to the Archbishop of Canterbury he maintains that the English bishops have officially altered the meaning of the Lambeth Resolution while maintaining its language; and have encouraged bishops to throw open their pulpits to Free Church preachers. His lordship finally withdraws his name from the Lambeth Conference list, thus placing himself absolutely apart from the deliberations of that conference for the future. The "Church Times", in a leading article on the matter, while sympathising with the bishop, questions the wisdom of his seemingly over-hasty action. It says:—

"It is probably with mixed feelings that our readers will peruse the very important letter which the Bishop of Zanzibar has addressed to the Archbishop of Canterbury.

"The Bishop of Zanzibar complains that the Bishop of Manchester, by his action in inviting certain Nonconformist ministers to preach in his diocese in the coming Advent, contravenes the decisions arrived at last year by the Lambeth Conference, and that the bishops of the Provinces of Canterbury and York are equally guilty with him since they have officially altered the meaning of the Lambeth Resolution while maintaining its language." This interpretation, however, of the action of the Convocations is not accepted by the Archbishop of Canterbury who, it will be seen, urges that the Bishop of Zanzibar has misunderstood their action. It is impossible not to sympathise with the Bishop, because it is evident that there are some who are determined not to be limited in the way that the Lambeth Conference suggested, and the hands of these men have been strengthened by the very cold reception given by Nonconformists to the Lambeth appeal. They are apparently saying to themselves: "That road will not do; we must therefore find another. What the Bishop of Zanzibar says is: If that road will not do, then we cannot find another. We have reached the utmost limit of concession.

"But we may sympathise with the Bishop and with his disappointment without being sure that his action is wise. For one thing, it is always bad policy to do what our opponents wish, and it is certain that those who are opposed to him will welcome his action. The alliance between the Bishops of Hereford, Peterborough and Zanzibar was much disliked by those who desired exchange of pulpits and inter-communion between Church and Nonconformity at any price. Now, they will say, here is the Bishop of Zanzibar acting alone again, and alone he is much less formidable than with his friends. Surely the Bishop will admit that his protest would have gained enormously in force if, by waiting a little, he could have associated the Bishops of Hereford and Peterborough with it, as would probably have been the case if he is right in his interpretation of the action of the Convocations. Or, if he could not persuade them to agreement, he might have obtained other Catholic bishops to join with him in a protest. There are many of them whose loyalty to Catholic truth can no more be questioned than the loyalty of the Bishop of Zanzibar himself. Of course it would take time, but that would not be altogether a disadvantage. The Archbishop is not entirely unjustified when he hints that the distant position of the Bishop of Zanzibar may render it rather difficult for him to see things in England as they really are.

It may be that we are being pushed into an intolerable position, but, the more that is the case, the more it is necessary for Catholic-minded bishops to act together and not separately. Priests may carry on a guerilla warfare; bishops must not."

### The First Prayer-Book.

During the reading of his paper on "Modification in the Services of the Church" at the Church Congress, the Bishop of Chelmsford made the following reference to a proposal in the Bishop of Birmingham's Presidential Address:—

May I interpose with some observations on the questions raised by the President in his address on Tuesday? He referred to the First Prayer Book of Edward VI. Personally I am not convinced that the sanction of any existing form would meet the circumstances of to-day. Would the Roman Missal? Apart from all the serious doctrinal questions involved, that Missal is as disjointed in its structure as our own is said to be. The First Prayer Book is less open to objection, but it has not been largely advocated as a final solution, and its solution as an alternative would raise a serious question. We are striving for peace. The suppression of the First Book in favour of our present one is bound up in the minds of so many people with the Reformation settlement that they would regard its reintroduction as a blow at the principles underlying the Reformation. For the moment I am not arguing whether the fear is well grounded or not, or whether, after serious and sympathetic consultation, it might be removed. But I would ask whether it is impossible for an alternative "use" to be drawn from the rich treasures of Christian devotion of the past. Have we exhausted the resources of the Church in compiling the Roman Missal and our own Prayer Book? My difficulty, shared by many, is that we do not know what our friends really desire. Their proposals have never been formulated by any really representative body. One other point. Are we to hope for any finality in vital changes in worship? With all due respect to the President, as I look back at the last seventy years, and especially at the last ten, the "thin end of the wedge" cry has assumed a meaning deep and real to many of us, and we want some assurance as to the principles upon which the future life of the Church is to be built. Are we to remain in a broad and tolerant and not in a narrow and bigoted sense, Catholic, Apostolic, Reformed, and Protestant—to quote Archbishop Benson's words—or are we to drift into something like an appendage of the Roman Church, and thus to throw overboard our splendid Anglican tradition so truly Catholic, spiritual and scriptural? If a sincere assurance on this point can be given, it will pave the way to a broad-minded solution of our difficulties. Neither I, nor any one else, have the slightest right or authority to speak on behalf of Evangelical school, but there is within it a large body of men who, whilst holding tenaciously the old Evangelical foundation truths, are willing and anxious to join with their High-Church friends in seeking a solution for those problems which have divided us for so long. But I plead for the assurance for which I ask. Without it there will be suspicion, doubt, and difficulty.



### A GREAT RECOVERY.

(By Rev. A. R. Ebbs, National Secretary.)

Nine months have sped their way since, in humble dependence upon God, we took the great adventure. The National Council began its work of reconstruction at the beginning of April, and since then, thank God, has never looked back. It is well to remember some of the difficulties—the work was largely in a few of the large centres and in some small ones, a strong prejudice existed against the society because of its alleged failure, and there was an almost empty exchequer which had made the council literally walk and work by faith. Yet as the year closes, there comes to us the Apostolic message: "More than conquerors through Him that loved us."

Almost 100 branches have been revived or formed; strong and alert executives exist in each State; and there is a growing spirit of hopefulness and of purpose which is leading us on from strength to strength. And what, you may ask, are the reasons for this recovery? They may, in my judgment, be set forth under three or four heads.

First.—Because such a society of Churchmen is urgently required. The ideal, unquestionably, is that the Church shall be

her own Men's Society. But such is not possible at present. All kinds and types of men have joined the Fellowship. Their outlooks differ. But their joy is deep in longing to a brotherhood which knows no parties in Church or politics, and which links them to their Lord, to one another, and to the Church of their forefathers.

It is imperative that the great Anglican communion should speak to and act towards the nation through her manhood. And the C.E.M.S. is undoubtedly carrying out an important function in this direction.

Second.—Because the dominant purpose and the commanding conception is spiritual. It is the exaltation of the Lord Christ in all His splendour of perfect God and perfect Man, which is the supreme aim. We have scrapped any idea of apologising for Him, or of limiting His message to the world and His power in individual lives. We shall thank God if beyond everything else we can bring our men to love our blessed Lord with a great devotion, and then to go out and express it in the most definite service for Him in Church and nation.

Our hearts have been greatly cheered as men—the great men of the Anglican communion all over Australia have accepted our spiritual ideals, and we believe are manifesting them in their lives. During 1922 we shall have hundreds of men reading their Bibles each day (using the fine C.E.M.S. card issued for that purpose), who are men of prayer, and who are increasingly making Sunday a great day of worship in our Churches, and who are regularly found at the Great Feast of Holy Communion prepared for them by our Lord.

Third.—Our men appreciate the national programme. They like it because it is big and challenging and constructive. They are backing it because it is so comprehensive in its outlook. An excellent little leaflet has just been published which sets out some of the following objectives of that programme:

#### 1. In Relation to Members.

To encourage the reading of the Word of God, and of prayer.

The fostering of a much deeper devotion to the interests of the Church (a) in the parish, (b) in the Commonwealth.

To encourage them to read widely and to study the great problems and issues of the day.

To participate in public life (a) in formulating municipal programmes, (b) in the deepest interest in civic affairs, (c) in being ready to act on municipal councils and as members of parliament.

To prepare themselves for big sacrifices and for larger adventures for the setting up of the Kingdom of God in Australia.

#### 2. In Relation to Branches.

To encourage young men and to discover leaders.

To recruit the ministry with the strongest men.

To set men at big tasks.

To study together, to plan together, to get things done.

#### 3. In Relation to the Church and Public Interests.

To help to provide homes for destitute and orphaned children.

To found self-supporting hostels for lads and young men.

To stop the drift from the Church of lads between thirteen and eighteen.

To encourage suitable boys to enter the Civil Service.

To welcome and care for overseas arrivals.

To promote goodwill between capital and labour, and between employer and employee.

To support the Missionary Enterprise. And to do other things of a constructive character.

No one can complain that such a programme is small or weak. The important thing, of course, is to get it filled in. A sober review of the situation shows us quite clearly that it is steadily increasing into actual operation. For example:—

1. There is, we believe, an increasing devotion on the part of our members towards the great Church to which we belong. It is appearing to them as one large Commonwealth Fellowship, the sense of isolation is lessening, the spirit of brotherhood is growing.

2. Our men are realising the challenging importance of discovering the strongest young men and of encouraging them to adequately prepare for the ministry, or as our Christian representatives in public life.

3. Branch meetings are becoming more effective as we want them to be—they are being held more regularly in city and country. There is a growing spiritual atmosphere, and the men are spending more of their time well in tackling large problems.

4. The establishment by Churchmen of several homes for destitute and orphaned children, especially in country districts, is before groups of our men. Hostels for

young men are projected. One devoted Churchman intends to lend his home and equip it as a hostel for young men in one of our capital cities. The organisation is emerging whereby the Society in 1922 will co-operate with other Church organisations in welcoming overseas arrivals. Our network of branches and our groups of men in every State will be important participators in this work. And we are not forgetting the lads of the Church. Our clergy will increasingly find a willing band of men to assist them in stopping the drift of boys from 13 years and over. Then again it is expected that by the middle of 1922 all Anglican boys who pass through the Children's Court throughout Australia will be befriended by our men.

Brethren throughout Australia, we greet you. The National Council thanks God for your co-operation, for your patience and for your work. The year 1921 has seen the foundations re-established and the whole conception of the Society enlarged into a National Fellowship. Let 1922 see the walls of the building steadily growing stone by stone. Let us lose the sense of our chilling isolation in the great message which adorns our badges, "All in One"—one in Christ our Lord, one in fellowship in His Church, one in service for Him, and one in hope; abounding in hope in the power of the Holy Ghost.

## A New Year's Choice.

(Sermon Outline by Rev. Canon S. A. Johnston, Rector of South Somercotes.)

Text: Is not the whole land before thee? . . . Lot chose him all the plain of Jordan. . . . Abram dwelled in the land of Canaan. —Gen. xiii, 9, 11, 12.

That man must have been a memorable interview, one never to be forgotten by these men of God, when the uncle spoke to his nephew and offered him his choice of opportunity for the future. To the West was the country of the Hivites; North, of the Perizzites, or Highlanders; South, that rich, fertile, and prosperous valley of the Jordan. To Lot the choice was given. He had to think of his future, his family, his flocks and herds; he had his way to make, and therefore it is wonderful that he chose the best for himself? Abram, prompted by no pride or carelessness, considered the feelings of his nephew, and the other's needs before his own; so he gave up the rightful claim to the choice. He would have been chosen to put himself where his God was despised and His teaching utterly scorned; he would probably have waited where he was, in any case until he had had some intimation from God as to his future movements. For his generosity, his tacit refusal to abide with sinners, his faith, he received the answer, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." vv. 15, 16. And he removed to Hebron, the place of much future blessing.

### I.—The whole Land is Before Thee.

We need not inquire into the causes underlying this particular choice, that is foreign to our purpose. It must have come sooner or later, for "the land was not able to bear them," v. 6. It was a crisis, and, as all such, preceded by many lesser events that influenced the decision.

The opening of another year must necessarily cause us thought, and probably lead to plans for the future. But every future is deep-rooted in the past. We cannot take up the new task without recognising that our experience must influence our attitude towards it. In the past year there have been difficulties and trials. God be thanked. The good soldier fights, and even in defeat is a good soldier still. A coward turns aside from danger to slip into the hands of the enemy unhurt, and also unhonoured.

We look forward into 1922. It is a new, unknown path. The only question is the direction and the manner of our choice. The future is full of promise. The old blotted page is turned. We made many mistakes, possibly we did not even take our choice as guided by the Holy Spirit. We chose simply for self and self-interest, and so we recognise that the whole year was spoiled. Today the way is open. Whither it leads we know not. It is full of promise. It is also full of surprise. We can make no certain calculation. "Man proposes, but God disposes." The coming year will have its full share of sorrow and disappointment, but the sun is always behind the cloud. God's love is always there, though we sometimes forget it. We have not the suction in our hands, and each new phase of the journey is a fresh indication of a Divine Guide.

The land lies before us. What shall our choice be?

### II.—Lot Chose Him all the Plain of Jordan.

The natural if not the wise choice:— 1. Selfish.—Shall we in this coming year think first and foremost of our own gain and interest? Much prosperity and wealth. Ambitions satisfied, self-advancement secured.

2. Worldly.—Lot knew the character of the people of the plain. If we choose to just mix with sinners, small wonder if they mistake us for themselves. No difference in our manner of life or our language. No difference in an observance of the Lord's Day. Instead of a sacred day it becomes a day of utterly selfish idleness and self-centred worship. No difference in our family life. If in the home we bear out the mark of Christ we cannot expect to gain in spiritual life. We are in the world and of it. How then can we help being gradually drawn away from Christ and all true religious observance?

3. Disastrous.—In this case there was a rescue and a loss. The man of God who had slid back into the company of sinners was rescued, but at the loss of that which was most dear in life. Remember Lot's wife. An ungodly wife; children that caused him sorrow. Himself saved, yet so by fire. So with us. Choose what this world has to give. Let the godless life be your goal, and you will certainly be caught in the meshes of the net and fall altogether or be saved, so as by fire.

### III.—Abram Dwelled in the Land of Canaan.

1. An attitude of waiting.—What is the Lord's will? He waited to hear the voice behind (Isaiah xxx. 21). God is the guide, and even if it seems to mean present loss, he who trusts will wait.

2. Not an untrustworthy guide.—Afterwards Hebron, the place of wonderful growth in peace and spiritual blessing and the completion of the Covenant. When God is leading it is always to peace and assurance. There may be little that others can see, but with us is the abiding comfort of His blessing.

3. The Reward of Faith.—Abram believed God, and trusted Him. It did not mean in his lifetime the fulfilment of the promise. But with the promise came also other more immediate indications of favour. Prosperity and respect were worth having, but were not involved in the promise. God's love is evidenced in His own way, and generally, quite in an opposite direction to our expectation. Let us learn by past experience, and the blessing we have gained to trust implicitly for the future. Have faith in God for the coming year. Be confident of His loving care. Know that all things work together for good to them that love God (Romans viii. 28).

## An Appeal and a Challenge.

My Dear Christian Friends and Fellow Workers,—

In sending forth the following letter I do so simply to let you know our great need in order that those who are in a position to help us may have the opportunity to do so. I believe that the reason why many of our most pressing needs in far-off heathen lands are not met more promptly and effectually, is because God's servants do not know of them. The incident which I give below is an illustration of what I mean.

About eight months ago a Christian man came from England with his family, with the idea of settling in Kenya Colony. He settled in Nairobi, and, having heard from some friend news of the C.M.S. Mission there, he came with his wife, a keen Christian woman, and members of his family, to worship with us, and see for himself what was being done. He became keenly interested in all that he saw, and realising our very urgent need of a building into which we could gather all our people, instead of, as at present, having them in two buildings, which are filled Sunday by Sunday to their utmost capacity, with a people wanting to be taught the things of God—he sent me the following letters about three weeks before I left Africa:—

"Dear Canon Burns,—I herewith confirm my promise made a short time ago, to pay you on 28th February, 1923, £1000 (ten thousand florins) to be used in the building of a new native church on condition that on or before that date

there shall be in hand for that purpose other £9000 (ninety thousand florins), making with the above a total of £10,000 (one hundred thousand florins).—Yours faithfully E.C."

Enclosed with the above was the following:—

"Dear Canon Burns,—I enclose herewith my formal promise of subscription towards building the new church. Remembering what you said about the conditions in my first proposal, I have made only one condition. Do not hesitate to ask for the sum of £10,000, for I am sure that, for your faithful self-sacrificing work in Nairobi, there will be given to you such a building as will satisfy your wishes and fully meet the needs of your congregations.—I am, yours sincerely, E.C."

This gentleman, because he got to know our urgent needs, having seen the two buildings available filled to their utmost capacity, and some standing outside of the doors, has made me this generous offer. I send this forth with the belief that others too, who getting to know through his letter our need, and being in a position to do so, will enable me to go back in nine months and claim this generous promise. This gentleman, when sending me the above, sent me also his banker's guarantee that the sum would be paid as promised.

I want it to be clearly understood that I should not like one shilling that, in the ordinary course of events would find its way into the general funds of the Church Missionary Society, to be diverted from that channel, but rather that the general funds be augmented by a more all-round generous giving.

What an easy thing it would be for some of God's dear children who have been entrusted by Him with the means, to relieve us of this added burden, and give us room to gather our people in, and teach them of the great love of God who gave not money, but His well-beloved and only Son, and then send them forth from that important centre into the surrounding country to light that great light in other centres.

I am only asking £6000 from Australia, as I hope to be able to get from other sources the extra £3000.

I look up into the face of our loving Father, and say, "If Thou dost want this house for Thy Name, Thou wilt incline thy children's hearts to give gladly and willingly towards its erection, and if not, all is well, as we only want Thy will to be done in the matter."

One of His messengers to His African children,

GEORGE BURNS.

As from C.M.S. Nairobi, British East Africa, 3rd November, 1921.

### A NEW YEAR'S RESOLVE.

#### I Will Endeavour to

Be my best, do my best, and seek the best; Work hard, live hard, and eat lightly; Keep a check on appetite, fearing enslaving habits; Drive my mind to its full capacity; Keep my soul fresh, my heart warm, my hope high; Maintain a generous judgment of all men; Keep a song in my heart, and sarcasm and smut from my lips; Take some moments daily for music, love, and prayer; Read the Bible, a daily prayer, and a good book; Give as a tenth of my life a tenth of all I earn; Pay bills, answer letters, meet duty, make decisions promptly; Keep the Sabbath and worship in my own church; Take on one real job—civic and Christian; Take a cold bath, have a clean shave, and a clean collar; and check up every day at my private judgment seat. —From the Queensland "Young Man."



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(From our own Correspondent.)

I am about to relate a noble incident from a humble life.

The work of the Metropolitan Missioner (the Rev. A. A. Yeates), lies largely where the "rude inelegance of poverty" reigns. In work of this sort a man need never complain that he has to make bricks without straw—to live a life without incidents. This is a beautiful thing that occurred the other day, and is an example of that "fortitude which only heaven can infuse." Mr. Yeates will not, I know, mind me relating the incident. He had been giving some help to a poor fellow who had been out of work for some time, and finally the man had gone into the country to seek employment. The missioner called on the family. The wife is a Chinese Christian woman, with a four-month old baby, and is living with her mother—also a Christian Chinese. She had heard from her husband who was expecting to start work in a few days. The Missioner offered them further assistance to tide them over the time of waiting; but this was sweetly declined. "We are being helped," explained the young mother. On enquiry it was learned that this family was in receipt of the princely sum of seven shillings a week.

The mission of St. James' and St. John's is, in fact, gradually getting hold of the very class for which it exists. Bear in mind that the artificial prosperity of the old St. John's disappeared at a stroke with the exodus of the Rev. C. C. Barclay. The comet took its tail with it. But the tail consisted for the most part of malcontents from suburban parishes who should have been in their parish churches. This kind of prosperity does not really add to the strength of the church. The most it does is to distribute that strength differently; probably it does less even than this; probably it weakens the church by causing discontent in some, discouraging others and ministering in others to an unhealthy excitement. At any rate the tail swung out after the comet, and the missioner had to start almost in vacuo.

But he is gradually filling the vacuum and filling it, not with suburbanite deserters, but with the class who up till now remained unreached. He began with one solitary child in the Sunday school of the St. John's section of the mission area; there are now in this section over one hundred children attending school—about the same number as in the palmiest of recent days.

All these are children of the neighbourhood. In fact the work amongst the youngsters is distinctly encouraging. The other day they were given a Christmas treat. Twice a week they are entertained in St. Martin's Hall with a cinema. A boys club has already a membership of forty, all of them rough lads of the locality.

In connection with the social work amongst the derelicts of the city, an old building in Bourke Street, known as the "Metropolitan Mission" which provides cheap beds for men who are "down and out." The place has been thoroughly cleaned out and new bedding purchased. A more human touch has been given it by the kind offices of ladies who visit it twice a week to put in flowers in every room. And Mr. Yeates holds Sunday afternoon services for the inmates, which have already borne some good fruit. This building does not belong to the Church and is not the best possible; but when the lease is up it is hoped to buy or

build a more suitable place. A sum of £14,000 is in hand for this purpose.

The staff of the mission now consists of the Revs. A. A. Yeates, M.A., T. Cole (St. James'), and Mr. C. C. Sedgwick. It is expected that the Rev. C. G. Glanville, B.D. (London), who is now in England, will join the staff early next year.

The attendance at services is encouraging, and a body of reliable voluntary workers has been gathered around the staff.

The missioner aims to have a first class boys' choir, not to render cathedral music, but to give an effective lead to congregational singing. Twenty choir boys were asked for. Seventy applied, twenty-seven are now being trained with a view to a final selection.

The mission is to be congratulated on having secured the services as from January 1, of Mr. A. McConachie, one of the ablest organists in Melbourne. Mr. McConachie, who is at present at Christ Church, St. Kilda, was acting organist at the Cathedral for 18 months before the appointment of Dr. Floyd.

In regard to the future, plans are wide and hopes are high. The money received for the sale of St. John's property is being used to build a parish hall, which is now being used as a temporary church. This building is being extended right to the street, and the front portion will be equipped as an up-to-date club for men. In the near future, a handsome parish church will be built to replace the old one on the vacant block adjoining. A modern kindergarten school for the young children of the neighbourhood, will be built.

It is proposed also to start a deaconesses' Institution for training women workers and to build a hostel for women University students.

**Personal.**

Subscribers are asked to kindly note that AFTER 1st JANUARY, 1922, the office of the "Church Record" will be at 14 O'Connell St., instead of 64 Pitt Street.

The diocese of Nelson has suffered a severe loss in the death of its Chancellor, Mr. A. C. Maginnity, L.L.B. The deceased gentleman was the second son of the late Hon. A. T. Maginnity, M.L.C., who was Chancellor of the Nelson Diocese until 1918.

The Dunedin Star pays the following tribute to the late Dr. S. T. Neville, first Bishop of Dunedin and Primate of New Zealand, who died in October last.

"The time of the late Bishop's episcopate—1871 to 1919—was for all the Church in New Zealand a time of construction. Bishop Neville was perhaps the most distinguished of the men of his day in his grasp of the difficulties and problems of the young Church, and it is mainly owing to his wide grasp of its requirements that to-day there is very little left which requires a finishing hand. In England he was a friend of many distinguished men, the present Sir Oliver Lodge being one of his pupils; and his knowledge of the great prelates of the English Church ranged from Archbishop Longley to Dr. Davidson. One of the greatest fights at the Lambeth Conference of 1878 was for the entire independence of the Church of New Zealand. There was at that time in England a strong movement to make the then Archbishop of Canterbury a kind of Anglican Pope; and this movement, which was aided by a number of time-serving clergy, was very near to success; but Bishop Neville, by his resolute opposition, not only stopped the scheme, but also secured for himself a large number of lively enemies in the Conference, though he was strongly supported by such great bishops as Christopher Wordsworth, Bishop of Lincoln at that time.

Like many men of dominating personality, the late Bishop had friends as well as opponents, but time, *exad rerum*, has proved his ideas so often right that we may pay him the well-deserved tribute of a man who loved not only his church, but his fellow-men, and conscientiously strove for what he felt to be the highest ideal of church life in his time."

Rev. B. H. Dewhurst has been appointed rural dean of Ballarat North.

Rev. G. T. Martin, of Maryborough, has been appointed to the parish of Romsey, Melbourne.

The sad news of the death of Rev. Norman Dixon of the Melanesian Mission has been received by cablegram.

Rev. E. P. Withycombe, rector of Merriwa, N.S.W. has been appointed rector of St. Paul's, West Maitland.

Rev. T. Terry, curate of Carlingford, has been appointed to the rectory of Holy Trinity, Sydney.

Rev. W. Forster Haire, late chaplain of the Newcastle Seamen's Mission, has been inducted as rector of All Saints' Church, Singleton, N.S.W.

Rev. H. C. Lepastrier, Chaplain to the Sydney Mission to Seamen, has accepted appointment as rector of St. Thomas's, Balmaln.

**THE NEW LECTIONARY.**

January 8, 1st Sunday after Epiphany.—M.: Ps. 46, 47, 67; Isaiah xlv. 6; John i. 19-34 or Eph. ii. E.: Ps. 18; Isaiah xlv. or xlviii; John iv. 1-42 or Col. i. 21-ii. 7.

January 15, 2nd Sunday after Epiphany.—M.: Ps. 27, 36; Isaiah xlv. 1-13; Luke iv. 16-30 or James i. E.: Ps. 68 (om. vv. 21-23); Isaiah xlv. 14 or 1. 4-10; John xii. 20 or 1 Thess. i. 1-ii. 12.

**Notes on Books.**

Year Book for 1920-21, Diocese of Gippsland, together with the proceedings of Synod, including the Bishop's Charge. (Price 1/-, published at the Diocesan Registry, Sale, our copy from the Registrar.) This useful manual gives all necessary information concerning the Diocese.

Mothers in Australia for December. The quarterly paper of the Mothers' Union in Australia, with its usual run of excellent articles for mothers.

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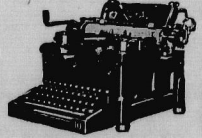
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## The Schools.

Brisbane C.E.C.S.

At the annual prize distribution of the C.E. Grammar School, the headmaster's report gave a most interesting account of the progress of the school since its inception in 1912. The headmaster, Rev. W. P. F. Morris, M.A., said:—

It will be interesting to review the growth of the school during these 10 years. Its direct source was St. Magnus Hall Collegiate School, started at Toowong in February, 1912, with three boys. The number soon grew to six, and to 13 by the end of the year. Those were the days of our first "Vikings." We moved from Toowong up to Oxley Creek nearly every Saturday. Our chairman at the first speech day was Canon Jones, who had shown the kindest interest in the school from the start. A second kind friend in those days was Dr. Jackson, and my neighbor, Mr. Stuart Stephenson, of the Grammar School, was unfailing in his courtesy and encouragement. In my first report I find these words, "One may compare a newly-opened school to a baby in order to gain your kind sympathy. It is not the size that is important. In fact an enormous baby would shock you. What you look for is symmetry and completeness within small compass. Indeed so long as the baby is there in all its parts you are satisfied, not to say pleased."

There are now 167 boys at the school, including 57 boarders. We have held our own in work and sport. I can answer for at least 150 boys who, when they leave the school, will love it, and until they leave will work and fight for it. We have gone thus far without receiving government subsidy, though we are proud to serve the State. We remain a free community within the State, affiliated to the C.E. of E. loyal sons, I trust, of both Church and State.

There has been marked improvement during the year in English. I complained last year of a lack of interest in good literature, and appealed to the world about me for help in this matter. When I answered to my plea Mr. Allan Wilkie came to Brisbane, and Shakespeare has been crowned king! We went by scores to His Majesty's Theatre, every boy went once, and many went often. The visit of Mr. Wilkie's company did untold good to education in Brisbane. It converted English into a living subject. You may judge of the improvement from this fact. In former years there have been one or two essays sent in for the essay prize. This year there were 24, and there was not a bad one amongst them—some indeed were very good. The boys were given as their subject, at a moment's notice, any character from Shakespeare's plays they might wish to choose. I am much comforted. I repeat to myself Tom Hood's lines—

"Nature's sweet darling and immortal mate,  
Destined to foil Old Time's oblivious hand,  
And shine untarnished by the fogs of fate,  
Time's famous rival till the final date!"  
Shakespeare is king once more; Zane Grey has retired to America.

### St. Andrew's Cathedral Choir School.

There will be a few vacancies after Christmas for boys with suitable voices. Parents desiring to enter their boys are asked to make early application to the Rev. The Precentor.

The school buildings are situated in the grounds of St. Andrew's Cathedral. The class rooms are furnished and equipped according to the most up-to-date methods.

There is a roof playground where the boys can enjoy simple games during the intervals of their work.

Objects.—The moral and religious training of boys who take part in the Daily Service of the Cathedral; the study of music; and the imparting of the rudiments of a sound education.

The school consist of (a) probationers, (b) choristers of St. Andrew's Cathedral, and (c) and more advanced pupils preparing for literary and special examinations.

(a) Boys of not less than seven years of age may, with the approval of the Precentor, be admitted to the school as probationers for three months.

At the end of their first quarter, such boys as have proved satisfactory will be enrolled as choristers.

(b) choristers of St. Andrew's Cathedral

have their education free in return for their services in the choir.

The organist is responsible for the musical education of all the boys. Musical instruction and voice production are characteristic features of the school.

Each year two choristers, of not more than 15 years, winning bursaries by examination, may proceed to the Sydney Church of England Grammar School at largely reduced fees—in exceptional cases altogether free of charge. This has been arranged between the council of the Grammar School and the Cathedral authorities.

The curriculum includes Holy Scripture, English, arithmetic, algebra, geometry, history, geography, French and Latin.

Drill and physical training form an important part of each day's work.

A number of prizes for school work are given annually, including the "Maria Logan Exhibition," which is awarded each year for proficiency in music.

### A Grand Memorial.

At the Sydney Grammar School on Monday the 12th, Sir Henry Chauvel unveiled what he described as "the finest Roll of Honour he had ever seen."

Mr. Justice Street, who presided at a crowded meeting of relatives and old boys, stated that it had been designed by one of the old boys, W. Eric L. Apperley, and the craftsmen who executed the work, under his direction, were to be congratulated on their truly magnificent efforts. It was a noble memorial, a credit to the school and the Old Boys' Union, who had subscribed for its erection, and a worthy tribute to those whose names were recorded on it.

At the Annual Speech Day, the headmaster Mr. Lucas, said he hoped the memorial, with its beautiful carving—which he said was equal to any of the work in England he had seen by the great master carver Grinling Gibbon—would stand as an example for the future of both faithful work and service.

The Governor, Sir Walter Davidson, who distributed the prizes, also referred to the excellent work in the memorial and hoped the traditions of the school as exemplified in such a noble tribute, would be upheld by those who followed on, and inspire them to do their best and become truly great.

The work has cost some £2000, over £600 being for the carving alone, which we are glad to see, was entrusted to the architect to the capable hands of the best artist he could find in Australia, Mr. Fredk. W. Todd, of 43 Dawson Street, Sydney, who has done much to beautify many of our churches with his artistic productions.

### Chatswood Girls' School

Speech Day of the Church of England Girls' School, Chatswood, was held in the school grounds on the 15th inst.

The Warden, the Rev. Edward Walker, presided over a large gathering.

The Head Mistress, Miss Elkington, in the course of an excellent report, drew attention to the considerable increase in the number of pupils, to the general progress during the year, to the successful results, both in examinations, form work, and games and to the strong claims of physical culture as a compulsory subject, not only for its own sake, but as an aid to intellectual work. She asked parents not to allow entertainments to interfere with the necessary home work of the girls and expressed the hope that the school would be able to do its share in teaching the girls how to be useful to others as well as how to pass examinations.

Mr. Justice Harvey presented the prizes and then delivered an address. To the parents he pointed out the advantage of an education in the atmosphere of the Church, and that an attempt to educate solely for mundane purposes was to starve the mind largely of its spiritual and educational development; that the school was really the parents' school and not the Council's, and that parents should assist its aim and activities and support the Head Mistress and Staff to the utmost.

To the girls he pointed out their duties as well as the privileges they enjoyed. He commended the idea that anything was "good enough" unless it was the best. He also emphasised the advantages of games such as cricket, hockey, and basket ball, in which players played for the side and not for themselves.

Mr. G. W. Ash, on behalf of the Council, explained the Constitution of the school and stated that the accommodation available was already severely taxed and that to enable the school to expand, as it was likely to do, financial support was necessary. He paid tributes to the work of the Head Mistress, the Staff and the Hon Bursar, Mr. T. A. Strudwick.

The prize list was the following:—  
**Preparatory School, Kindergarten.**—Honorary Prize—Joan Bushnell, Progress Prizes—Patricia Pearson, Beth Hope, Mary Brad-

shaw. **Form I.**—Honour Prize—Betty Stanton-Cook. **Second Standard**—Linley Loane, Neil Campbell, Nancy Stinton, Peter Priestley. **Form II.**—Honour Prizes—Marion Dalison, Grace Brownrigg.

**Upper School. Form III.**—Honour Prizes—Sadie Johns, Gwen Taylor. **Form IVb.**—Second Standard—Dorothy Elliott. **Form IVa.** Honour Prizes—Edna Barton, Annie Colvin, Ray Dore. **Second Standard**—Bertha Collins. **Form V.** Proficiency Prize—Kathleen Sharp. **Form VI.** Honour Prize—Sybil Nardin.

**Special Prizes.** Divinity Prizes—S. Nardin, E. Barton, S. Lowe. Church Missionary Association Prizes—G. Rayment, C. Dixon. House Scripture—Eileen Pryce. History Research—Enid Cooper. English Essay—S. Nardin, B. Oom. Writing—E. Barton, F. Coates. E. Coates. Special Prize—Nancy Peacock. General Knowledge—S. Nardin. Best Pass in Intermediate, 1920—Nancy Grace. Needlework—C. Dixon, S. Johns. Elocution—N. Hunt, Music—Nellie Hunt, Edna Barton. Special Prizes: Mary Dixon, Ray Dore. Theory—Marjorie Dore. Drawing—Ina Sutor. Tennis—J. McWilliams, D. Elliott. Net Ball Prize—A. Watt. Physical Culture—Phyllis Graham, Sadie Johns. Head Mistress's Prize to Head Girl—Sybil Nardin.

### Trinity Grammar School, Dulwich Hill

The annual distribution of prizes and certificates in connection with the above school took place on Thursday, December 8th, in the Parish Hall, which was crowded. The warden, the Rev. G. A. Chambers, spoke of the need of the school for endowment so as to relieve the governing body of the burden of £500 a year interest on capital, which had to be borrowed for the purchase of the school buildings and additions. The school was serving a far wider district than Dulwich Hill, and was the only Church of England Grammar School in the most populous part of Sydney. The school had justified its existence, both in examination results and in numbers, the enrolment now being 187. So the school had a claim on the generous people of the community for support for the work it was doing for the need it was supplying, for the training it was giving the boys in character and true manhood.

Sir Alfred Meeks, O.B.E., in presenting the prizes and certificates, expressed his appreciation of the school for the loyalty it inculcated to God, King, and Country, and he urged the boys to have high and noble ambitions.

The Headmaster, Mr. F. H. Archer, M.A., in his report, mentioned that the school had continued to increase in numbers, and that in this year building extensions to the value of £4000 had been completed. A new and well-equipped laboratory had been provided, and as well as extra classrooms, there was now a library and reading room for study and recreation. The Old Boys had given a sum of money for the stocking of this with up-to-date reference books.

The Rev. F. A. Walton, M.A., Dip. Ed., and Mr. G. H. Carter had joined the staff, while the Rev. R. C. Blumer, M.A., B.Sc., had gone to Trinity College, Kandy, for work as an educational missionary.

The school had done well at examinations at the last leaving certificate twelve boys having passed, and C. H. Sippe was first in the Geology honors list for the State.

In sport the school had done well. The House system had been introduced, the Boarders playing as School House, and the Day Boys being divided into two houses, named Hilliard House and Henderson House, after the first two headmasters. The Cup presented by Mr. A. J. S. Austin for the best all-round athlete, was won by A. Thorpe. Scouting, swimming, and physical culture had been regularly taught.

The Old Boys' Union was active. Congratulations were offered to Messrs. A. B. Kerrigan, B.A., O. S. Rowe, B.A., and G. A. Chambers, B.A., on being the first old boys to graduate.

The Honor Board in memory of W. G. Tuckey has been presented to the school by Form V.A. This will record the names of school captains.

A considerable measure of self-government had been given to the boys, and among the activities managed by the boys were the Camera Club, the Library, the Dramatic Club, and the Tuck Shop. In conclusion, the Headmaster pointed out the need of close co-operation between masters and parents, and expressed his pleasure in finding so many parents supporting him in his work among the boys.

The Rev. A. H. Garnsey, Warden of St. Paul's College, in proposing a vote of thanks to Sir Alfred Meeks, said he was always glad to be at Trinity Grammar School functions for

the high ideals the school stood for, and the way it tried to put them into practice. Canon Burns, of Nairobi, seconded the vote of thanks, and expressed his great pleasure at being present, and his confidence in the school by stating his intention to leave his son as a boarder on his return to Africa.

The National Anthem closed a most encouraging and enthusiastic function.

## English Church News.

### Personalia.

The new Archbishop of Melbourne presided at the Autumn meeting of the C.C.S., in London, on November 15th. Rev. F. Brammall, of Victoria, was one of the speakers.

The Right Rev. Bishop Newnham, late of Saskatchewan, has reached England to take up his residence at Clifton, near Biggleswade, Bedfordshire, to which living he has been presented. On his retirement he received the honorary degree of LL.D. from McGill University, Montreal.

Rev. R. J. Campbell, D.D., has decided to resign the living of Christ Church, Westminster, to which he was appointed by Canon Carnegie, Rector of St. Margaret's, Westminster, in 1917. He feels he is not physically strong enough to go on, and that he must let the parish work go, and confine himself to what he thinks God has made clear is his vocation in life, the work of preaching and writing.

A successor to Bishop Tugwell in the diocese of Western Equatorial Africa has been appointed, the Rev. Bertram Lasbrey, M.A., Vicar of St. Gabriel's, Sunderland. The Bishop-designate was a scholar of St. Catherine's, Cambridge, and a member of Ridley Hall.

Archdeacon Dewdney, of Saskatchewan, has been elected Bishop of Keewatin.

Rev. A. B. Lloyd, who has been working as a C.M.S. missionary in Uganda for many years, is to be the first Archdeacon of the newly-formed Archdeaconry of Western Uganda.

Notwithstanding the Bishop of Zanzibar's outburst, the Bishop of Bradford preached on Sunday in the Wesleyan Chapel, Thornton, on the occasion of the anniversary of the Young Men's Class. On the same day the Bishop of Hereford (Dr. Linton Smith) preached in Dr. J. D. Jones's chapel at Bourne-mouth.—"C. F. N.

### An Interesting Function.

The "Record" reports: "The missionary spirit of the congregation of Christ Church, Beckenham, has long been a prominent feature of the work of that parish, and for the past fifteen years it has found expression in no uncertain fashion at the annual Missionary Sale of Work, which took place on November 2 and 3. Year by year the receipts have grown from about £50, till in 1920, the takings reached the record figure of £906. The workers were fearful that they might be unable this year to maintain their record. They were, however, encouraged by the presence throughout the two days of the sale of their former vicar and much-loved friend, the new Archbishop of Melbourne, more familiarly known hitherto as the Rev. Harrington C. Lees, and much prayer was made to God that, in view of the acute need of financial help now being experienced, especially by the C.M.S., there might be no falling off in the receipts. It is satisfactory to know that the amount actually taken came to over £880, and since then further receipts have come in bringing the total to about £907, so last year's record has actually been beaten once more.

The opportunity of the presence of the new Archbishop of Melbourne was taken to present him with the robes of a Doctor of Divinity of Cambridge as a mark of love and goodwill from his former flock, and Mrs. Lees

was the recipient of a token of affection also, in the form of a dainty necklet. The presentation was made by the Vicar's Warden, Mr. Frank Gill, in a very felicitous speech, in which he referred to the occasion as an intimate family affair, and was feelingly responded to by Dr. Lees in terms expressing the enduring affection he would always feel for Beckenham, which touched all hearts. His remarks were received with prolonged applause."

### The Bishop of Zanzibar and Re-union.

The following letter appears in a recent issue of the "Church Times," and will be read with interest in connection with the Bishop of Zanzibar's striking protest. It reads:

Sir,—The Bishop of Zanzibar has got his facts all wrong, and I trust you will allow me, as one principally concerned, and knowing what the facts are, to state them.

The Bishop of Manchester has not invited any Nonconformist ministers to preach in his diocese during Advent," but I have invited five (for the five Fridays in December), and Dr. Temple has, ex animo, approved my action.

The invitation was first offered by me to six Nonconformist ministers so far back as early in 1920, and the then Bishop (Dr. Knox) cordially approved, his general conditions being first accepted by me. Arrangements were duly made with six well-known Nonconformist brethren in the neighbourhood for addresses on six Friday afternoons in the Lent of 1920; all these brethren being well known as earnestly desirous of closer relations with the English Church.

Literally, at the last moment, Dr. Knox asked that the venture of faith should be postponed until after the Lambeth Conference, and this in consequence of an appeal made by the Archbishop of York in Convocation that no bishop should act in this direction until the Lambeth Conference should have spoken on the matter. All these brethren "quite understood" and with equally hearty goodwill acquiesced in "postponement."

Dr. Temple succeeded to this status quo, and after the matter had been discussed in the York Convention I was happily able to secure his ex animo approval of the scheme, and the addresses are duly to be delivered on the Fridays of next month.

Dr. Temple has therefore issued no invitations, and done nothing contrary to the Lambeth understanding, and can only be held responsible in the sense of being the ultimate authority in this diocese. It is, of course, true that he has done something more than merely write Nil obstat, since he has given me his positive and cordial assent and consent, but it is well that the actual facts should be known ubi et orbi.

DAVID DORRITY, B.D.,  
Rector of St. Ann's and Hon. Canon of Manchester.

### AUSTRALIAN COLLEGE OF THEOLOGY.

The Fellows elected to form the Council of Delegates, to hold office for five years commencing March 1st, 1922, are as follows:

Rev. Canon Sharp, Registrar (ex officio.)

Right Rev. Dr. Radford, Bishop of Goulburn.

Very Rev. J. S. Hart, Dean of Melbourne.

Rev. P. A. Micklem, Rector of St. James', Sydney.

Rev. Canon Sutton, Vicar of Kew, Melbourne.

Ven. Archdeacon Davies, Principal of Moore College, Sydney.

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No. 15. 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."

## BUSINESS NOTES.

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## The Church Record.

DECEMBER 30, 1921.

## THE NEW YEAR'S CALL.

The approach of a New Year's Day is of the nature of a challenge. There is the challenge to retrospect as well as to prospect. The look back that takes stock rapidly of the past year with its necessary regret for failures and neglect; and the look forward with earnest resolve to live better, fight more persistently and serve more fully in the days to come.

Our motto text set on the front page of this issue, gives the right keynote for our life's purpose. As Christians we confess that we are not our own because we have been "bought with a price;" that we belong to the Master and Lord Who, ideally, has complete right to all that we have or are. We acknowledged by our profession that He has sole rights, and that our duty is to Him. Let us then adventure up to the ideal and go to Him in the opening of the new time in the spirit of the awakened a Saul of Tarsus, and his splendid self-abandonment to the Lord Jesus: "Lord, what wilt Thou have me to do?" What are the tasks to which He bids us?

No self-imposed or self-chosen work have we any right to do. What is His will for us? We can be perfectly certain that He has a will for each one of us. "To every man his work." It is merely a question of finding out what that work is?

It is not hard to see some of the tasks of life if only we keep our eyes open. The problems of life, of the restless, weary world are there for us to solve. The needs of the world are apparent for us to supply. The Master expects and invites our service, the hungry world cries aloud for that service. But eyes are blinded with selfishness and seared with cravings after ease, luxury, worldly ambitions and pleasures; and there is an unwillingness to endure hardness in the service to which we are called. The social life around us, as well as the bigger world, calls aloud for servants. In every department of life servants are needed. What is wrong with our political life? In our commercial life? our social life? There are very few servants. Do the least you can for others and get the most you can for yourself, that is the prevailing ambition of our day and generation. And, consequently, in its various departments, our social life is exploited by men who have their own axes to grind, while other men sit back and refuse to put their shoulder to the yoke.

We need new conceptions of service and duty. Perhaps it is because we

have not got a true conception of our relations and obligations to our Lord Jesus Christ.

## OURSELVES.

Seven is the perfect number, the number of completeness or fullness. Seven years marks the completion of a stage in the growth of a human body; not the completion of a life, but the point of departure for a fresh and more vigorous stage in life.

This issue marks the close of the first seven years of the life of our "Church Record," and the New Year which soon will open, must bring to us new hopes, visions of new enterprise and fresh encouragement for the carrying on of older enterprises that are far from completeness or triteness.

And so a new stage of vigorous life is within our reach for our Church paper, but it demands for its successful achievement the earnest and active co-operation of all the friends who believe that the "Church Record" has an important part to play in the building up of our Lord's Kingdom amongst men. Personal service is necessary for an enlargement of the number of subscribers so that the power of the paper may be largely increased. We invite our readers to co-operate in this work by canvassing amongst church-people in their immediate neighbourhood for new subscribers.

One of the speakers at the Birmingham Church Congress referred to the duty of churchpeople in connection with church newspapers. He said:—

"Among our recreations we ought to include the regular reading of a church newspaper. It is desirable that by such help we should be kept in close touch with the larger aspects of Church life and Church problems. Indeed, this is some sort of test of our enthusiasm. The man who is really keen about gardening, or chess, or photography, or poultry-keeping is not content with the ordinary newspaper alone. He makes a point of reading regularly a paper specially devoted to his hobby. Yet an astonishingly large number of Churchpeople do not think it worth while by means of a Church paper to keep in touch with the Church's life and activities."

Canon Deane, the speaker we refer to, is unfortunately too correct in his criticism of churchpeople generally, for it is a startling and sad fact that very few, even of our earnest Churchpeople, ever read or realise the need of a church newspaper. They are only interested in their own local concerns and nothing outside has any meaning for them. Consequently they have no knowledge of the activities of their church nor any special love for it. The problem is how to reach them so as to stir them up to a living interest in the great and venerable Church of which they are privileged members. Their own lives need broadening and deepening, and the drawing out of their interest and sympathy to the wider work of the Church would do much to make their lives bigger and stronger. We do earnestly appeal to our readers and friends to make an earnest effort to secure at least one new reader each for the coming year.

## BISHOP ELECT OF CARPENTARIA.

The Bishops of Queensland, in whose hands lay the appointment of a successor to Bishop Newton, translated to New Guinea, have chosen the Rev. Stephen Harris Davies, B.A. (Emmanuel College, Cambridge) until lately head of the Bush Brotherhood at

Charleville, Q. Mr. Harris, who was ordained at Ripon 1909, 1911, was assistant priest at Leeds for three years before coming out to Brisbane in 1912. Thence until a few months ago, when he left for England, he has been associated with the work of the Bush Brotherhood at Charleville, and has thus served an excellent apprenticeship for the wider work which awaits him in the extensive areas comprised under the diocese of Carpentaria.

## Correspondence

## The Nexus Question.

(The Editor, "Church Record.")

Sir,—The subjoined letter was addressed by me to the "Church Standard" but refused insertion. As the "Church Record" is the only other Federal Church paper in the Commonwealth, I appeal to you in the interests of fair play to extend to the letter the hospitality of a place in your columns.

F. F. Whittington.  
Hobart, 8th December, 1921.

"Your so-called 'report' of the proceedings of the late General Synod violates the accepted principles of respectable journalism by professing to be a report while it is, in fact, made up of one-sided comments by an obvious partizan. It is quite open to a newspaper to take any line it chooses in expressing its views on a public question; but if it claims to be reporting the debate on the subject, it ought to be particularly careful to give at least an epitome of the leading speeches on both sides. In the Nexus discussions, it fell to me to open, immediately after the mover and seconder had spoken, the case for the opposition to the proposed Determination. I spoke for three-quarters of an hour, and the leading Sydney morning papers gave a fair précis of the speech. The "Church Standard" could only spare seven lines for it, in which all that claimed to be a report of what I said was an absolute mis-statement that I had made a silly rejoinder to an interjection. I am quite clear that I did nothing of the kind. My deafness supplies me with the blessed advantage of not hearing interjections; so it is impossible that what the "report" states could have happened. Further—when you report upon what occurred upon the Bishop of Bathurst moving his final resolution, you should in fairness, at any rate, have recorded that I at once accepted it, and in doing so reminded the Synod that the doing so reminded the Synod that the procedure proposed was what I had urged in my opening speech, viz.—a further reference of the subject to the Diocesan Synods, in the light of the General Synod debate, and that our first effort should be to secure the freedom of the Australian Church from parliamentary control."

## Prohibition.

Dear Friends,—I am sure you will be gratified in knowing that the Field Day Scheme of the N.S.W. Alliance has been a success in the first year of its operation in our State. For this satisfactory result we are deeply indebted to the clergy who co-operated so splendidly and to the people who gave their endorsement in a generous response to the appeal for financial support for our campaign. Their co-operation and support enabled us to accomplish more in the past year than any similar period in the history of the movement here.

Leading churches—without exception—of all denominations opened their pulpits to our preachers, and there was a sympathetic and practical support of prohibition which indicated that the Christian church here, as in other parts of the world, was in the forefront of the fight.

Our immediate objective—a referendum on prohibition—has, so far, been denied by the politicians. We shall continue to make this demand for this right for the people, carrying on at the same time a vigorous educational campaign throughout the State. For this purpose we again ask your co-operation in our Field Day Scheme, and commend the effort to the good-will of all friends.

The success of the scheme proves its sanity and usefulness. The hearty co-operation of the churches demonstrates their belief that the prohibition movement is an integral part of church life and work; that the preaching of the whole gospel of the coming of the Kingdom of God involves the advocacy of the out-laws of the church's greatest enemy, the liquor traffic.

I would remind you that now is the time to make converts and consolidate our forces. We must not wait until the day of a pill is fixed and the forces against stirred into activity.

Yours, etc.,

ROBERT B. S. HAMMOND.  
Macdonell House, Pitt St., Sydney.

## Value of Experience.

(Communicated.)

In the recent Synod a candidate on a constitutional journey was elected to a Church Council, notwithstanding the efforts of some sitting members to keep him out. It is said that memory fragment of a long past episode inspires hope for harmony, although analogies must not be pressed in the story which goes in this way:

A passenger had a ticket to travel from a remote country town back to Sydney. The train left in the early hours after midnight. The railway officer could not at first find accommodation, and the train was due to leave. Eventually a compartment, with the inside light out, and the dark blinds in use, was opened up, and as the train left, the new passenger was put in to confront a lady sitting up on one side, and a gentleman on the other, both looking disturbed. The new passenger, feeling something like an intruder, expressed regret for the compelling circumstances. The man soon rose to the position, saying: "Well, we've done all we could to keep you out, but now you're in, let us make the best of it! I was tired, and wanted rest. This is my daughter, and we are both travellers from the other side." Shortly afterwards the father was comfortably asleep again on one side, and the two remaining passengers were exchanging ideas, with the result that the parting at Sydney was made in an atmosphere in which no sense of intrusion could have survived.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## War Memorial.

The historic parish Church at Ryde was the scene of another memorial service on October 23, when Rev. M. G. Hinsby, who is leaving the parish, unveiled a large and elaborately carved Roll of Honour to those of the parish who gave service at the war. There were over 170 names on it, 42 having made the supreme sacrifice, whose names are recorded on the central panel. The writing is artistically executed and the proportions of the board enable the names to be easily read. It is over seven feet high and some six feet wide. The top is canopied and surmounted with a cresting and finials and the tracery valance hangs from lower edge, with a rich carved vine trail, the depth of which is increased by the correct method of perforation, embellishes the frieze. The framing is boldly moulded and set at the top of the panels with rather nice tracery. Frederick Tod and Co., who also executed the Holy Table last year, were commissioned to design and carry out the work.

## Katoomba Convention.

The 19th Annual Convention will be held at "Khandala," at the foot of Katoomba Street, Katoomba, from Monday to Friday, January 9 to 13, 1922. Meetings will be held each day at 3.30 and 7.30 p.m. All are cordially invited to attend.

## Farewell Communion.

On Monday week a goodly number of friends and well-wishers flocked together at the Cathedral at 10 a.m. in order to join in a farewell service to the Rev. and Mrs. R. G. Noble, who were sailing on the following day for India. The Dean was the celebrant and the Rev. M. G. Hinsby, in place of an address, read the instructions of the C.M.S. Committee to the departing missionary. The Rev. H. J. Noble assisted at the celebration.

## Ordination.

The Advent Ordination was held in the Cathedral by the Archbishop. The preacher was Rev. J. V. Patton, M.A., Director of Education, whose sermon we print elsewhere. Rev. A. Taylor read the gospel. Amongst the ordinands to the Diaconate it was interesting to note Mr. S. E. Jones, only son of the late revered Principal of Moore College, Canon Nathaniel Jones.

There was a fair congregation, most of

whom remained for the Holy Communion. Amongst the clergy present were the Dean, Archdeacon Davies, who presented the candidates for the Diaconate, Archdeacons Boyce and Martin, Revs. A. L. Wade, W. Cakebread, L. A. Pearce, W. J. Roberts, C. C. Dunstan, and S. Taylor.

The Candidates were as follows:—  
Deacons:—C. E. Adams, R. P. Gee, R. J. Hewitt, S. E. Jones, A. Taylor, O. C. Van.  
Priests:—Revs. J. R. Lelluray, T. A. McPherson, F. A. Walton and P. R. Westley.

## Hurstville.

A Christmas gift afternoon for the inmates of the Church of England Homes at the Glebe, was held in the rectory garden, on Thursday, December 15, at 3 p.m. This gift afternoon is held annually, and the members of the Workers' Unions from Hurstville, Mortdale, Oatley, and South Hurstville were invited to attend, and bring their gifts.

Over 60 members were present and a most beautiful lot of gifts were brought in. The meeting opened with the National Anthem, after which the Rector offered prayer. Mrs. Dixon Hudson then spoke a few words, expressing her pleasure at seeing so many present, and thanked them for their gifts. An address on the work of the Homes was given by Mrs. Courtenay Smith, who told the mothers present of the splendid work which is being done by the Homes, and also for the need of more Homes, the present ones being full to overflowing and applicants being refused every week; she thanked the friends at Hurstville for what they had done, but asked if they could not possibly do a little more. A vote of thanks was proposed by Mrs. Nelson Howard, and carried by acclamation.

Two girls from the Home gave a display of lace-making, which was most interesting. Mrs. Dixon Hudson entertained all present at afternoon tea. The gifts were taken to the Church Home on Saturday, December 17, and numbered upwards of 150. The Matron was deeply grateful and expressed her thanks for what the Hurstville parish did to make the little ones have a happy Christmas.

## Young Worshippers' Band.

That All Souls', Leichhardt, has reason to be proud of its young people is a self-evident fact to those who are able to judge.

The large number of boys and girls who attend the Sunday morning service, their good behaviour, and their interest in the service—these are some of the features which have won the admiration of many. Added to this is the greatest fact of all, these young people form the most valuable asset our church can have. The young lives, with all their possibilities and opportunities before them, ought to make the church realize what a great privilege and solemn responsibility she has, to do the very best for their training and equipment as children of God, servants of Christ Jesus, and citizens of the State.

The Young Worshippers Band is composed of those boys and girls who will sign the promise to attend church every Sunday morning. This was started in All Souls' Church some six years ago by the present Rector, and has, ever since been well maintained, with an average attendance at the morning service of 200. At the present time fresh interest is being aroused amongst the young people, by the issue of a new series of Church Art Albums and Stamps. Already 400 members have been enrolled, and on Advent Sunday, November 27, there must have been nearly 400 boys and girls present.

## Conference of Teachers.

On Saturday afternoon, December 10, a Conference arranged and conducted by the Rev. J. V. Patton, Director of Education in the Diocese, was held in the grounds of St. John's, Beecroft, by kind permission of the Rector, the Rev. J. Young. Ninety Sunday school teachers and others interested in the religious teaching of children attended. Two sessions of an hour each were held between 3.30 and 6. The Rev. W. J. Cakebread and Rev. W. E. Maltby opened the sessions with prayer. The topics for discussion were—The graded Sunday school, the Teachers' Preparation Class, Pointing the Moral in a Lesson, and the use of Bibles in Class teaching. Mr. Griffin, of St. Anne's S.S., Ryde, Miss Sutton of St. Peter's S.S., Hornsby, and Deaconess Dorothy Genders, ably opened the discussions. Mr. W. Trimble of St. Luke's S.S., Mosman had hoped to open the discussion on the Teachers' Training Class, but he had to go into the country for duty as a lay reader. He however, sent a letter, which was read, in which he described the value and the success of the training class at Mosman. The topics were freely discussed, especially that of the Graded Sunday School. Teachers were urged to demand that the rights and needs of the young members of the Church be duly considered, and that proper accommodation

be provided for their instruction. The topics dealt with were suggested by a discussion which took place during the series of Lesson Demonstrations in Class Teaching, held in the Chapter House last September. The lesson demonstration and the Conference, by their success have shown that in Sydney there is a number of churchmen and churchwomen who are very keen on the efficiency of the Sunday School, and are practical workers for reform. Miss Sutton for example, has not only organised St. Peter's S.S., Hornsby, but has also written a course of lessons for her teachers. Through social intercourse and interchange of views at a Conference, teachers help and encourage each other. At Beecroft, after tea under the trees, the conference leader conducted a devotional service in St. John's Church. In this quiet house of God, members of conference received strength and helpfulness through communion with our Lord, the Divine Teacher, whose words are ever taking on new beauty and new meaning—"Suffer the little children to come unto Me for such is the Kingdom of Heaven."

It is hoped that another Conference may be held before the summer is over. Readers of this report, who would like to be notified of further conferences or outings, are asked to send their names and addresses to the Hon. Secretary, Board of Education, Diocesan Church House, George Street, Sydney.

## CHRISTMAS GIFTS.

There was a generous response to the various appeals for Christmas gifts for the poor. Every poor centre was, as far as we can hear, well catered for in the way of Christmas trees, parcels and toys to brighten those whose lot is set in less happy conditions of life. The Children's Homes were well remembered, and great was the delight of the little inmates of our Glebe Homes, Havelock, Carlingford, Milawa, and others, with the menu of good things provided for them. We are glad to learn that the starving millions of Central Europe were also remembered, and that a considerable sum will be forthcoming for that object.

## Moore College.

The Archbishop presided at the annual College commemoration. The visitors included the Rev. A. H. Garnsey, M.A., Warden of St. Paul's College, Principal Bennett, B.D., of Leigh College, Enfield; and the Right Rev. John Edwaris, M.A., Moderator of the Presbyterian Church in New South Wales, and a large number of all members.

During the proceedings it was stated that since the foundation of the college by the late Bishop Barker fifty-six years ago, 453 students had been admitted, and 363 had

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passed into the ministry, including two bishops of the Australasian Church. The college was now full, and in all forty students were receiving instruction. It was explained that nearly seven years had passed since the last commemoration, the annual reunion having been suspended during the war. A permanent memorial would mark the services of the forty students who fought in the war.

The Principal pointed out that the missionary roll of the college was steadily lengthening. Two former students had gone to India recently to engage in educational work, and another was following.

The principal said that thanks to the efforts of the Archbishop and the Rev. W. J. Cakelbread, nearly the whole of the £17,000 which was raised by the Diocesan Peace Thanksgiving Fund had been devoted to the needs of the college. More money was required to place the resources of the establishment on a satisfactory basis. Between £300 and £500 a year was needed to keep the whole staff working full time.

The Archbishop said that every member of the Church of England should feel that he had his share in the responsibility of maintaining that institution, and he hoped their friends would be more generous in their help than they had been. In all probability another appeal would be made in order to place the college upon an equality with the best ecclesiastical colleges of other religious bodies. The Rev. Alan Whitehorn, vice-principal, and Mr. R. P. Gee, senior student, also spoke.

A portrait of Dr. Lukyn Williams, a former principal, who is now in England, was unveiled by Archdeacon Woodthorpe, now of Otago, New Zealand, who had studied under Dr. Williams.

#### Christmas Services.

From all sides good reports came in concerning the Christmas services. In many churches there have been record numbers of communicants. Holy Trinity Parish, Dulwich Hill, had 600 for the day; Leichhardt, 350; Wairoa, 260. St. John's, Ashfield, 435. At the Cathedral the Archbishop preached in the morning on "The Joy of Christmas."

Dr. Wright said: "Is there anything more beautiful than a little child?" in his sermon at St. Andrew's Cathedral on Christmas morning. It is good for us to go back to the principal fact, for us, of childhood, the Child of Bethlehem. It is helpful to think it over again. We want no speculation or philosophising. It is enough for us, the simple fact, that Christmas lasts. There is another characteristic, the glory of it all, touching the mountain tops of prophecy. We bow before the mysteries, but we recognise the fact behind it. The Dayspring burst upon the world, and flooded it with golden possibilities and unceasing hope. Is not that one thing noticeable, how widely the light has spread? Today, as we thank God for the Christmas message, men are still celebrating Christmas. The joy of Christmas is the joy of the discovery of the light which leads to the way of peace. It leads to the peace of the soul. With it comes peace through the human family. There are more happy people through the world today than were dreamt of when the Dayspring

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from on high first visited the world. The reason is that in the love of God human friendships are knitted together. Though we are jarred from time to time by the jangling of tongues, it does not alter the fact that there is to-day a closer bond of friendship in human hearts than ever before. If ever your heart has misgivings, just recollect how, through the ages, the light has steadily spread. Enter fully into your joy, and let somebody else share it. In that way you make it more real to yourself."

#### GOULBURN.

##### Cathedral Soldiers' Memorial Chapel.

Criticism Described by the Historical Society as of "Purely Personal Opinion."

In view of a published statement by certain critics of the Soldiers' Memorial project in St. Saviour's Cathedral that the Royal Australian Historical Society, recognising the "sacrilege" in the "desecration" of the Bishop Thomas Chapel, was calling a special meeting to consider the matter, the bishop invited the society to inspect the work. The hon. secretary of the society replied as follows to the diocesan registrar:

Dear Sir, I have to acknowledge receipt of yours of 19th inst., re Soldiers' Memorial Chapel at Goulburn Cathedral, and to thank the bishop, on behalf of the council, for his kind invitation. I do not think, however, that it will be necessary for the society to send any delegation, as the matter of the erection of the chapel was discussed at the last meeting of the council, and I was requested to inform the gentleman who brought the matter under our notice that the council was of the opinion that the matter was not one in which it could interfere. It was felt that the subject was one for settlement locally, and while the society would feel justified in stepping in, in any case where an old cathedral was being despoiled, in this case the council felt that it was purely a matter of personal opinion, and could not couple the bishop with spoliation.

Yours faithfully,

C. H. BERTIE.

Hon. Secretary the Royal Australian Historical Society.

##### St. Saviour's Cathedral Ordination.

On December 21, the Feast of St. Thomas, apostle and martyr, the Bishop of Goulburn Ordained in his Cathedral, to the priesthood, the Revs. C. T. Dehenham, C. A. Wilson, and D. E. K. Blanche, Rev. Kelly, of the Community of the Ascension, preached a sermon on the duty and office of a priest. He recalled the sacrifice necessary for the priesthood "to forsake all that he hath before he can be a disciple." He recalled two illustrations given by our Lord. The first, the building of the tower without the counting of the cost, and spoke of the Christ as having counted the material necessary for the building of His Church, viz.: men who will make the sacrifice demanded. The second illustration of the king making war with an enemy in greater force. He spoke of the Christ as in the midst of a war, but not dismayed at the overwhelming force of the other side, knowing that if He has a certain kind of man for His work, the few will be enough to overthrow the enemy. He spoke of the terrific demand made on the priesthood "to shake all that can be shaken" to enter into the vastness of God's plan, to keep His aim and ends in view. We of the priesthood are not sufficient for this, but the whole resources of the Kingdom of Heaven are ours to help us to grow in strength and power, in simplicity and aim, in service, in a gorgeous adventure.

There were present at the service, the Ven. Archdeacons Bartlett and Ward, Canons Howell and McDonnell, and the congregation consisted mainly of friends and relatives of the candidates. The candidates were presented by Archdeacon Bartlett, the epistoller was the Rev. C. T. Dehenham, the gospeller the Rev. Canon Howell. The introit was A. & M. 353, "O Thou that makest souls to shine," the "Veni Creator Spiritus" was sung, the ancient plain song. The concluding hymn was A. & M. 355, "Lord, pour Thy spirit from on high." The newly ordained priests return to the work in which they served their diocese, viz.: The Rev. C. T. Dehenham, to Tumut, the Rev. C. Ashley Wilson, to Delegate-Bendoc, and the Rev. D. E. K. Blanche, on the Cathedral Staff.

#### The Rectory.

On Saturday afternoon, the 19th November, parishioners from all parts of the parish were invited to afternoon tea at the rectory to celebrate the completion of the work which has been going on since February last. About sixty people were present, and everyone seemed to be delighted with what is practically a new rectory. The venerable Archdeacon Ward and Mrs. Ward were present, and the Archdeacon in the course of an interesting address, congratulated the parishioners on what had been done. Speeches were also made by Mr. Noble and the Rector. The rectory has now eight rooms, also kitchen, laundry, bathroom, and pantry. The four front stone rooms and front and side verandahs have been completely renovated, and the two old concrete rooms at the back have been practically rebuilt. Between these two rooms a breakfast room has been added, and at the rear of all this there are the new brick rooms (kitchen, maid's room, laundry and bathroom.) There is also a new eight foot wide verandah at the back. The roof has been also raised several feet. The work cost £750, including architect's fees, and £691 has been raised to date to meet this, leaving a debit balance of £59.

(Lake Bathurst Gazette.)

#### VICTORIA.

##### MELBOURNE.

##### Sleepy Christians.

Preaching at St. Luke's, South Melbourne from the text Rom. xiii. 11, "Now it is high time to awake out of sleep," the Rev. C. Crotty said that apparently there were sleepy Christians even in the apostolic church, which was another illustration of the fallacy of "the good time theory." The warning call was still needed. Many Christians seemed to be sound asleep, so far as moral and spiritual activity was concerned. Apathy and indifference affected whole districts like a deadly blight. Many were dosing, dreamily drifting with the unthinking crowd. Those drowsy people resented anything that would keep them from sound sleep; they did not want to think about the most important subjects; they did not want to think at all. Many Christians went about their work for God as if walking in their sleep. Some even joined in the worship of God as if talking in their sleep. Many varieties of spiritual sleepiness were to be noted in the community. There was the slumber of ignorance, the intoxication of pleasure, the stupor of sensuality, and the mesmerism of the devil. They should strive to make the church more spiritual, more awake to the needs of the world, more alive to the call of God. Church people must wake up and keep awake. They must all get busy. Every church member should be a worker for God and humanity. Prayer and work must go hand in hand together if they were to do the work which God meant them to do. The call to wake up and work on came with advent. God and His Church invited them to think on the deep things of God, themselves, and the world, and to put first things first. Advent reminds us also of the second coming of our Lord in judgment. In one sense Christ was judging us day by day—nay, they were judging themselves by their attitudes to Him. But they believed that one day there would be a great judgment, a great revelation of character, and their true selves would be revealed. They must all wake up and follow Christ, the Way, the Truth, and the Life.

#### BALLARAT.

##### Consecration of Bishops Court Chapel.

An interesting ceremony took place at Bishops Court on St. Andrew's Day, November 30, when the Bishops Court Chapel was consecrated by the Bishop. Originally built in 1902 the Chapel has been entirely remodelled, and furnished by Mr. W. T. Manifold and Mr. E. Manifold, as a memorial to their late brother the Hon. James Chester Manifold.

The appearance of the exterior has not been greatly altered, except that a new entrance porch has been built and two other doors made by which access can be obtained to the vestry from Bishops Court and from the side facing St. Aidan's College.

The whole work has been designed by Mr. Harold Brakspear, F.S.A., F.R.I.B.A., who is consulting architect of St. George's Chapel, Windsor, and has been executed under the personal supervision of Mr. P. S. Richards, A.R.V.I.A., Diocesan Architect, by Messrs. W. F. Colman, of Ballarat, with Australian labour and material.

In the course of his address the Bishop said:—

#### TASMANIA.

##### Unity.

Another movement into which the Bishop has thrown himself with characteristic enthusiasm is for the suppression of Sunday picture shows. It should be borne in mind that the desired reform has the unique distinction of being backed by all the religious leaders of the State—the Roman Catholic Archbishop being quite as emphatic as the Bishop of Tasmania in his co-operation with the non-Episcopal ministers in condemning the Sunday night cinema entertainments. That is a fact that ought to have much weight with all Christian people, because a special duty rest upon their spiritual guides in regard to all such questions. For it must be remembered that the Bishop and those who side with him are basing their action upon the purely spiritual ground that the Sunday cinema is a serious infringement of sanctity of the Lord's Day, and hence a direct interference with religious work and influence. The cinema per se is not challenged, but its use to destroy the traditional reverence surrounding the weekly day devoted to the worship of God. If picture shows are to be sanctioned on Sundays it seems difficult to understand why the restaurants should not be open, together with several other agencies which provide for the pleasures of the people. The suggestion of the "Mercury" that it is in the competitive side of the question which weighs with the clergy upon personal grounds—is a quite unworthy one, and it might be retorted is a double-edged tool—for there can be no manner of doubt that the cinema proprietors are among the largest advertisers in the newspapers.—The Church News.

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We have met to consecrate this Chapel of Bishops Court, which has been beautified and furnished by William Thomson Manifold and Edward Manifold to the Glory of God and in memory of their brother James Chester Manifold. This Chapel is now one of which the Diocese may be proud. Atmosphere and environment have their influence, an influence which is certainly great, but how great it is impossible to measure accurately. I doubt not that this Chapel will prove of real spiritual value to those who live at Bishops Court, and as well, to successive generations of students of St. Aidan's College whose privilege it is to worship here daily. In course of time it must, in the nature of things, as students are ordained and leave the college, and go forth to minister in the dioceses, have its effect upon the whole body of the clergy, and make for beauty, dignity, seamliness and reverence in the house of God throughout the diocese. First then on behalf of myself, my successors, and the diocese at large, I thank the donors very warmly for their gift.

On the walls, as you see, are three shields—each bears a coat of arms: Over the Bishops seat are the arms of the diocese quartering those of the present Bishop, in order to date what has been done. Over the main entrance are the Royal Arms, whilst opposite are the Arms of the Commonwealth of Australia. The symbolism is this: each coat of arms is intended to bear testimony to an outstanding feature in the life and character of James Chester Manifold. Yonder coat of arms symbolises his churchmanship; the Royal Arms, his loyalty to the Empire; the arms of the Commonwealth, his patriotism; whilst the episcopal place (which bears no trace of exaggeration but states that the truth in sober language, and surely no finer tribute to his memory could be paid), runs thus: "A Churchman, an Imperialist, a Patriot, a Member of the First Federal Parliament of Australia, and a benefactor of this diocese." He served God both in Church and State."

#### GIPPSLAND.

##### Memorial Church.

On November 26 the Soldiers' Memorial Church of St. James, Heyfield, was dedicated by the Bishop of Gippsland to the Glory of God, and in memory of the men of the parish who made the supreme sacrifice in the great war, 1914-1918.

The Church, which cost £2,000, is a handsome brick structure of Gothic design. Standing, as it does, in a high position in the centre of the town, it certainly impresses the eye.

The Service of Dedication was very impressive, and commenced with a procession consisting of the Cathedral Choir, visiting Priests, Staff-bearer, Bishop, Chaplain, and Registrar of the Diocese, chanting Psalm exxii.

The Bishop preached from the text, "His Dear Son." In the course of his sermon the Bishop congratulated the Rector and his people on the Church, so beautifully appointed, they had erected. He reminded his hearers of his first visit to Heyfield, and how on that occasion he had gone into the old Church and prayed that the people might be inspired to build a Church worthy of God and of the Anglicans of Heyfield. He admitted he had not been over-sanguine then, and to-day could scarcely credit that his wish was so soon to be realised. He urged the people not to cease their good work. They had given this beautiful Church to God, let them also give their own lives to Him. He expressed the wish that the present congregation would see to it that not more than a quarter of the debt be left to posterity. The service concluded with the singing of the "Te Deum." The choral portion of the service was ably rendered by the Cathedral Choir.

The Annual Summer School of the Australian Board of Missions will be held at Olinda from January 6th to 13th, 1922. The Bishop of Gippsland will preside, and the Bishop of Goulburn is to lead the Bible Study. Amongst other speakers will be the Rev. E. R. Harrison, of Japan, the Rev. N. S. Fettes, formerly of New Guinea, Sir Robert Garran, Mr. Buchanan, and Miss King.

#### QUEENSLAND.

##### Ordination.

By the Archbishop of Brisbane in his Cathedral on the Fourth Sunday in Advent, December 18th, 1921. Deacons: John Spencer Booth (Murgon), Herbert Lionel Pratt (Dalby), Joseph Taylor (Gympie). Priests: Rev. Charles Joseph Fletcher (St. Luke's, Toowoomba), Rev. James Payn Lewis (Holy Trinity, Portside Valley), Rev. Thomas Tomlin-

son (St. James', Toowoomba). Preacher: Rev. G. S. Hanbury.

#### ROCKHAMPTON.

##### Under Difficulties.

"I had occasion to go to Rolleston for the wedding of Mr. and Mrs. T. Lyles. The unsettled weather brought many fears. Rain fell on the 14th, the day fixed. After considerable trouble Leslie Mattingley braved the elements and drove a party of road very heavy up to the five mile. After putting on chains we managed to get through the mud and had a good run until about seven o'clock at the seven mile from Rolleston. We were due in not later than seven thirty. At the Seven Mile Bog we had difficulties. Mud flew in all directions and the car broke down. Examination proved hopeless. Leslie and myself had to walk in to Rolleston, where we arrived at midnight to find festivities in full swing. A party set out in a buggy to bring the ladies in (who in the meantime had been making the best of things at the car). The marriage took place the next day at eleven o'clock."

I stayed at Rolleston for the following Sunday. The services were well attended, but not so largely as the wedding. B.S.H. —From the Church Gazette.

#### NORTH QUEENSLAND.

##### An Interesting Function at Yarrabah.

"Since the last notes appeared we have had a mourning and a festival. The former was for King John, who died of old age in July. He had been King of the Goongahilly, the local Yarrabah tribe, for many years, having been "enthroned" by Bishop Barlow, at least so local tradition has it, and local tradition is often pretty accurate so far as the main facts are concerned. The whites here were rather of the opinion that there would be no successor, but in this they were mistaken. A son of the old king was duly elected king by the members of the tribe, and a request was made that he should be enthroned as king at a service in Church. Hence the festival. Most of the Goongahilly tribe made their communion on Friday, September 30, at early Mass (sic), and at 10.30 the Church was full of Yarrabah people and their visitors (members of the tribe) from the districts outside. With much ceremony Albert and his chief advisers were received at the Church door and conducted to seats in the choir. After an address, the formal "enthronement" took place following, as far as possible, the procedure adopted by Bishop Barlow in the enthroning of the last king. A chair was placed in the centre of the choir, into which Albert was placed with appropriate words. Then the official sash was blessed, and Albert was "invested" with it as a sign of his authority. The Sacrament of unction (sic) was then administered and a solemn Te Deum sung. This really ended the service, but a visitor named Dick, a member of the tribe and once a Yarrabah resident, was allowed to give an address. Albert, the new king, is a married man with a family, but Dick referred to him as the "young boy," and gave him some good advice. Our own band was in attendance and accompanied the hymns, and the service was really impressive. One of our visitors was the king of a neighbouring tribe, and so far as I know, a heathen. It would be interesting to know what he thought of this official recognition of the old tribal custom by the Church.

The service in Church was followed by a feast, and at night a corroboree. The day was proclaimed a holiday for the occasion, and all seemed well pleased with the day's proceedings. Yarrabah Notes from "The Northern Churchman."

We regret the use of idle and non-Anglican terms which tend to withdraw sympathy from a mission which has seen devoted service and done good work.

#### CARPENTARIA.

##### Ordination of a Priest.

Rev. R. D. Joynt, of the Roper River Mission, was ordained at Christ Church, Darwin, on December 4. 2nd Sunday in Advent, by the Bishop of Carpentaria. The Bishop was the Preacher.

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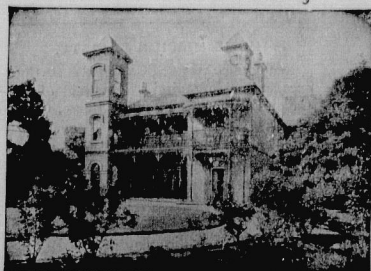
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**In the School of Jesus.**

(The Ordination Sermon, preached by the Rev. J. V. Patton, M.A., B.Litt., Dip.Ed., on St. Thomas' Day, in St. Andrew's Cathedral, Sydney.)

"And Jesus appointed twelve in order that they might be with Him and in order that He might send them forth to preach."  
—St. Mark iii, 14.

We are met together to-day to pray for and to set apart a band of young men, whose hearts, we believe, God has touched, for the ministry of the Word and Sacraments. One of Christ's great gifts to His Church is the gift of ministry. Sometimes a distinction is drawn between "charismatic" ministry, and an "official" ministry in the Church. But you, who are to be ordained this day, are confident that you are endowed with the charisma or gift of ministry, and you are come, in accordance with the order of the Church of England, to receive official authority to exercise this gift of Christ. This ministry of yours is a responsibility and a privilege both for those among whom you minister and for yourselves. The former are responsible that they esteem not lightly, that ministry which is Christ's gift for their good. You are responsible for the preservation of the charisma—a charisma which is only limited by your own faith and love since it is given you according to the measure of the limitless generosity of Christ. Your ministry is a privilege for those among whom you minister, since Christ has given the charisma in order that they may be kept in mind of the Word of His Grace. It is a privilege for you yourselves since Christ has chosen you to be stewards of the charisma—to be also messengers, watchmen, leaders, and guides in the world.

No more beautiful description of your privileged position could be given than that in Matthew Arnold's lines on Rugby Chapel. He likens mankind to a host—a feeble wavering line—marching in the rocks of the world. That host would be broken and lost in the waste but for Christ's ministers, such as Thomas Arnold, the poet's father.

"Servants of God!—or scas  
Shall I not call you? because  
Not as servants ye knew  
Your Father's innermost mind,  
His, who unwillingly sees  
One of his little ones lost—  
Yours is the praise, if mankind  
Hath not as yet in its march  
Fainted, and fallen, and died!

Then, in such hour of need  
Of your fainting, dispirited race,  
Ye, like angels, appear!  
Radiant with ardour divine,  
Beacons of hope ye appear;  
Langour not in your heart,  
Weakness is not in your word,  
Weariness not on your brow,  
Ye alight in our van! at your voice  
Panic, despair, flee away.  
Ye move through the ranks, recall  
The stragglers, refresh the outworn,  
Order, courage, return.  
Eyes rekindling, and prayers,  
Follow your steps as ye go.  
Ye fill up the gaps in our files,  
Strengthen the wavering line,  
Stablist, continue our march,  
On, to the bound of the waste,  
On to the City of God!

**The School of Jesus.**

You, my brothers who are to be admitted to the priesthood and diaconate, have come here after the completion of certain prescribed courses of theological instruction. You men have left us, or will soon leave us, your tutors, teachers, and examiners. Most, if not all the thumbed and scored text-books will be put aside. You, your courses completed, have passed out of those university or college doors which opened to receive you on your entry as freshmen. But this day I wish to remind you of a school within whose doors I trust you will ever remain a student, whose training course is never completed, whose Teacher is ever with you, whose text-book is the Teacher Himself. I refer to the school of Jesus. He did not go about His Father's business with a lone hand. He chose certain men "that they might be with Him, and that He might send them forth to preach." As you are to be admitted to the "Apostolic Succession" of a ministerial service, we may find it profitable to review the training of Christ's first ministers.

**His Method of Training.**

These first ministers were men of divers tempers, talents, and training. When they were chosen for the work of apostles, they were trained by different methods. They could have been formed into a class for the purpose

of receiving lectures on theological formulas which they were expected to know by heart and explain. Or there might have been written for them a text-book containing precise statements concerning the faith and the practice of the new religion.

Or a second method might have been followed. The teacher might have shut himself up alone for long periods, then at intervals he might have delivered to his disciples oracles and visions. At all times the windows of his soul would be closely shuttered allowing of no intimacy on the part of his followers. With both methods, the teacher himself would be subordinate to the formulas and oracles.

Our Lord did not follow such methods, but a method peculiarly His own. He chose His disciples in order that they might be with Him—that they might enter into relations of the closest intimacy and observe that life of His under all conditions. They saw His eyes flash with anger, fill with tears, glow with love. They saw His hands wield the scourge of cords, anoint the eyes of the blind, bless the babes. They saw His face tired and sleepy, radiant with Divine glory, strangely set and determined on the last journey to Jerusalem. They saw Him praying, healing, teaching, welcoming, warning; through the windows of His soul, they saw that soul now exulting, now troubled. So His life, both inward and outward, was open to their view. He—the Master of the Church—was the subject of study—knowledge of Him was the standard required. Divine Companionship began and ended their theological course. That method of "being with Him" gave them their theology. They were to preach, not formulas or oracles, but Jesus. As one (the apostle St. John) of those who were trained in the school of Jesus wrote, "That which we have heard, which we beheld and our hands handled, concerning the Word of Life, that which we have seen and heard declare we unto you." The Apostolic preaching was essentially personal in that it was about a Person they had intimately associated with in the days of His flesh. "Have I been so long time with you," said his Master to Philip, "and dost thou not know Me? He that hath seen Me hath seen the Father." Those apostles, by their very companionship with Jesus learned the highest theology, for they saw the heart and glory of God in the face of Jesus. Through being with Jesus, the apostles not only came to know He was to be the subject of their study and preaching, but we may be sure they also found their personalities powerfully acted upon by their Master's personality.

Their personalities, through close contact with Him were broadened, deepened, cleansed, transformed. Each became, indeed, a "new creation." Preaching has been described as "truth through personality." For the Christian preacher, Jesus Himself is the Truth. Therefore Christian preaching is the heart of Jesus speaking through the heart of the preacher as a result of intimacy—one personality expressing itself through a second personality which the former powerfully influences.

After the Ascension of Our Lord, the chief qualification demanded of a candidate for the apostolate was that he was one who had accompanied with the apostles all the time that Lord Jesus went in and out among them. So necessary then was companionship with Jesus thought to be for a chosen witness of the Resurrection. So necessary, too, it is for us to enjoy this companionship—this being with Him in His school—to fit us for going forth to preach. This school of our Redeemer is ever open. He, the Risen Lord, welcomes us unto His intimate companionship that we may have our personalities enriched and purified, and that when He sends us forth to preach, we may declare what our eyes have seen, and our ears have heard of the Word of Life.

**New Teaching.**

When Jesus Himself began to preach, the Galilean crowd immediately said "What is this?" "New Teaching." So fresh and arresting and heart-moving were His words. Your preachings will be "new teachings" if it is a vital message. Not "new" in the sense that you have been caught by some ephemeral phase of thought, some so-called "new revelation," some slang of the camps or the street. No, new, either, in the sense that you have a bias against the old because it is old. In every age, of course, some at least of the "old paths" or rather old rules have to be deserted. As the late Professor H. M. Gwatkin strikingly said in a sermon preached before the University of Cambridge, "God smites with emptiness the burning words which stirred our fathers, that He may give us other words of deeper meaning and of yet more thrilling call." We, with no infatuation for novelties, and no contempt for old things, will be "like unto a man that is a householder, which bringeth forth out of his treasure things new and old."

Our preaching will be "new teaching" in the sense that it is Jesus mediated through the personality of each one of us. One of the greatest marvels of Divine creative activity is that no one human personality is exactly like any other personality. Each personality is unique, that which constitutes a person "I," makes him distinct from every other person. In the school of Jesus, intimacy with Him does not mean the annihilation, but rather the enrichment of each one's personality. In the N.T. we have the evidence that Peter is Peter, John is John, and Paul is Paul. Every Christ-filled personality expresses Christ to the world in a new way. My preaching of Jesus is "new teaching" since no other human personality possesses in the same combination the constituents of my personality. Jesus is expressing Himself through a new and fresh personality. If my preaching and yours is to be a vital, soul-stirring, soul-helping, message, it will be "new" since the whole of our Christ-inherited personalities is in it. You and I will not be repeating any mere traditions, but what the eyes of each have seen, and the ears of each have heard. It is through a succession of consecrated personalities—each one unique—that the universality of the eternal Christ is made known to the world. Each one of us has thus a place in the school of Jesus, though no one else can fill—each one must go forth to preach his "new teaching," for the fullness and roundness of the old gospel. Wee then, to each one of us, if we preach not the gospel—for necessity is laid upon us—the necessity through the possession by each one of us of a unique personality. As the character of ministry is both a responsibility and a privilege, so also is this Divine gift to each of a unique personality. It is only through intimacy with the Master in His school that this gift of personality can fulfil its true and glorious function of making known the Evangel in the world.

**The Impress of the School.**

We cannot be in the school without a very definite impress being made upon us. Joy is the work of those whom Jesus sends forth to minister after being with Him. In His valuable studies on the manhood of the Master, Fosdick most fittingly begins with "The Master's Joy." "The New Testament," he says, "is the most joyful book in the world." The religion which expresses itself in this book, and which issues from it, is the most joyful religion on earth. Behind this joyous book and this joyous religion stands a joyful personality." And it is this joyful Personality, Our Lord, who impresses on our personality His own joyousness.

Just before I was ordained deacon in this Cathedral, 15 years ago this day, there was given to me to read a book called "The Joy of the Ministry." It was written by one who had had a long ministerial career. Yours is too the joy of ministry since your Master gives you His joy, your message is "glad tidings of great joy," and the blessed spirit brings forth in you the fruit of joy. We pray that the joy of ministry may remain with you, for no one taketh it from each one of you but you yourselves. In the ministry your morale will be subjected to many severe tests, through the assaults of materialism, worldliness, depression in your soul. Some of you saw active service at the front during the great war. You know how great a concern it was of those in command to maintain the morale of the men, and how speedily was the response of cheerfulness on the part of our men. Cheerfulness, or call it joyfulness, was to me the prominent characteristic of our armies, for men did pack up their troubles in their old kit bag, and smile, smile, smile. It fell to my lot to see an army with its morale broken. Day after day across the dusty flat leading to the ancient Bethshean came bodies of Turks—officers and men—of fine physique—a dispirited rabble—their morale totally gone. To us, the victors and beholders, the sight of these men gave not pleasure but rather sadness. Far sadder still is the sight of a minister of the gospel whose morale has gone. That morale has been lost. The joy of the ministry has been lost.

It is continuous schooling in the school of Jesus, that close intimacy with the Master of joy, that will give firmness to our morale, that will make our ministry a joy abounding.

Another mark of the disciple of Jesus' school—of being with Him—is a heart burning with love for the Master. If through the words of the N.T. we feel the thrill of joy which stirred its writers, so also do we feel the fire of their love. St. Peter's words to our Lord—Thou knowest that I love Thee—surely do not express his own attitude merely, but rather what every apostle would have fervently asserted. And the words themselves—do they not mean this, "How is it at all possible for me to have been intimately associated with You and not



to have loved You. Love is the inevitable result of being with You, the 'tremendous Lover'."

Lord Lytton closes his novel "Harold" with a very moving scene. The hero king lies dead upon the battlefield of Hastings. When his blood-stained tunic was removed, there was seen printed on his breast, just above the silenced heart, the word "Edith," the woman he loved, and just below, the word "England," the country he so loved and in whose defence he died.

May we in our ministry stamp indelibly upon our hearts the word "Jesus" and the words "Kingdom of God." I, then, as a tutor, leave you in the school of Jesus, that you may be with Him on terms of the highest intimacy. To that school you will return again and again as the Lord sends you forth to preach. From it you will go forth with your heart throbbing with joy and aflame with love to help and inspire that struggling, wavering line in its march to the City of God. And as the Master sends you forth, He himself will establish your morale with His assurance, "Lo I am with you always."

### Australian College of Theology.

#### Scholar in Theology.

Pass.—Campbell, W. A. M. Reay, Newcastle; Pyke, W. F. Newcastle.

Part I.—Slade, F. W. B.A., Carpentaria; Holmes, A. R., Newcastle; Moore, A. G., Grafton; Walters, W., Ballarat.

#### Licentiate in Theology.

Class I.—Ball, S. T., Ridley College, Melbourne; Dicker, P. H., M.A., Dip.Ed., Trinity College, Melbourne.

Class II.—And, J. L., St. Barnabas' College, Adelaide; Chambers, C. B. C., Ridley College, Melbourne; Taylor, A., Moore College, Sydney; Busby, H. C., Ridley College, Melbourne; Benn, L. W. A., Ridley College, Melbourne.

Pass.—Dau, W. S., St. Columba's Hall, Wanganatta; Thomas, H. H., Grafton; Morton, H. A., Ridley College, Melbourne; Reddick, D. L., St. Barnabas' College, Adelaide; Gee, R. P., Moore College, Sydney; Taylor, J., St. Francis' College, Brisbane; Robinson, H. G., Trinity College, Melbourne; Parker, C. G. B., B.A., Trinity College, Melbourne; Pratt, H. L., St. Francis' College, Brisbane; Adams, C. E., Moore College, Sydney; Montgomerie, J. B., Ridley College, Melbourne; Macdonald, L. J. B., St. Wilfrid's College, Tasmania; Hart, W. F., Bendigo; Chesterfield, W. J., St. Columba's Hall, Wanganatta; Johnson, E. E., St. Wilfrid's College, Tasmania; Hewett, R. J., Moore College, Sydney.

#### Associate in Theology.

Class I.—Sundell, Marie L., Deaconess House, Sydney; Greenwood, Lucy E., Deaconess House, Sydney; Johnson, Minna L., Deaconess House, Sydney.

Class II.—Lambert, Mary M., Deaconess House, Sydney; Bechervaise, May (Sister Monica), Goulburn; Allmond, Dorothy E., Deaconess House, Sydney; Warren, Josephine C. B., Deaconess House, Sydney; Lees, E. J., St. Aidan's College, Ballarat; Cole, C. R., Sydney.

Pass.—Paxton, Elizabeth, Deaconess House, Sydney; Namata, Agnes, Adelaide; Dennis, Violet, E. C., Melbourne; Burgess, L., St. Aidan's College, Ballarat; Parosistien, A., Melbourne; Gray, H. G., St. Aidan's College, Ballarat.

#### Licentiate in Theology.

Part I.—Lee, R. S., B.A., St. Paul's College, Ballarat; Nell, G. A. M., St. John's College, Newcastle; Weston, A. E., St. John's College; Campbell, R. S., St. John's College, Armidale; Richards, G. H., St. John's College, Bathurst; Byatt, I., Melbourne; Ball, R. B., St. Columba's Hall, Wanganatta; Baker, G. A., St. John's College, Armidale; Young, F. S., St. John's College, Armidale; Peaty, W. L., C. Riverina; Partidge, R. C., St. Columba's Hall, Wanganatta; Barnes, E., Tasmania; Lansell, F. H., St. Wilfrid's College, Tasmania; Battersby, A., St. John's College, Armidale; Manny, O. N., Grafton; Held over, Mills, H. J., St. John's College, Armidale.

Th.L., Part II.—Murray, C. H., B.A., Trinity College, Melbourne; Free, R. O. S., St. Francis' College, Brisbane; Wittenbach, H. A., Ridley College, Melbourne; Kent, E. D., Melbourne; Rettick, D. H., Bendigo; Richards, H. J., St. Francis' College, Rockhampton; Perotet, H. H., Trinity College, Melbourne; Watts, T. H., Ridley College, Melbourne; Hudson, R. M. H., Ridley College, Melbourne; Crosland, H. N., St. Barnabas' College, Adelaide; Panelli, E. L. R., Ridley College, Melbourne; Bereth, J. L. B., Francis' College, Brisbane; Bereth, J. L. B., Trinity College, Melbourne; Held over, Gear, A., Ridley College, Gippsland, Benbow, F. J., Bendigo.

### A Popular Carol.

(By Alice J. Whitmore.)

Possibly few of us are aware that the story of Good King Wenceslas is something more than a legend. It is founded upon actual fact, and is historically associated with a people who became our latest allies in the war. They are the people who, under the title of the Czechs-Slovaks, have recently constituted themselves a nation, and who have now formed a provisional government under the leadership of Professor Masaryk. The Czechoslovak nation, as we know, comprises two branches of the same people who belong to Moravia, Silesia, Bohemia, and Slovensko in Upper Hungary. The Czechs have occupied Bohemia since the fourth or fifth century, but their real history begins with the introduction of Christianity in the ninth century, and the dawn of national consciousness first appears in the early struggle between heathen and Christian.

St. Wenceslas, as he is called by the Czechs themselves, is the first of their national heroes, and his importance in the national life may be gauged by the fact that when the Czech people refer to the constitutional rights of their country they speak of it as "the lands of the crown of St. Wenceslas."

"Good King Wenceslas" belongs to the tenth century, when the Dukes of Bohemia were still tributary to the Teuton. The long struggle between Slav and Teuton, which was destined to culminate in this present world crisis, had already begun, and the core of the national movement in Bohemia has always been connected with ecclesiastical reform. The national heroes of Bohemia were always saints and scholars rather than warriors and statesmen. It is in the Church and the University that we find the cradle of the national idea, as well as the storm centres through which it was eventually to mature. Thus we can understand how it is that St. Wenceslas—who is rather to be compared to Edward the Confessor than to those mighty warriors, King Arthur and George, who are our national heroes—should occupy so high a position in the annals of Bohemian history.

The grandfather of St. Wenceslas was a strong adherent to the new faith, and made a great point of placing his own son, the father of Wenceslas, under Christian influence. But that son married a woman who refused to conform to Christianity, and so to protect Wenceslas from his mother's evil influence, his grandmother, Ludmilla, took charge of the boy and instructed him in the Christian faith.

Drahomira, the mother of Wenceslas, became the leader of the heathen party in opposition to Ludmilla and the Christian clergy, and she brought up her other son, Boleslav, to follow in her footsteps. Thus it transpired that the two brothers became leaders—the one of the Christian and the other of the heathen party in the State. Wenceslas, as the elder of the two, became Duke of Bohemia upon the death of his father, but the heathen party gained ascendancy. Wenceslas decided to abdicate and retire to a monastery, but his plans were frustrated by the Pope, who desired to retain a Christian Prince upon the throne.

Drahomira and Boleslav then resolved upon the death of Wenceslas, and he was invited to attend a feast to celebrate the christening of Boleslav's infant son. Wenceslas appears to have been something of a fatalist, for he seems to have accepted the invitation fully aware that his brother's designs were sinister, and that attendance at the feast would probably mean his death. During the feast he retired to a church to worship, and there, much after the manner of the murder of our own Thomas à Becket, he was murdered by his brother as he knelt at the altar.

The carol, as we sing it now, is a translation from the Latin of the thirteenth century, but the hymn to St. Wenceslas was originally written partly in Czech and partly in old Slavonic in the latter half of the tenth century. The carols sung in England to-day are the outcome of the miracle plays of the fourteenth century, in which the nativity chiefly figured. The idea would probably be to enshrine the memory of the old saint in a setting which would accord with English ideas of Christianity. In any case, the original hymn has doubtless suffered considerable alteration in the course of the centuries, but the central figure and the lesson to be learned remain unaltered. We have the picture of a king bent on fulfilling a duty, even although it might involve his death, and we find him leaving an example through the following of which others might experience the glowing satisfaction that results from treading the path of duty.—C.F.N.

### "Altogether Lovely."

(Cant. v. 16.)

Once more we hail with joy a Saviour's birth, "Glory to God," we sing, and "Peace on earth."

Rejoice, rejoice that on this happy morn To us a Son is given—a Child is born,—Immanuel,—the longed-for Prince of Peace, His kingdom shall for evermore increase.

Let us slip back through nineteen centuries dead, And stand together by His manger bed,—

Wrapped in sweet sleep the lovely Infant lies, Sunned by the love-light in His mother's eyes;

While, guardian meet for tender Child and Maid, See faithful Joseph, strong, discreet and staid.

The awakening Babe is clasped to Mary's breast, Her kisses on His brow, hands, feet are prest,

And pondering on, a-down the years to be, Thinks she a crown upon His brow to see! Not one, but many, shall that love adorn.

The first,—how famous,—made of twisted thorn.

Those dimpled hands, that babe-like clutch and cling,—

Say, shall they hold a sceptre, wear a ring? The sceptre of all power in earth and heaven.

Into His hands shall certainly be given; But first, those hands must toil for daily food,

And very busy be in doing good.

They shall restore to the poor blind man sight, And lift the dead once more to life and light;

Uphold the faithless one who else must sink, Even from the leper's sores they will not shrink.

Ah, dear kind hands! And what their rich reward? Two cruel nails is all earth will afford.

At these dear feet shall not the nations bow? First for them, too, will earth find nails enow;

Those feet must journey many a weary mile; Where'er they tread some blossoms sweet shall smile.

Sad will the last stage of their journey be, Even to a cross of shame on Calvary.

### II.

But afterwards! By faith we dimly see Some vision of the glory that shall be,—

The Son of Man, exalted, glorified,— (Still bearing marks in hands and feet and side)

Ruling o'er all with just and righteous sway,—

The raptures of a resurrection day,— The glorious city and the countless throng That sing before the throne their glad new song.

Death conquered, gone the sin, the curse, the stain, Tears wiped away, no sorrow, no more pain,

The full fruition of God's wondrous plan,— Glory to God, and Peace, Good-will to man. M.P.

### Young People's Corner.

#### THE STORY OF A PERSIAN CONVERT.

(By the Rev. S. H. Biddlecombe.)

Missionary work among the people of Persia is fascinating to a degree. Ever since the hard, rigid, Mohammedan yoke was thrust upon them long ago, they have been struggling for freedom of thought and action. Many stories of deep paths and spell-bound interest could be told of men and women, boys and girls, who of recent years have found the yoke of Jesus easy and His burden light.

The story of Dorab Khan alone is thrilling in interest. My first acquaintance with him was in the Isfahan mission hospital, where he had been a patient. One day a smiling face appeared at my office door, and a request followed for the loan of a Bible. This proved to be the first of many delightful visits, and as time went on his interest in the great and absorbing things of life became very marked. He called himself "a seeker after truth," but what seemed more remarkable was his longing to pass on the truth to others.

After a time Dorab Khan and a nephew to whom he was deeply attached expressed a desire to be baptised. Shortly before this interesting event, one of the mullahs (a

Mohammedan teacher) sent a warning: "If you become a Christian it will be disastrous. We are aware that from time to time, ignorant and uneducated women profess to have become followers of Christ, but their influence we do not fear. Your case is different; you are well known and respected, and others will surely follow your example and likewise be led astray."

A Mohammedan on becoming a Christian knows well that he must be prepared to forfeit both his life and property. Dorab Khan not only took the risk, but almost immediately started preaching in the hospital wards. Not content with this, he gathered together what neighbours he could, and taught them from the Word of God. Persecution quickly followed.

#### The People Next Door.

A mother and daughter who lived next door became bitter opponents of the new convert, and did all in their power to break up the gatherings. Dorab Khan's persistence and faith were rewarded in a strange way. The daughter had an accident, and as a result was taken to the women's mission hospital, where she heard much of the faith she had recently opposed.

The grandmother now joined the fray. One day hastening to a mullah's house she exclaimed: "The whole quarter will soon become Christian unless drastic steps are taken to stop this pernicious movement." On leaving the house she was run over by a carriage. Nothing daunted, the son, who occasionally visited his mother's dwelling, now helped to swell the numbers of Islam's supporters. He made himself especially objectionable, and in misguided zeal resorted to violence. Poor fellow, he fell into a cesspool and was suffocated before succour arrived.

As time went on a marked change came over that household. One winter's evening Dorab Khan arrived home tired and hungry. There had been some mistake about the day's supply of bread, and the cupboard was bare. The low mud wall which separated the two compounds, and had proved such a useful listening post to the neighbours in their campaign against the new faith, was now turned to better account. The life and conduct of a Persian Christian had disarmed opposition in one person at least; and the daughter, quickly taking in the situation, volunteered to go and buy what was necessary.

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#### A Guest Turns Traitor.

During this testing time an old acquaintance—a travelling doctor—arrived at Dorab Khan's door. With true oriental hospitality he was welcomed as their guest. The friend was not left in ignorance of the great change that had taken place. Professing to be interested, he determined to make use of what he had heard to his own material advantage. It was not long before he secured an introduction to one of Dorab Khan's relatives, a rich and powerful man, who held an important government position. Drawing his knife, he denounced Dorab Khan before the whole assembly, exclaiming: "This man is an infidel; he would even have persuaded me to be a Christian; say but the word, and I will slay him with my own hand." The news was not the bombshell expected, as most of those present were already acquainted with the change that had taken place, and the matter was smoothed over. The doctor had by now moved into his own quarters, and one morning, failing to put in an appearance, the neighbours broke open the door, to find nothing but a mass of charred remains. The wooden frame covered with a large eider-down, under which he had been sleeping, had probably caught alight from the charcoal pan placed underneath to give extra warmth.

It is not to be wondered that these strange happenings had a very sobering effect on those who were inclined to be hostile, and Dorab Khan was now greeted with such words as these: "God is indeed with you; forgive us, we did wrong in persecuting you."

As an evangelist he was wonderfully successful in winning men for Christ, but what is even more remarkable, many from his own family and locality in course of time became Christians also. He was called to act as pastor too, and in rather an extraordinary manner.

#### A Dream.

It was in the autumn of 1915, shortly before the whole British community had to leave Isfahan on account of the Germans having made that city their headquarters in their endeavour to reach Afghanistan—a wonderful thing happened. Dorab Khan had been suffering from acute rheumatism, and a large amount of fluid had been drawn off from his swollen shoulder by one of the

doctors. The swelling, however, had recurred, and was almost as bad as ever. One morning, bursting into my room, he commenced swinging his arm round and round like a windmill, a great smile covering his face, while he related the following incident:—

"Sahib, I have had a wonderful experience. Last night, while asleep, I found myself in a harvest field of clover that had been gathered together in bundles. In the distance I saw many sheep, and on looking round I came face to face with our Lord. He bade me 'take up a bundle of clover and go feed the sheep.' I endeavoured to carry out His wish, but on account of my painful arm was unable to do so. Jesus, on understanding the reason, stretched forth His hand and touched the swollen part, and a second time bade me feed the sheep. No longer feeling any pain, I hastened to obey; but on approaching the sheep I was confronted by wild and ferocious animals, and being afraid, returned. Jesus knowing of my fear pointed to a cross on the ground, and bade me once again approach the sheep. With the clover in my arms, and carrying the cross, I once more set out. The wild animals now let me pass, and on reaching the sheep I fed them."

Continuing the conversation, and radiant with happiness, he said:—

"This morning, Sahib, I had forgotten the vision until my wife came to help me on with my coat as she had done morning by morning because of my bad arm. The pain had gone, and suddenly the vision came back like a flash."

#### During German Occupation.

While serving as a chaplain in France I received a letter from Dorab Khan in which he reminded me of the vision. He wrote to this effect:—"Since you all had to leave Isfahan because of the Germans, I have been feeding the sheep. Many of the Christians have gathered together Sunday by Sunday in my house, and we have been praying and reading from the Word of God."

I have heard since, on good authority, that the Germans during their occupation of the city, believing the Persian Christians to be pro-British, had decided to have them massacred. Before this project could be carried into effect the Germans were forced to beat a hasty retreat owing to the Russian advance.

## For the Sake of the Children's Saviour—Help to Save the Children!

### GIVE A NEW YEAR'S GIFT

"Never in the World's History Has Help been More Desperately Needed."  
—Dr. Fridtjof Nansen.  
"This is so appalling a Disaster that it ought to sweep every prejudice out of one's mind and only appeal to one's emotion—Pity and Human Sympathy."  
—Rt. Hon. Lloyd George.

The whole civilised world has been stirred by the awful news of Starvation and Pestilence in Russia. Reports from widely divergent sources speak of suffering beyond human comprehension. Terrible as these reports are, they are restrained in tone because the actual conditions are too shocking for publication.

Mr. Lloyd George, speaking from official information on August 16 last, said that "In the Russian famine we are witnessing the most terrible devastation that has afflicted the world for centuries. It is estimated that

35,000,000 PEOPLE WILL REQUIRE RELIEF. I am sorry to say that such news as we have received points to a most appalling catastrophe.

"The inhabitants of the famine-stricken districts, seeing there is no possibility of help reaching them in time to present starvation, are moving in large masses in different directions. There are no food supplies and no shelters, and they appear to be doomed to annihilation. Of these migratory bodies only some 20 per cent. are able-bodied, and MORE THAN 80 PER CENT. ARE CHILDREN. The

condition of these last is piteous. Many of them have been abandoned to their fate by their parents. The people are eating grass, roots and other rubbish.

"There is no doubt that this will end in one of the greatest scourges that ever afflicted Europe—pestilence on a gigantic scale.

"This is so appalling a disaster that it ought to sweep every prejudice out of one's mind, and only to appeal to one's emotion—pity and human sympathy."  
—Lloyd George.

### SAVE THE CHILDREN FUND'S 100% GUARANTEE.

The agreement signed by Dr. Nansen (under whom the "Save the Children Fund" is working) provides that the "Save the Children Fund" retains absolute control over its food from the time it leaves England until the moment it is eaten by the children.

A copy of the agreement will be sent to any subscribers on demand. The rumours that the Bolsheviks had been given control or could dispose of the food, like the stories of quarrels between Mr. Hoover (American

Relief Administrator) and Dr. Nansen, have been started by political intrigues and are absolutely untrue. The "Save the Children Fund" has nothing to do with any political party in any country.

#### LORD WEARDALE'S SOLEMN PLEDGE

Lord Weardale on behalf of the Committee solemnly pledges his word that the moment one farthing's worth of food or other

property is diverted from the children for whom it is intended, the Fund will immediately leave Russia and state in its public announcements the reasons for its action.

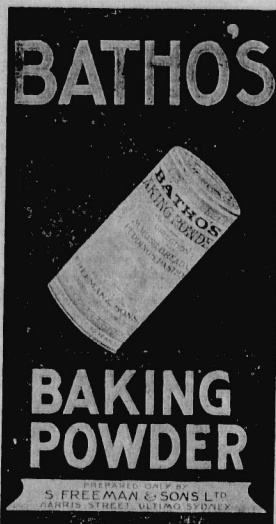
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2-lb. "Iced all over & beautifully finished, 3/6; 3-lb. 5/3; 4-lb. 7/-; 5-lb. 10/6 each  
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