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VOL. VIII., No. 25

DECEMBER 16, 1921.

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

**The Christ Child.**

A Child within the Manger lay  
Who smiled to see such wise men there;  
The Child is wiser far than they,  
Still Folly oft is Wisdom's wear.

A Child within the Manger lay,  
With grace He welcomed kneeling Kings;  
Henceforth the Child is crowned to sway  
All sovereignties and sufferings.

And wheresoe'er with sombre things  
Like sunbeams little children play,  
We find Philosophers and Kings  
Around the Manger where He lay.

—Walter Sichel.

**Current Topics.**

Churchmen generally will welcome  
the statement of his aims that the  
Archbishop of Brisbane has  
made in his first letter to the  
diocese. Dr. Gerald Sharp  
writes:—

"I express my longing that this should be  
a Diocese which shall put Missions in the  
forefront. You have chosen me, who was a  
purely Missionary Bishop, and you would  
not expect me to be other than dead in earnest  
about Missions, and I hope too that you  
would not wish me to be otherwise."  
"Fourthly, my aim, transcending every  
other aim, is that you, I, all of us, may be  
loval and devoted servants of our Lord Jesus  
Christ. That must necessarily be the aim  
and object of our whole lives. By the extent  
of our internal love for Jesus, far more than  
by any works that we do, we shall be judged  
so."

The latter aim is inclusive of the  
former, for no loyal servant of Christ  
could neglect the great charge which  
the Master has committed to His  
Church. And as well, such loyalty to  
Christ is alone the way by which we  
shall accomplish a manifested unity  
of "all who profess and call them-  
selves Christians."

Speaking at the Church Congress in  
Birmingham, Dr. Harrington Lees, the  
new Archbishop of Mel-  
bourne, said that the  
Duty of the Church, Church was called upon to  
revolutionise the game of

life, not to referee it. It was her duty  
to press for the abolition of slums,  
not because people became Christians  
by living in good houses, but because  
it was right so to do. It was the duty  
of the Church to press for the payment  
of fair wages, and also for the educa-  
tion of the people, because Christ  
claimed body and mind as well as soul,  
and the Church could have no truth  
with ignorance.

The Church has to keep aloft the  
standard of righteousness in all depart-  
ments of life, and that implies a con-  
stant pressure against things and  
conditions that are unrighteous. But,  
be it ever remembered, the Church's  
influence for righteousness is exercised  
through the individual membership.  
The various members are her different  
points of contact, through which she  
makes her pressure felt.

Too long have our educational ar-  
bitraries been dominated by ideals that  
are best described as  
Educational Germanic. Efficiency is  
ideals. "writ large" on the face  
of departmental regula-  
tions and syllabuses, with the neces-  
sary result that liberal education has  
come to be regarded as unpractical  
and useless, and intense specialisation  
the thing that must by all means pre-  
vail. Of necessity in an age of exag-  
gerated money-seeking, the only kind  
of education that counts is the kind  
that shows the biggest exchange in  
pounds, shillings and pence. Mind  
culture is the last thing thought of.  
The only ideal worth following is that  
of extreme "practicalness," and those  
subjects alone which give promise of  
material profit have any chance of  
being popular.

For that reason we welcome some  
remarks made by the Headmaster of  
the C.E.G.S., Brisbane, in his recent  
report of the School's progress. He  
said:—

"A most important decision has lately been  
arrived at by the Arbitration Court, as a  
result of which a boy seeking to enter the  
engineering trade, or an allied trade, will  
be able to stay at school for the Junior and  
Senior Examinations without blocking his  
entrance to the trade by exceeding the age  
limit, provided he pass Junior or Senior be-  
fore he is 19. A youth may now continue  
to work as an apprentice after he has  
reached the age of 21 years if he has passed  
one of these examinations. Formerly he had  
to leave school before he was 16, or at the  
latest 17, and consequently had to sacri-  
fice what would have been his best years at  
a secondary school with their higher educa-  
tion and their opportunities of leadership.  
As training in leadership is the chief object  
in such a school as this, we have looked  
with regret at the early leaving of boys who  
have chosen to learn engineering through  
apprenticeship. Now a boy who has passed  
the Senior or Junior may go to the work-  
shop, the matriculated boy for three years,  
the other for five years. So his secondary  
education will not disqualify him from me-  
chanical training. It is held by those who can  
speak with authority that mechanical experi-  
ence supervening on public school education  
will train the best men in the 'trade,' and  
that it will not be long before the best ap-  
pointments will be filled by Queenslanders.  
It is gratifying that the gates of a great in-  
dustry are opened by two years more to  
secondary school boys. I have always  
held that the function of the secondary  
school is far greater than simply to prepare  
for the University.

At the same time I am strongly averse  
from mixing trade work with the secondary  
school curriculum. I regret to see, for  
instance, that certain schools allow their  
boys, while still at school, to spend most  
of their time at commercial training or even  
at 'agriculture' so-called. Let us do one  
thing and do it well. Let us at school train  
the mind, specialisation will come later. I  
hope the banks and business places will fol-  
low the good example of the engineering  
and allied trades and make it possible for  
boys to spend their full time at school instead  
of taking them away to work in half-baked  
condition. The Arbitration Court, in this  
matter, at least deserves our thanks. It  
has realised that the future of industrial  
Australia is in the hands of well-educated  
apprentices. It is through such channels as  
this that the life of our school community  
flows into the nation. What nobler work  
than to train honourable and efficient men  
with pride in their work and service. Mere  
mechanical experts we have no call to train,  
nor smart calculating youths, nor selfish,  
brainy people who will exploit the labour

of their humbler citizens; but boys devoted  
to their own community, with instincts of  
honour and self-sacrifice, with minds and  
feelings trained through years of disci-  
pline, self-reliant, keen and earnest. Such  
we wish to train, and to this end religion,  
learning and leisure combine in such a  
school as this."

They are many and various. Few of  
our clergy to-day are free from an  
obsession of a throng  
of engagements that  
keep life in a perpetual  
whirl. Without a doubt  
the ordinary clergyman of to-day is "a  
busy man." He probably looks back  
sometimes with longing at the days of  
the past when the life of a clergyman  
was far more restful, not less full of  
work, but somehow the duties were  
not so many and varied and distract-  
ing. These thoughts are due to a note  
we have culled from the English "Re-  
cord." It runs as follows:—

"Wise and weighty words concerning the  
duties of a clergyman were spoken by the  
Archbishop of Dublin in his address to his  
Diocesan Synod. He insisted that it must  
be remembered that a clergyman is a spiri-  
tual man. His duties lie in his study as well  
as in the street; he must have an interior life  
as well as a life before the public. An  
idle clergyman, he contended, is a disgrace,  
but he went on to say that 'if we propose  
that all our clergymen of the future shall  
work to a time-sheet we may indeed secure  
physical activity, but we shall sacrifice some  
of the best, if least apparent, features of the  
clerical life and character.' We believe it is  
true to say that it is 'the interior life' that  
matters most of all; and yet the present sys-  
tem of highly organised—in too many cases  
over-organised—parishes leaves a man but  
little time for the cultivation of his spiritual  
life. This ought not so to be. If a clergy-  
man is to do really effective spiritual work  
he must himself be a man of spiritual  
power, and that can only come from con-  
stant communion with God. The best work  
is done by men of prayer. It is difficult in  
these modern days, when the parochial life  
of a clergyman is one continuous round of  
activities, to find time for seasons of prayer.  
But the hours—we use the term advisedly—  
spent in the study in quiet communion with  
God are never wasted; and there is a grow-  
ing feeling that clergy would find it im-  
mensely to their own and their people's  
spiritual advantage if they were so to re-  
arrange their plan of life and work that they  
had more time to give to prayer. The man  
who neglects his 'interior life' will sooner  
or later find that his exterior activities profit  
but little."

We are sure that many of our read-  
ers will regard this statement as fully  
true. Let clergy and people unite in  
seeking that re-arrangement of the  
clergyman's plan of life that will free  
him for preparation for the work that  
should always stand first by ample  
"quiet times" with God. Prayer is  
really a practical duty did we but un-  
derstand it.

At length, after sundry aberrations,  
the Church is waking up to the true  
method of finance. The  
various forms of raising  
monies for the work of God  
have not, by any means,  
been clear of evil, and re-  
course has been freely made in a  
good many quarters to gambling de-  
vices because of the "quick returns." But it is a matter of thank-  
ful-

ness that the Church is now "setting her own house in order," and synod after synod is found exhorting its members to keep their churches free from methods of raising money which not only bring no credit upon those who engage in them, but do actual harm to the Church's children and seriously hinder the work which the Church is supposed to be doing. Here is a fine lead being given by a Rockhampton parish. The rector writes in the Church Gazette as follows:—

"Our finances are being based on the principle of straight-out giving. We are commissioned to do God's work, and must therefore believe that He will supply the means, provided always we ask in faith and make some sacrifice in the matter. Self-sacrifice is the first principle of Christianity: 'If any man will come after Me let him deny himself and take up his cross daily and follow Me.' Our Churches, with their crosses on the top are a public witness to this principle. Surely in the matter of finance we cannot be content with a lower standard. For this reason we feel that providing entertainments or offering goods in exchange for cash, in order to raise money for the Church, is based on the opposite principle of getting something for nothing. After all, such methods mean that it is meretricious to give of their time and substance to provide the things for those who get their pound of flesh, who are really making any sacrifice. It is not quite a question of actual right or wrong (except in the matter of raffles and art unions), but of bearing witness to the principles of Christ, to which we are pledged. Straight-out giving, like voluntary service, is a test of the strength of our love for Christ and His Church, because true love expresses itself in giving, not getting."

The principle so clearly stated is, of course, absolutely correct, for the "quid pro quo" method of giving is unworthy of our Christian profession.

Several times during the debate in General Synod on the Nexus question the desire was expressed that members who were eager for the breaking of the table." And in several discussions of the matter in provincial church papers reference has been made to the grave suspicions of some of the opponents of the measure. A writer in the Bathurst "Church News" is very outspoken on the matter. He first of all makes unequal representation, and then goes on to say:—

"Such was the Synod of 1921. Perhaps the last of its exact character to be held in Australia, for before it meets again the Church in Australia will have considered the question of self-government, and should they approve the measure, succeeding Synods must assume far more responsibility than hitherto, seeing the destiny of the Anglo-Catholics in this country will be guided entirely by its hand."

Certainly this is a new function assigned to General Synod. We quite understand that the synod has a very definite duty in guiding the destiny of the Church in Australia, but we should be sorry indeed if any of its attention was diverted from so important a work to that of "guiding entirely" the destiny of the Anglo-Catholics in this country.

Under this heading appears a press report of a sermon preached at the Collins-st., Melbourne, Baptist Church on the subject, **Prophecies That Fail**, "Has God planned Armageddon for 1934?" The Rev. T. E. Ruth, the preacher, uttered a righteous protest against the strange interpretations of prophecy that are current and the tendency to condemn fellow Christians who may think that certain of those interpretations are faulty. We quote the report of the sermon in one of the Melbourne papers:—

"Mr. Ruth said that he did not propose to consider the details of the prophecy made recently in the House of Representatives. It would take too long to refer to the appalling overcrowding of the little land of Palestine with Jews, British, Chinese, and Jap-

anese, the materialism of the imaginary Messianic programme, Christ's abdication of the heavenly throne, for an earthly monarchy, or the curious apotheosis of the British navy, and the concentration of semi-divine energies on a small section of the Mediterranean. What was to be said about those constantly recurring adventist absurdities and their constantly postponed dates? The question would not be worth considering, but for the fact that Australia seemed to be peculiarly a breeding ground for a distinctly irrational and thoroughly obscurantist adventism, with a very grave tendency to malign Christian ministers who believed that Christ meant precisely what He said to the people to whom He said it; and to make the acceptance of some such interpretation a kind of theological test, in spite of the fact that such theories had been proven false hundreds of times during the two Christian millenniums. One of the latest books fixed the date for December 4, 1917; another, an elaborate Melbourne production, for November 11, 1929, at early noon. The year 1934 had many rivals. But they would all join the long procession of prophecies that failed. The profound truth behind all adventism was that all the world's hope was in Christ; but they ought not to commit themselves to any theory that would cut the nerve of human endeavor, the passion for world evangelism, the passion for world peace, the passion for world sobriety."

The evening Press in most places is rather given to sensation-mongering and never seems to have any desire to adhere to the best traditions of the Press. Press generally. But from our casual glance at the Sunday newspaper we gather that the evening newspaper is altogether in a "backwash." You cannot talk of ideals because ideals of a right kind are easily understood to be absent. Only one aim is fairly apparent, and that is what the American would call the "Almighty Dollar" every time.

Consequently in the search for money no obstacle must be allowed to intervene. With grim hardihood every idea that would in any way hinder the money from flowing in must be swept aside ruthlessly, and any mean soever of increasing circulation must at all costs be utilised. It is a question of money. Nothing else counts. It is the same ruthless spirit of greed that once enslaved little children and treated men as brute beasts or worse.

The latest dodge to popularise the Sunday newspaper is the children's supplement, and the means employed to advertise and recommend it is, as a correspondent says, "rather horrifying. Here is the advertisement just as it occurs in 'The Sun' of December 9th, 1921.

**SUNBEAMS.** "Unsolicited expressions of appreciation of 'Sunbeams'—the free comic colored supplement distributed with 'The Sunday Sun' reach us in scores every day. They disclose in most delightful fashion the psychology of the child. Not the least enjoyable of them is subjoined—

"Dear Mr. Editor,—  
"Last Sunday I eagerly waited for 'The Sun.' I rushed the poor paper man, and taking the Comic from the paper, I hid. Just as I was reading Weary Willie and the Count de Main, mother found me. 'Go in and finish the washing-up, child,' she said, and, for once, I wished I was a boy (because boys don't have to work). When mother saw what I was reading, she leaned over my shoulder, and was soon as interested in Weary Willie as I.

"Very reluctantly I rose to finish my work, but mother, seeing me, cried, 'Oh, finish this, my dear; I did not know it was 'Sunbeams.'"  
"And, my sister, had found me, too, and she had heard mother, so she stooped down and whispered to me, 'Oh, I like to lend me this, as I've got my bed to make and I don't want to. If I'm reading 'Sunbeams' I don't have to.' She did get out of making it, too!

"When mother had gone we had a good laugh, and sitting down, with our heads together, we continued to read the good old Comic that saved us from doing our work—'Sunbeams!' Hip, hip, hurrah, for 'Sunbeams.'"  
"Lorna Williams, (Age 13 years)."

This is evidently the kind of character-building the paper stands for as the editor approves.

English Church Notes.

Personalia.

The death is announced of the widow of the late Bishop Alfred Barry, in her 93rd year.

On Tuesday, October 18, the Dean and Chapter of Salisbury formally elected Dr. Donaldson, late Archbishop of Brisbane, to the see rendered vacant by the death of Dr. Ridgeway. The new Bishop was nominated by the Dean and Chancellor Wordsworth. At the conclusion of the ceremony a solemn Te Deum was sung.

Rev. C. L. Hulbert, Burrell's Feild, Cambridge, is for the time being acting as Bishop Halford's representative in England, and he will be glad to get into touch with any to whom Bishop Halford's venture appeals, and to give information. One priest has already gone to join the Bishop, and a laymen leaves this month.

The Archbishop-designate of Melbourne.

At one of the devotional services at the Birmingham Congress, Dr. Harrington Lees gave an address on "The Missionary Call in view of the Eternal Presence of Jesus Christ." He did not use the word "missionary" in its conventional sense, but intended it to include everything that could possibly be meant by service. "Paraphrasing the passage in the Epistle to the Hebrews, which speaks of 'the new and living way,'" and said that the early Christians were known as "men of the road," a phrase which denoted direction, movement, and intercourse.

The new road opened the way to victory by the pathway of blood. As in those days, so now there ought always to be a war when the Church took the road. Christianity was not a creed only, it was a mode of life. The Church should fight against evils of all kinds, although Prime Ministers as soon as she did so, lectured her for her interference. It was not her business to be a mere referee in the game of life; she was called upon to revolutionise the game. Quoting from the Proletarian Hymn Book, he said the things spoken of there were obviously untrue, but had the Church by its attitude on social questions incurred criticism? At the same time, the Church would not gain all she wanted for Jesus Christ by "kow-towing" to Labour or by shouting on Socialist platforms. The Church must fight against unfair wages, because they were harmful to the employer as well as the employee, and she must preach for the sake of the worker that it was dishonest not to do one's best at work. Nor could the Church have any true work with ignorance. In the missionary work of the Church they must get out of the ruts and acknowledge the personal leadership and mastership of Jesus.

It was, says the "Record," a grand address—thoughtful, cultured, and impressive—with apt quotations from Kipling, Wells, Morris, and Carlyle—thoroughly practical and up-to-date in its outlook, and with intensely spiritual.

Reunion.

A Committee of Scottish Bishops and Clergy is considering what modifications should be proposed in the Code of Canons to give effect to the Lambeth Reunion resolution.

Church Congress Criticised.

The paper and addresses at the Birmingham Church Conference were admittedly of a high intellectual order. It is, therefore, all the more interesting and suggestive that even outside the ordinary Church circles of thought there should be expressed grave discontent. The "Record" says:—

"It should be the primary purpose of a Church Congress to give a spiritual lead to the whole community; and while we readily agree that the tone of the papers on Industrialism, Recreations, and Christianity and the Nations was quite excellent as far as they went, there was in regard to nearly all of them a sense of something lacking. The Church's responsibility is not fully discharged if it treat wholly of the social and moral aspects of any problem; it must concern itself with spiritual values or else be content to be written down as failing in its mission. The 'Times' leading article on Saturday declared that 'the most serious aspect of the Congress was its apparent lack of spirituality'; but the most pungent criticism came from the 'Daily Express.' 'The Church,' it said, 'is to become a live force in England she must rekindle the fire of spiritual enthusiasm for which mere morality and practical common sense are no kind of substitute. When Martin Luther and Ignatius Loyola swept Europe off its feet they did not appeal to such arid emotions. They did not tell men to behave decently and to be sensible. They aroused in them a hunger and a thirst for righteousness as consuming as a passion. Till something of that passion comes back to the Church, organised religion will never know the real meaning of spiritual power. All the modern aids by all means. But except the Lord

keep the city . . ." When a daily newspaper writes in this fashion it is time that our religious leaders laid seriously to heart the exhortation to accentuate their spiritual mission."

Interchange of Pulpits.

Speaking at Cheltenham on the subject of Reunion, the Bishop of Gloucester said that he was not prepared to sanction the interchange of pulpits at the ordinary services of the Church, but he might allow a non-episcopally ordained minister to preach at a special service, if he felt sure the ideal of union of the Lambeth appeal, and provided that his permission were obtained before the invitation was given and an announcement made.

Great Britain and America.

The recent interchange of the highest medals for valour by America and Britain in connection with the Unknown Warrior's grave is thus commented on by the "Guardian":—

"The conferring of the Congressional Medal upon the British Unknown Warrior and the reciprocal decoration of the grave of his American comrade with the Victoria Cross are not just international compliments. They are noble, touching, and unmistakable proofs of the community of feeling between America and England which the war has deepened and strengthened as nothing else could. By the side of such acts, so loyal and so spontaneous, the jealousies and suspicions of the past are dust. As the two countries march for peace side by side on the battlefield, so they now fight for peace with the weapons of peace by the side of the tombs of their heroes, known and unknown. It is to America that we owe the formal initiation of the Washington Conference on Disarmament, and the King did not administer in his message to the United States he linked the coming of that gathering with the eloquent simplicity of Monday's ceremony in Westminster Abbey."

The Position of the C.M.S.

An emergency letter has been sent by the C.M.S. to all friends of the organisation calling them to prayer for guidance for the General Committee at their special meeting on November 10, when proposals were to be submitted for the estimates for the year ending March, 1923. The committee on that day were faced with the making of an important decision. The committee were in the dilemma of having to choose between two courses of action, either of which involves risk. "Either we must continue at our present rates of expenditure, with the human probability that in 1923 we shall be faced with an accumulation of deficits so large as to spell bankruptcy; or, on the other hand, we must immediately put into actual operation that curtailment of staff, recruiting and buildings which we have been trying to avert during the last few years; thus, for the first time in the history of the society, the policy of retreat would have become not only a fear, but a fact. The committee are equally prepared to believe that the time may have come for a drastic curtailment of their work in the mission field, or for a great venture of faith in the opposite direction. It is because we believe that God is willing to reveal His Will, and to enable us to see and follow it, that we call the society as a whole to a day of prayer on Sunday, November 6, or on some other convenient day before November 10th."

The Mother's Union.

Presiding over a great mass meeting at the Queen's Hall, recently, held under the auspices of the Mothers' Union, Mrs. Hubert Barclay (the central President of the Mothers' Union) paid a warm tribute of affection to the memory of the founderess of the Mothers' Union, Mrs. Sumner. The Union has now reached a total membership of over 400,000 members, and is working all over the world. It is proposed to erect a memorial to Mrs. Sumner to take the form of a central Mothers' Union House in London.

The Bishop of Liverpool on Spiritualism.

The Rev. G. Vale Owen, vicar of Orford, Lancashire, whose views on Spiritualism are well known, recently invited Sir Arthur Conan Doyle to speak in his church. This action has elicited a letter from the Bishop of Liverpool to Mr. Vale Owen, in the course of which his lordship says:—"However much I may regret your advocacy of Spiritualism and the articles you have published in the Press, I have never lost my regard for you as a good man and an earnest clergyman. It was therefore a real grief to me to read in the Press that you had asked Sir Arthur Conan Doyle to speak in your church on Sunday evening, October 9th. You gave me your word that, whatever might be your opinions about Spiritualism, you would not preach them from the pulpit, or teach them

to your Bible classes or to your Confirmation candidates. It seems to me scarcely consistent with this promise that you should have invited a layman, whose views on the subject are so well known and who may be regarded as one of the protagonists of Spiritualism, to address your people. Moreover, without the permission of your Bishop you have committed an ecclesiastical offence which I must request not to be repeated."

The Longing to See Jesus.

(By Canon H. L. C. de Candole.)  
(Preached on St. Stephen's Day.)

"Behold, I see the heavens opened and Jesus . . ."—Acts vii. 56.

Thoughtful Churchpeople have often wondered why the festival of martyrdom is so closely linked with the festival of Christ. The association is certainly surprising. Yesterday all was joy; the Divine Saviour had come; life in all its freshness met us in the face of the new-born child. To-day sorrow is present with us; death dark and terrible, swift and cruel, meets us as the first martyr lays down his life at the hands of his bloodthirsty and relentless murderers. The like is it out of place; not at Christmas, we seem to say; keep the shadows for another time, but at Christmas hide them away; it is the time for joy and not for sorrow. Why these festivals were so linked I cannot tell you, but the more we think of it the more deeply does their association help us to enter into the meaning of the Incarnation. When Christ was born at Bethlehem shepherds and wise men came to see, and when they saw the child they rejoiced with great joy. When Christ came to Jerusalem, as we read in the Gospel for to-day, the Jewish people did not see; did not see Him as He was, and the city fell. When St. Stephen died under the cruel blows of his murderers he saw; saw the heavens opened, and died exclaiming: "I see Jesus." All this is a simple and sublime interpretation of the Incarnation. Life and death, with all the activities and interests that come between all turn at length for their success or failure on the question whether we have or have not seen Jesus in the midst of them. It is no wonder, I think, that in the midst of all the uncertainties of to-day the cry, "Sirs, we would see Jesus!" is becoming more and more articulate.

The Grasp of Love.

We hear it in the voice of Labour. One of their leaders said recently: "I have addressed thousands of my fellow workers up and down the country, and the mention of the names of our leaders has caused sensation, discussion, but the name of Jesus has united them." Is this not the confession that if they could only see Jesus, the leader they look for would be welcome and followed? Do we not hear it in the cry, "Unity? We are tired of mere toleration of each other; we want the grasp of love. Where shall we find it? Can creeds and institutions, formulas and customs, traditions and history give it to us? The witness of the heart cries No. Only in the common spiritual experience of those who have lifted up their eyes and seen no man but Jesus

only can the Church see and own her Lord and find her unity.

We hear it in the puzzled cry of many a devout reader of the Bible. Does the book reveal to us the face of Christ? If not, of what use is it to us? We owe a debt of unspeakable gratitude to scholars in the fields of theology, history, and exegesis, who are clearing away for us the clouds and showing us that the Bible was not written to disclose to us information of secular subjects, but to reveal to us the face of Jesus as the final vision of the God whose name the book was written to declare.

But behind all these there lies the uncertainty as to how we can see Jesus. It is the answer to this that we find in the surprising associations of the festivals of life and death.

Jesus—God's Message.

1. They bid us begin our quest at Bethlehem. We see a little child; we watch His growth in physical stature, in mental learning, in skill of hand, in power of thought, and all that went to the building of a perfect human character. We listen to His speech and mark its understanding of all the life around Him; we mark His growing influence over His contemporaries, His indifference to their hostility, His courage and physical and moral, His simple and constant trust in God. And as we ponder over these things we learn that God's first answer to man's quest was given not in a book, but in a person, a real human personality. Of all that we owe to the teaching of Jesus the world is becoming increasingly conscious, and I do not speak of it now. I only want to point out that it is quite possible to forget that the influence of Jesus was far wider than His words.

His teaching was not the whole purpose of His coming. The world did not need information; it needed assurance. Jesus did not primarily come to tell men anything; indeed, I am inclined to think that the world had been told all it could be told. The ministry of prophets and voices had call of God had rung in men's ears and awoken echoes in their hearts. And when Jesus came it was not another call from God to listen. Christ was not God's messenger; He was and is God's message. "And so the Word had breath and wrought with human hands the creed of creeds."

God's answer to the ultimate need of man was not given in a message, or book, but in a life. Christ's words are only understood as we read them through the medium of His personality. The words that He spoke were spirit, and therefore life. Hence it is that, profound as His mind was, there is something deeper still, and the modern quest for Jesus is to discover the secret of the impression that He made upon man. We love to watch Him in the thick of life, to see Him battling with adverse circumstances, and to note how He made all that was working for His undoing turn to His gain and the accomplishment of His purpose of love. In those hours of temptation, of which the Evangelists give us a glimpse in their account of the wilderness struggle, we see one who felt intensely, craved for human sympathy,—did he not once thankfully say to His disciples: "Ye are they which have continued with me in my temptations?"—We see one who shrank from the pain and stress of it all, and yet bore Himself with such dignity and calm that His judges and accusers, friends and foes,

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marked it and were afraid. That is the kind of impression that men always feel as they come into the presence of Christ, and it raises at once the question that we do not ask of other men: "Who is this?" There is something in Him which needs accounting for. It will not do to say He is one of the greatest of the Sons of Men, nor a Prophet mighty in deed and word. He speaks to us not as one may speak from the pages of a book, nor as the answer to problems of the mind; He comes to us as one who was in the very heart of humanity, understanding it because He Himself was part of it; not mere phantom man, no appearance of something that was not really His own. He was bone of our bone, flesh of our flesh, one of ourselves, perfect man, and yet we cannot stop there. We have seen Him indeed when we have seen so much, but our quest has only begun.

### The Yearnings of Man.

2. For such seeing of Jesus starts questions that stir our curiosity and put to confusion our ready-made conclusions about Him. We begin to ask things about Him that we do not about others.

When you wander round this great Abbey and look at the last resting-places of so many of the great and good, sometimes you stop and ask, "Who was he?" And thousands of those who have passed, as some of you will pass this afternoon by the grave of the unknown warrior, have said, "I wonder who he was!"

But of Jesus you do not ask this—"I ask not who He was, but who He is."

If you ask me to explain how this can be, I can only reply that these are things which we know to be true, but which we cannot explain, and if we do not accept that principle we make confusion of all truth. Jesus is known not by statement or the grasp of human understanding; like all truth, He is wider than these. He demands a wider understanding than that. He never attempted to explain Himself. The soul that needed Him and came to Him for help and healing knew, and when others asked Him who Jesus was he could only reply, "I know if you do not ask me."

The meaning of all this lies in the fact that Jesus has been best seen in the ever-widening range of His influence, an influence which is felt wherever His person is proclaimed. Jesus stood, as He still stands, amongst men, amid their burdens, toils and sorrows, their sins and sufferings, their gropings after truth, their indifference and despair. And as men come to Him they find that He does not reveal Himself by telling them anything. He touches them. The unrest, the heartache, the longing for better things, the haunting shame of the past, the haunting beauty of the ideal, the wrongs that have made divisions between ourselves and others—all these are felt in His presence as nowhere else. And so soon as the response is made to that touch the soul knows its Master and sees its Lord. That is universally so wherever Christ comes alongside of human lives. For it is true of all mankind. The yearnings of hearts the world over meet in Christ with that which fits its need. The Christ whose hand is stretched out and who was so simply and really here in the days of His flesh is more than man. We cannot explain Him, but we know that we only give Him the honour due to His power when we say, "My Lord, my God." We have known Him after the flesh, but now henceforth we know Him so no more.

### One True Hope of Man.

3. That is the conclusion of the whole matter. To see Jesus we need a spiritual new birth—a baptism into His Spirit. Sympathy is the only key that unlocks the door into the full secret of any man's heart. It was the lack of this that blinded the eyes of the generation to which Jesus came. He came to Bethlehem, but Herod did not see Him. He came to Jerusalem, but the Pharisees did not see Him. He came to the Jewish nation, but they saw no beauty in Him that they should desire Him. But Mary saw Him; the disciples saw Him; the sinful and ignorant saw Him; St. Stephen saw Him as he died, and in His light they saw light. And yet all alike might have seen and rejoiced in that light; but in the one there was no sympathy. Their aims and desires, their hopes and ambitions were not His, and so their eyes were blinded so they could not see Him.

But others learned of Him that life was not measured by gain, but by loss. As they companioned with Him they caught His Spirit, took up their Cross and followed Him, and a great light shone upon their path. The martyr spirit alone ensures the sight of Jesus. To suffer with Him is to see Him and to reign with Him. That was the truth many of us learned afresh at our Christmas Communion. As we worshipped the newborn King our eyes were opened to see the mystery of His glory in the broken body

and the outpoured blood. There we saw Him as He really is.

There is an incident related in the life of Frederick Tennyson which tells you what I mean. He was ministering the Holy Communion when he saw the wine in the chalice flash and glow. Bending over it he saw mirrored in the shining cup the face of the Lord. A burst of light behind him had flung the colours of the great window, on which were portrayed the scenes of the Passion, on to the sacred wine, and there he saw Jesus!

If that sudden splendour is to lighten our lives we must be ready to see our Lord in the glory of sacrifice. Perhaps that is why so many do not see Him now. They are too content to behold the Babe of Bethlehem or to recognise the spirit of Jesus as the one true hope of men, but they are not ready to share with Him the Cross. Is He not asking us to-day to put away the spirit of greed and gain, of hatred and bitterness, of selfishness and sin, and to knit our souls to His in a sympathy with those ideals for which He came to earth? Then will the vision be vouchsafed to us, and we shall see the King in His beauty and know that this is indeed the Christ, the Saviour of the world.

## Our Melbourne Letter.

(From our own Correspondent.)

Five months ago a new Clerical Society was formed in Melbourne, for those of the clergy who felt that all the truth is not to be found in any one party, and who, while holding to their own convictions, were prepared to meet others in friendly discussion and social intercourse and for united prayer. It was felt at the first meeting that such a movement, entered into with such zest by men of widely differing views, augured well for the future of the diocese. Membership is confined to those who at the time of entrance have been less than twenty years in Orders, and the number is for the present limited to thirty. Adopting a phrase which had been quoted from Mme. de Staël in the first paper read at the inaugural meeting, it was decided to call the society "The Brotherhood of Hope." "To pray together in whatever tongue or ritual," says Mme de Staël, "is the most tender brotherhood of hope and sympathy that men can contract in this life."

"Noah was the man what built the ark, and God put a rainbow there to show that he would not flood the place again." This is certainly brief; most children come with refreshing rapidity to the point. I have been going through some Sunday School examination papers. "Who gave you this name?" is one question. "My mother," says one boy with entire truth. One learns some astonishing facts from these papers, and the "higher criticism" isn't in it with these children when it comes to reconstructing the Bible narratives. In an Old Testament narrative, for example, I learn that Adam and Eve were punished (for doing "verry rong") by being stripped of all their clothes and turned out of the garden. It appears now that the reason Joseph and Jacob went down to Egypt was, in the case of Joseph, because he was afraid King Herod would kill Jesus; and, in the case of Jacob, because he was overcome by a sudden bloodthirsty desire to kill his brother. Also it seems that Abraham, and not Moses, as has heretofore been thought, was the real hero of the Exodus, and that he proved his love to God by "leaving his people and going across the desert which was swarmed with robbers."

A new light has also been cast on the sacrifice of Isaac. It appears that this was an ancient way of attracting eligible maidens for marriage. Abraham, despairing of obtaining a suitable wife for Isaac, resorted to this heroic

method—"he promised his son as a sacrifice to get a wife for Isaac." And how was he rewarded? By God saying to him, "turn these stones into bread." Turning to the New Testament one learns that the wise men from the East brought "gold, Frank Incensets, and mur"; that the garden in which the Lord was betrayed was the "garden of Seminy"; and that he was delivered up to be crucified, not by Pontius Pilate, but by another noble Roman named Julius Iscariot. Stephen was put to death "outside the walls of Egypt." Cornelius saw a vision "in the mountains." Saul was on his way to "somewhere" to "preach the Gosple" when he was converted, and he afterwards "was called over by the King of Europe to start a church."

Some of the mistakes are serious. I give only one example. "He descended into hell" is explained by a girl thus—"Jesus went to hell instead of to heaven: this was because he sinned." I mention this shocking mistake to show how very careful and explicit teachers have to be.

## Personal.

Very deep sympathy is felt for the Rev. L. L. and Mrs. Wenzel, of St. Philip's, Collingwood, in the tragic death of their son, 5 1/2 years of age, who slipped from the driver's seat of a van at the Sunday School picnic, and was crushed under the wheels.

The Vicar-General of Melbourne has appointed Mr. T. Woodward a member of the Council of the Diocese.

The Bishop of Gippsland preached at the Patronal Festival of St. Andrew's, Brighton, on Wednesday, November 30.

The Melbourne candidates for ordination will be ordained in the Sale Cathedral on the 18th inst., by the bishop of Gippsland. They are the Rev. J. S. Drought, of All Saints', St. Kilda (priest), and Messrs. Parker and Perrotet (deacons).

Miss Laura Oliver, who arrived in Sydney by the Morinda on Thursday last, is a member of the New Guinea Mission. She has been away from Papua for 11 years, and it is 23 years since she began her work there.

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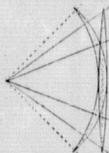
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## The Brotherhood of Hope.

(Portions of a Paper read at the inception of the "Brotherhood of Hope," in Melbourne by Rev. C. L. Crossley.)

The tendency of men to fall into distinct camps each with its own favourite truths, its own trumpet-calls is probably inevitable. To view a truth from the same angle, especially if that truth be a vital one, will surely draw soul to soul; and the attraction will be in proportion to the strength of each man's conviction regarding the correctness of their common view-point. There always will be parties.

It is a sure sign of the degeneracy of a thinker when he lapses into the habitual use of catch-words and formulae. There is nothing more hampering to the free and plastic play of the judgment than the habit, easily acquired because it saves trouble, of drawing one's words and phrases from a particular literary or party dialect. What is desirable is that men should have definite opinions, but that these opinions should not have been arrived at by the cheap and easy process of blindly following a party leader.

I repeat we do want men with definite opinions. Two types are ruled out by this requirement. (1) The man who never makes up his mind. (2) The man whose convictions are so shallow that he is all-too-ready to alter them. The man who never makes up his mind is thus described by Cardinal Newman, "Mistiness is the mother of wisdom. A man who can set down half-a-dozen general propositions which escape from destroying each other only by being diluted into truisms, who can hold the balance so skilfully as to do without fulcrum or beam; who never enunciates a truth without guarding himself against being supposed to exclude the contradictory—this is your safe man."

The other type of mind which would greatly benefit by the acquisition of some stiffening principle is the type which is everything by fits and starts; which is quite certain that its present view is the right one, but which held a different view yesterday and will hold a different one again to-morrow; which is always held enthralled in the contemplation of the last book it has read and gazes with almost equal rapture on every new opinion. These are like the Rev. Amos Barton—"Nothing else in the world could make him budge from doing what he believed to be right," says George Eliot, "but then it was surprisingly easy to convince him what was right."

We want men of decided opinions. But this does not mean that we want "know-alls" who have never laid to heart what I believe was Bishop Moorehouse's favourite saying concerning himself, that he was "always finding out more." The "know-all" has already found out everything. The "know-all's" creed is in all points as it was in the beginning is now and ever shall be. He has measured the Holy city with his ruler; he has a cut and dried view of what he patronisingly calls the plan of salvation. He has penetrated the farthest depths of stellar space and no mysteries are hid from his contented mind. He has lost the child's wonder at the twinkling star and has substituted for the old-time nursery rhyme a more ambitious jingle:—

Twinkle, Twinkle little star  
I know quite well what you are  
Burning sodium, flaming tin,  
Incandescent hydrogen.

The sum of what I have been saying so far is that while men inevitably fall into parties or groups or schools of thought, yet no man ought to allow his party to do all his thinking for him. It is only by taking from each group whatsoever of its truth he can assimilate that he gains for himself an independent standpoint and a broad view. It is not with a section of the Church, but "with all saints" that he is able to comprehend the length, breadth, height and depth of truth. He may be a man of quite decided views, but he must not be a "know all" who thinks that other schools of thought can teach him nothing.

The object partly of this gathering and of the movement which we hope will grow out of it, is to bring together such men of open mind who will in the give-and-take of social intercourse and discussion come to understand one another better. General Gordon used to emphasise the need of learning to "creep under other men's skins." It is so much easier to criticise than to understand the man of opposite view-point to ourselves. But it is fatal to over-develop the critical faculty. E. T. Raymond, in one of his "Uncensored Celebrities" books, speaking of Sir Edward Carson, says, "Within its narrow limits the Carson intellect is as keen as the razor-like Carson face. But nothing will grow on a razor except the rust that spoils it." "The pleasure of criticism," says John Morley, "takes from man that other pleasure of being touched to the quick by peculiarly beautiful things." And thus the critical spirit impoverishes the life of the critic, because it isolates him from his fellows. No man is the whole of himself;

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"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 30 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.

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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.

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property is diverted from the children for whom it is intended, the Fund will immedi-

ately leave Russia and state in its public announcements the reasons for its action. Relief Administrator) and Dr. Nansen, have been started by political intriguers and are absolutely untrue. The "Save the Children Fund" has nothing to do with any political party in any country.

Any Funds sent in to your Diocesan Registry or to the "Church Record" Office will be transmitted to the Chairman of the "Save the Children" Fund.

his friends are the rest of him." H. B. Durant says, "Every teacher, every school, that is really of Christ, has its own contribution to make to the full-orbed presentation of Christ; and in so far as we are partisans we renounce all but a small part of that wealth. The true remedy is not to minimise or let go that aspect of the truth for which each party stands, but to recognise that truth is big, and that no one school of thought can have the monopoly of it."

The segregation of ourselves into little parties is the very reverse of the spirit we ought in these great days to be cultivating. At a time when the Spirit of God is drawing men's hearts towards a great and comprehensive union, that we, within the narrower limits of our own Church, should be quietly and, as it were, involuntarily, drifting apart into small coteries is lamentable folly indeed. That, then, is our justification for starting a new movement such as this. Mr. Asquith once said that there are few greater benefactors of the species than the man who discovers a new bond of human companionship and a fresh excuse for social intercourse. We propose to meet, say, once a month, for social intercourse, free discussion, and united prayer, "To pray together," says Mme. de Staël, "to pray together, in whatever tongue or ritual is the most tender brotherhood of hope and sympathy that men can contract in this life." Note that expression, "brotherhood of hope." Will you permit me to remind you of another band of young churchmen who meet together for prayer and study of the New Testament in days, nearly 200 years ago, when religion in England was at the very lowest possible ebb, and the social and moral conditions unspeakably awful? Were not their gatherings a "brotherhood of hope"? Was it not from those gatherings that there sprang a strong and searching movement that swept England from Cornwall to Northumberland? And shall we, remembering these things, not take heart? All over the world the state of religion at present is low. The Church has fallen on evil times. But the Spirit of God has given a clear indication that the next great movement is going to be along lines that will draw all Christian denominations together. And we are falling into line by organising this smaller movement so as to let all schools of thought be represented.

May we not think of this as a brotherhood of hope? Who can tell but that in the Providence of God our united prayer may be just that "sudden element that will change things, that will set the undreamed-of rapture at our hand, and put the cheap old joy in the scorned dust."

And, as I said, we will meet not only for prayer but for free discussion. I trust that men at these gatherings will be able to give utterance to their deepest convictions and to their greatest perplexities without feeling that their prospects in the diocese will in any way be jeopardised! The only way of growth is in transparent intellectual sincerity. And it is growth, I presume, we all desire. Of few men can it be said as it was said of Pitt, "he never grew—he was cast." He had a vast store of knowledge at 23, but he knew no more at 43. He was a cistern, not a spring. And perhaps it was just this inability to acquire fresh ideas and new standpoints that led Walter Bagebot to say of Pitt that he had the powers of a first-rate man but the creed of a second-rate man. Our creed, too, will be second-rate and out-of-date unless we try to keep pace with growing knowledge. "One of the most fatal enemies of effective service," says Dr. Fosdick, "is the belated mind." Our God is marching on, and we must "follow on" if we wish to "know the Lord." "They must upward still and onward who would keep abreast of truth."

It is in the currents and cross-currents of thought at meetings such as these will be (I trust), that the mind finds and increases its powers as a swimmer. It yields itself gladly to one current; another current, cutting across, does not please it, and it strikes out strongly to breast it; mayhap it succeeds; more likely, if the current be strong and the mind honest though vigorous, it is carried a little way in the new direction, and its original course to that extent deflected. It is in this sense that the cross has to be carried into intellectual matters as well as moral. It is seen not only in the difficulty of enduring afflictions, but in that of recon-

cing opposites. And it is in this struggle that the powers of the mind are increased; its power to originate thought and action; to react to the world-movements of the day and to speak the eternal Gospel in the language of the day and in such a manner as to "flash conviction on the world by means of aroused sympathy."

Does all this seem too great a dream to connect with such a small beginning as in this our meeting? But I answer—if we are to accomplish anything at all we must see visions and dream dreams. "What great man," says Mr. J. Lock, in the House of Balthazar, "does not dream many dreams? Never yet has the human being whose day's vision is blackened by the curtain of night reached the shadow of achievement."

Now is the time for a forward movement in our Church. These are the critical years of a steadfast resolve for greater things. Every blow we spare is but a scourge for some generation not a century hence; every truth we repress goes to swell the condemnation into which one day we shall ourselves be delivered. To-day men may still be persuaded and purpose weakened they will be neither persuaded nor coerced.

New occasions teach new duties: Time makes ancient good uncouth,  
They must upward still and onward, who would keep abreast of truth.  
Lo! before us gleam her camp-fires! We ourselves must pilgrims be,  
Launch our Mayflower, and steer boldly through the desperate winter sea,  
Nor attempt the Future's portals with the Past's blood-rusted key.

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IS NIGGER BROWN OR BROWN  
**KIWI Stain Polish**

## EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, 'Church Record,' 84 Pitt Street, Sydney." Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning.

No. MS. 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 NOTICES.

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## The Church Record.

DECEMBER 16, 1921.

## "AND ON EARTH PEACE."

Once again the rolling year brings round the season when the Christian Church invites a warring, restless world to listen to the Angels' song of peace on earth among men of good-will. It is a call that she has sounded for well nigh twenty centuries now, and yet the golden age of Peace has not as yet been ushered in. Much has been accomplished, it is true, during these recent years, and especially within the last few months. We are glad to see the minds of men responding to the Holy Spirit's promptings, and are grateful for such solid indications of a healthy spirit as the meetings of the League of Nations, the Washington Conference, and the Irish Settlement afford; but these look small against the background of the world's unrest, and the note of peace is hard to hear amid the dimming strife of tongues. Still, the cloud is as big as a man's hand, and we would not have it thought that these words are written in a fit of pessimism: that is far from being our attitude; we merely wish to point out how the mind of man must work together with the will of God before "the whole world give back the song, which now the Angels sing."

As the hymn puts it:  
"Yet with the woes of sin and strife  
The world has suffered long;  
Beneath the Angels' strain have rolled  
Two thousand years of wrong,  
And man at war with man hears not  
The song of love they bring;  
Oh hush the noise, ye men of strife,  
And hear the Angels sing."

That is our message to the present age, the message of a peace which God is waiting to bestow, a peace which passeth understanding, a peace which God has won for man through bitter pain and wondrous love, that man is not yet ready to receive. We shall never be at peace with one another till we are at peace with God. Never shall we realise the earthly promise of the Angels' song until their strains of glory to the Heavenly King find perfect echo in our hearts and lives.

"Ah, when shall all men's good  
Be such man's rule, and universal  
peace  
Lie like a shaft of light across the  
land?"

When? Only when the love of Christ constraineth all. This is the mystery whose stewardship has been committed to the Christian Church, and she must bear her witness not in the Christmas

messages alone. Men must find real within herself the ideal that she proclaims to them. The first proclaiming was from God, and the Angels' song was not its only form. Close by, in the humble cattedled, the God-man entered on the lowly road of sacrifice and love that led Him through the gloom-palled garden to the Cross of desolate shame. This He did that the message might be real to men, and if the Church is to proclaim effectively the Good News of Salvation and shed God's peace abroad in a weary, warring world, she must lead men to the Crucified, and in some sense she too must be the crucified. "The Church, which is His body," must express His spirit, and in proportion as she does so will she draw all men not only unto her, but unto Him. Thus will the day of glory and of peace approach when men and angels shall unite to sing the Christmas Anthem in a regenerated society, which knows and loves the Saviour, Who was once the Babe of Bethlehem.

## The Forgotten Message.

"Glory to God!" Hark to the Angels singing.  
"Peace and good will on earth" comes floating by.  
A blessed music down the ages ringing,  
And yet our singing endeth with a sigh.

Have we misread the long-loved Christmas story,  
Since strife and pain still earth's brief gladness dim?  
Not so, but dazzled with that old-time "glory,"  
Men have forgot the message in the hymn.

"To you is born a Saviour," cried the Angel—  
The hymn of rapture broke at that glad word—  
"Good tidings of great joy"—God's blest Evangel—  
"To you and all a Saviour, Christ the Lord."

And still we keep on singing, singing sweetly;  
But, oh! how few accept the wondrous gift.  
Or yield unto that blessed Lord completely,  
Who can alone to life and joy uplift.

Yes, He alone, yet from the hearts that own Him  
"Peace and good will" shine with a beckoning light—  
Father, forgive! We have so feebly shown Him,  
Christ, come to us afresh, this Christmas night.

—Constance Coote.

## Reunion.

The Committee on Reunion appointed by General Synod met on Friday, December 9, at the Chapter House, Sydney. It adopted certain recommendations submitted to it by the Literature Sub-committee, with regard to the issue of printed publications on the subject. It hopes to publish a half-yearly report of its proceedings, and of the progress made on the question of Reunion throughout the Commonwealth. The committee also made preliminary suggestions for the holding of a reunion conference on a federal scale early next year.

In the afternoon a preliminary conference was held between representatives, two from each Church, of the Church of England, Presbyterian, Methodist, and Congregational Churches to make arrangements for the larger conference next year. It was decided that a conference should be held on Monday and Tuesday, March 27 and 28, and that the churches should be represented in the following proportion:—Church of England 12, other Churches 8 each. The Lambeth appeal is to be taken as the basis of discussion, and the following subjects are to receive special attention:—The Creed, Episcopacy, Ordination, Lines of Immediate Co-operation. We believe that the proposed conference will be the first of its kind to be held on a federal scale, and that it may prove of the utmost importance in its bearing on the future of the Church, and of Christianity in Australia.

## CONSECRATION OF THE BISHOP OF CRAFTON.

The Rev. John William Ashton, M.A. (Oxon.), formerly rector of All Saints', St. Kilda, Melbourne, was consecrated Bishop of Crafton, N.S.W., in the Cathedral Church of St. Andrew on November 30, St. Andrew's Day. The Most Rev. the Primate officiated at the ceremony, and was assisted by the Bishops of Newcastle and Goulburn. The service was choral, Mr. Joseph Massey's setting in F. being used. The congregation was a large and representative one, and included many of the clergy. The music presented several interesting features. The processional and recessional hymns were sung in a stately manner, and the service as a whole was of a deeply impressive character. Dean Hart, of Melbourne, was the preacher. He paid a great tribute to the personal qualities of the new bishop, and pictured him as a unifying force in the diocese wherein he was to labour. In accordance with the demands made upon one who occupied that high and important office in the religious life of the community, the bishop had proved himself to possess the necessary qualifications in a marked degree. He was a man of sympathy. He was a man who understood the life of a parish. He was one who possessed in no small measure the spirit of self-sacrifice which was often demanded on the part of a bishop. He was indeed a good and conscientious man and one filled with the Holy Spirit of God.

## Correspondence.

## Immigration.

(The Editor, "Church Record.")

Sir,—It is said that the English people and our co-religionists of the C. of E. are not sufficiently seized of the importance of Australia to the Empire, and the necessity of filling it with loyal English folks, and especially of the C. of E., which is much in need of a systematic help from the parent Church if we are to maintain our position. England with its eight and a quarter thousand square miles, and 63,3 persons to the square mile, compared with Australia with three million square miles and 1.6 persons to the square mile, presents an alarming state of affairs, for even Victoria, which is the closest populated of the States, has but 16 persons to the square mile in its eighty-eight thousand square miles. The Church of England has fallen in Victoria to 30 per cent. of the population, while the R.C. and other sects are increasing.

The want of our country is strong, healthy, moral, loyal, and religious people, not older than 30 years, of both sexes, desirous of settling on the land and making homes for themselves. These should be obtained from the C. of E. people of England, which Church, with its 43 bishoprics and its 1500 years' experience, should be able to pour a continuous flow into this great country. Everyone declares it "God's own country," and such it should ever remain for the white people of England, with its natural increase, and to knit it close with the Empire the Church of England should people it with its folks.

To go with this is the idea of interchange of young men of the Church of England clergy who might be with the immigrants in the proportion of 1 to 100 souls, getting in return for services a free passage for self (and wife) and a small sufficient remuneration for the voyage.

That this is an important matter is but too evident as regards the country and the Church, and I will ask you to put this in a prominent place, and call attention to the matter. The Commonwealth Government will gladly co-operate.

A. H. PADLEY.

122 Roslyn St., West Melbourne,  
December 1, 1921.

## Gambling and the Tenth Commandment.

(The Editor, "Church Record.")

Sir,—The "Church Record" of November 18 published an extract from a "New Zealand church paper." The extract was taken from the Auckland "Church Gazette." I do not understand why the "Record" could not say so plainly. The ethics of journalism, and ordinary fair play, require that the source of quotations should be clearly stated. As editor of the "Church Gazette," I would like to point out that your description of the "Gazette's" attitude on the gambling question is a gross misrepresentation. If you had taken the trouble to read our article intelligently you would have seen that it was a criticism of certain attempts which had been made to prove that it is immoral for a man who is in a position to meet all

his financial responsibilities to invest a pound on the totalisator or to risk a shilling on a game of whist. We stated that those who hold that gambling in every form and degree is wrong must be prepared to prove their assertion. We declared "emphatically that excessive gambling is an evil, and that there is far too much gambling in New Zealand"; but we contended that in attacking this evil we should use sound arguments. Good intentions do not justify bad logic. Because we insisted that the onus of proving that all gambling is wrong rests on those who take that view, the "Record" fatuously accuses us of being "solidly fixed on a fairly safe rail" from which we "lecture the spoiled sport puritans." This sort of inconsequent and slovenly criticism tends to bring church journalism into contempt.

The "Record" imagines that one of the necessary implications of the tenth commandment is that gambling in every form and degree is immoral. This means that all gambling is wrong because it is due to covetousness. This argument is extremely unconvincing. To covet is to desire inordinately with a greedy and envious longing. It is quite silly to contend that two rich men playing a game of whist for a shilling must be actuated by covetousness. A man may risk money on the totalisator or a game of chance simply for the perfectly legitimate enjoyment of the thrill or risk, chance, and adventure. There may be nothing covetous about it. A man may, and often does, put a pound on the totalisator merely for the satisfaction of backing his opinion or his skill. It is a mean mind that imagines that covetousness must always be the only motive of anyone who makes a bet. This tenth of that slipshod logic against which the "Church Gazette" has been protesting.

At the recent Church Congress the Bishop of Birmingham and Bishop Weldon frankly admitted that it cannot be successfully argued that gambling in every form is immoral; but they declared that excessive gambling is an evil. This is precisely the attitude of the "Church Gazette."—I am, etc.,

THE EDITOR OF THE "AUCKLAND GAZETTE."

[We are unfortunate enough in having to differ from the editor of the Auckland Gazette in those ethics of journalism. Our regard of those ethics causes us to publish a letter as he has written; his regard or disregard of the same ethics has caused him to write it. In reply to his casuistry, it will be sufficient to quote from the Bishop of Newcastle's recent synod utterance on phen said, in the course of his address:—"In the second place it (gambling) involves an un-Christian relation to our neighbours. It is essentially selfish. Let me quote the opinions of two men, both of whom were free from any prejudice due to religion. Prior in his book on 'Chance and Luck,' says, 'It regard betting as essentially immoral, as soon as its true nature is recognised. The feeling underlying is greed of gain, however disguised.' And Herbert Spencer's condemnation is well known: 'In betting, the happiness of the winner involves the misery of the loser. This kind of sympathy, cultivates a hard egotism, and such it is therefore anti-social; it sears the soul, produces a general deterioration of character and conduct.' An Australian Bishop has put this last thought in simpler language: 'There are few things which make a man such a thorough cad as the desire to do his companions out of their money.' However that is the judgment of moralists, that gambling is not only wrong when carried to excess, but it is in its very nature, essentially selfish."—Editor.]

## ONE RED-LETTER DAY.

To the Readers:  
There are 1400 poor slum children who ask you, through us, for just "One Red-Letter Day" this coming Christmas Season. Arrangements are being made for a Christmas Tea and Entertainment, and some of the influence of the Mission Zone Fund in its work in the Slum Areas.

Will you help us by a donation, and so share in the joy of giving joy to these little ones.

Yours sincerely,

W. A. CHARLTON,  
General Secretary, The Church House,  
George St., Sydney.

## "Pre-Selection."

(The Editor, "Church Record.")

Sir,—Your correspondent, who writes under the name of "Spermologos," in his Synod notes, refers to a motion on "Caucus" and "Election Tickets," of which I was the sponsor, and his own statement shows how necessary the motion was. He alludes to the sponsor of the motion

(myself), as prominently connected with a political organisation which has for one of its planks "Pre-selection of Candidates." As I have been connected with no political association for over 20 years, and have always opposed pre-selection, your correspondent's statement shows that, if an intelligent person like himself can fall into such an error and show his ignorance of "Who's Who" in Synod, what can you expect from the rank and file but the blindest of blind votes when a ticket is sent round?

F. H. MOLESWORTH.

(The Editor, "Church Record.")

Sir,—Incited and inspired by the ably-written leading article in your issue of November 4, re the death of candidates for the ministry and the lowered standard of spiritual vitality in the Church, I would like, with your usual courtesy, to contribute my quota on the subject. During the last few months many of the Christian denominations, Assemblies and Conferences, and at all of these gatherings strong and pathetic utterances were made deploring the spiritual deadness in the Church; but most of the complaints dealt with the effect rather than with the cause. Why was the nail not hit on the head? Was it not an axiom of Divine Law as well as that of the natural that "Whatsoever a man soweth that shall he also reap?" And is it not also an axiom of Divine law that "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully?"

Now, sir, I would like to ask here what do we sow, and have been sowing for the last ten or fifteen years? Have we not been sowing the seed of pleasure and amusement? and sowing it bountifully, too? Have we not diverted the fundamental function of the Church from soul-saving to bodily amusement? And do we not, according to the axiom of Divine Law, reap bountifully "lovers of pleasures more than lovers of God?"

Has not the Church become largely a sports organising institution? Our Lord charged the Pharisees with having "made the Word of God of none effect," through their tradition? And have we not made the Word of God of none effect by our love of and our devotedness to amusement clubs? The young generation of to-day are encouraged and specially trained at these "clubs" to have a passion for pleasure rather than a passion for souls, hence the death of candidates for the ministry and spiritual deadness in the Church. Is it not a fact that the chief activities of the Churches to-day are in the field of sports—indoors and outdoors? And this at an enormous cost of time, energy and money? And is not the harvest in kind and degree an indisputable proof of the fact that "whatsoever a man soweth that shall he also reap, and he which soweth bountifully shall also reap bountifully." As we profess to have the Word of God as the Church's guide I would, with due humility, sir, suggest that we should consider the words of the Lord spoken through the prophet Jeremiah (vi. 16). Were we to ask for the old paths and walk therein the promise is, "and ye shall find rest for your souls." Have we no faith in the promise? Or is it because we choose the way of least resistance, and float with the worldly waves? When the words of the Lord were spoken through Jeremiah there was prevalent a spirit of unrest and discontent within the Jewish Church, and we have the same experience to-day in the Christian Church, and the only remedy is to "ask for the old paths, where is the good way and walk therein," and we shall find what every thinking man realises is the great need of the age, viz., "rest" for our souls. I am convinced, sir, that before the rest comes as well as earnest candidates for the ministry and the spiritual deadness is removed, we must purge the Church of her idols as Jacob purged his house (Gen. xxxv. 2-3).

T. HUGHES.

E. T. Turner writes to deny some of the statements made in the article on Social Unrest that recently appeared in our columns. She rightly urges the necessity for the cultivation of thriftiness, and adduces instances of some of the grand pioneers of the land who, by sheer hard work and force of character, have maintained themselves in an old age of independency. At the same time we venture to support the writer of the article in his allusion to child slavery, and we speak from some years of experience in country life. We are convinced that many country school masters would agree with us.

Nay, best it is, indeed,  
To spend ourselves upon the general good;  
And, oft misunderstood,  
To strive to lift the knees and limbs that bleed,  
This is the best the fullest meed.  
—L. Morris.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Junior Clerical Society.

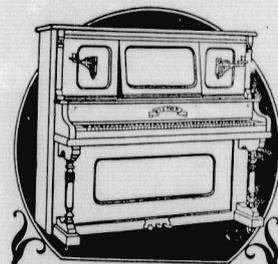
The annual meeting of the Society took place at St. Andrew's Cathedral on Monday, December 5. About 30 members were present. After the devotional office in the Cathedral, at which the Dean gave a short address, lunch was served in the basement of the Chapter House by Mrs. Talbot and friends. Prior to the afternoon session the annual photograph was taken by the Rev. F. Cash. The Rev. R. Harley Jones, in the secretary's report, showed that the year had been prosperous and vigorous. Although several members have moved into other dioceses, the membership is increasing. The committee for 1922, which is elected annually, consists of the following members:—Revs. G. F. Manning, Cyril King, and R. Harley Jones. Archdeacon Davies read a paper on "Tracts for Hard Times." An interesting vote of appreciation was passed in honour of the pioneers of the society who, over 30 years ago, met together for mutual fellowship and instruction, little thinking that they were commencing a permanent society which would grow to such numbers and importance in the diocese. These gentlemen were the Revs. C. J. King, Canon Charlton, Canon Beck, and A. Killworth. His Grace the Archbishop is president of the society.

## Farewell to a Missionary.

Arrangements have been made by the Church Missionary Society for a farewell Communion Service at St. Andrew's Cathedral, at 10 a.m., on Monday next, 19th inst., to the Rev. R. H. Noble, who will sail on the following day for work at Palamcottah, South India, under the auspices of this society. The celebrant at the service will be the Very Rev. the Dean of Sydney.

## Peace Memorial.

The new peace memorial Church of St. Philip, Auburn, will be opened and dedicated by His Grace the Archbishop of Sydney on Saturday, December 17, at 3 p.m. The foundation stones were laid by His Excellency Sir Walter Davidson and His Grace the Archbishop of Sydney on April 9 of the present year.



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## BARKER COLLEGE.

The sixteenth speech day of Barker College took place at the school on Saturday, December 10, when one of the largest gatherings in the history of the school attended the function, which was held in a large marquee erected in the school grounds, which had been tastefully decorated by the boys. The Archbishop of Sydney presented the prizes. Mr. F. S. Boyce, chairman of the school council, was in the chair, and on the platform were the headmaster (Mr. W. C. Carter), Canon Charlton, Mr. Macartney Abbott, Mr. H. J. Carter, Mr. W. M. Vindin, Rev. A. L. Wade, Mr. A. B. Wilkinson.

Mr. Boyce, in an interesting address, referred to his school days at Rugby, and recounted his experiences of the fagging system. This was listened to with evident delight by the boys.

The headmaster, in his report, referred to the clean bill of health which had been enjoyed during the year. He stated that the new dormitories had been the subject of unstinted praise by many schoolmasters who had inspected them. In referring to the financial difficulties which all schools were experiencing, he expressed his gratification that fees had not been raised and that the policy of the school was to keep them as moderate as was consistent with efficiency. He stated that Barker had no endowments of any kind, and it was in this way that assistance and help were desired, particularly for the furtherance of the building scheme.

After having mentioned the successes obtained in the leaving certificate and intermediate examinations, he referred to the question of the suggested abolition of the intermediate examination, and expressed the hope that it would be retained, as it provided a useful stimulus in the middle of the school and enabled those boys who did not remain long enough to complete their course by sitting for the leaving certificate to obtain some evidence of their attainments.

In the world of sport the boys had held their own, and it was hoped that when the new sports oval was completed the present selfish and unsportsmanlike attitude of the Great Public School Amateur Athletic Association would cease. He urged day boys to take a greater interest in school sports, as those who failed to do so lost many opportunities of forming friendships which might prove life-long.

The number of boys who were confirmed (21) was the school record. After expressing his satisfaction with the work of the year, and the excellent tone which prevailed, he concluded by assuring the gathering that his colleagues and himself were fully conscious that the boys who were placed under their care came to be trained even more than to be taught. Thirty-one years had now passed over the school, and he liked to think that the reputation which the school enjoyed had been gained, not so much by the cleverness as by the character of the boys it had turned out. He hoped that Barker boys, whilst working for themselves would always esteem it a higher thing to work for the honour of their school, and to covet for it a high career and a more and more distinguished name.

The Archbishop, after having presented the prizes with suitable words to each recipient, delivered a most inspiring and eloquent address, and urged those who had won prizes not to rest on their oars, and those who had not done so to examine them-

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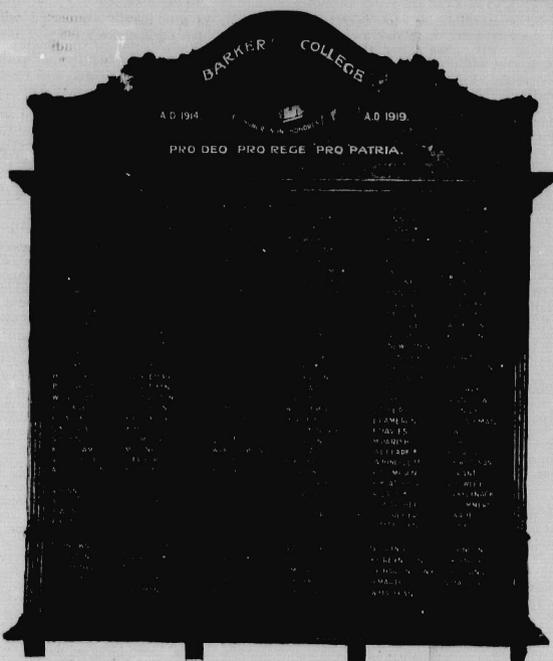
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themselves and ask why they had not succeeded—he felt sure that if they did that the so-called heard excuse that they were not clever enough would not hold.

Mr. Vindin proposed and Mr. Abbott seconded a vote of thanks to the Archbishop,

## St. Clement's, Marrickville.

Dame Margaret Davidson opened a sale of work in the School Hall on November 23, on behalf of the fund for a peal of bells for St. Clement's. There was a very large and enthusiastic attendance. The sale was continued until Saturday, the 26th. There was no raffling of any kind. The proceeds of the sale of work was £750, and added to this the subscriptions which amounted to over £250. Total for the appeal is therefore over £1000. The bells are being cast by John Taylor and Co., England, and they are expected to be out here by the end of February next.

## A.B.M. Women's Auxiliary.

The annual meeting of the Sydney committee of the Women's Auxiliary of A.B.M. was held at the Chapter House last week. Mrs. J. C. Wright presided. The annual report was read by the hon. secretary, Miss Pulling, and showed a satisfactory increase in interest in many directions. The office-bearers for 1922 were elected, and were Mrs. Frank Dunn (chairman), Mrs. Marshall, hon. treasurer, and Miss Alice Knox, hon. secretary. After the formal business of the meeting a presentation of a purse of notes was made to Mrs. John Jones, hon. secretary of the central council of the Women's Auxiliary, who is shortly leaving for Melbourne. In a few words of farewell Mrs. Wright spoke of the great and inspiring work of Mrs. Jones for the Women's Auxiliary throughout Australia, both as hon. secretary of the central council and chairman of the Sydney committee, and explained that the gift carried with it good wishes from almost every diocese of Australia and Tasmania. Miss Macarthur Onslow added her tribute. A welcome was expressed to Miss Macarthur Onslow on her return from England.

## The Girls' Grammar School.

The annual garden fete of the C. of E. Girls' Grammar School, Darlinghurst, was held in the school grounds at Barham, Forbes-st., on Saturday afternoon. The opening ceremony was performed by Mrs. Shepherd-Laidley, who was received by the headmistress, Miss Wilkinson. There was a large number of stalls, staffed by the school girls and outside helpers, and humorous entertainments were provided by Miss

which was warmly received. After a vote of thanks to the chairman, moved by Canon Charlton and seconded by Mr. H. J. Carter, the large gathering was entertained at afternoon tea in the school grounds and dining hall, and a very successful function ended.

Dumolo's elocution class. The fete was highly successful, the proceeds being for the Australian Board of Missions.

## VICTORIA.

## MELBOURNE.

## Varia.

**Three New Churches.**—All Souls', Sandringham, was opened on Saturday last (December 10). St. Catherine's, Caulfield, will be opened on December 21, and early next year Holy Trinity, Surrey Hills, will follow.

Arrangements are said to be about completed for the starting of another Church Day School. This one will be in connection with St. Mary's, Caulfield. "Shelford" Girls' School is to be transferred to Church control and there will be two kindergartens, one in connection with the parish church, and the other in connection with the branch church, St. Margaret's. A new St. Margaret's hall is to be built on a fine site near the Town Hall.

**The C.M.A.**—We had almost forgotten the old letters, but they have been revived in Caulfield and Elsternwick, where an association of parishes sympathetic towards the C.M.S. has been formed, with the Rev. A. E. Britten, St. Clement's, Elsternwick, as president. Combined missionary exhibitions are held, and it is hoped to open a C.M.S. Depot in Glen Huntly Rd., Elsternwick.

Dean Hart and Mr. T. C. Loader have both been quite busy lecturing on the severance of the "legal nexus."

Ridley College has done well in the recent Th.L. examination. S. T. Ball has obtained a first-class, and C. B. C. Chambers, H. C. Busby, and L. W. Benn each a second-class. H. A. Morton and J. B. Montgomerie obtained a pass. In addition to these the following passed in Part II.:—H. A. Wittenbach, T. H. Watts, R. M. H. Hudson, E. L. R. Panelli; while A. Gearing is "held over." In all, eleven Ridley names appear on the lists this year. The next best result is St. John's, Armidale, with eight names, and then Trinity, Melbourne, with five, including the only other first-class (P. H. Dicker).

## Church Missionary Society Notes.

Recently a sale of gifts in connection with the Church Missionary Society was held at St. Hilda's College, East Melbourne. The receipts totalled £170.

Miss Tephi Garrard has sailed for Uganda under the auspices of the Church Missionary Society. She will be supported by the Tasmanian branch.

## QUEENSLAND.

## BRISBANE.

## Welcome to Bishop Le Fanu.

A large gathering of church workers in the School of Arts Hall last Friday night enthusiastically welcomed Bishop and Mrs. Le Fanu.

Canon de Witt Batty, expressing the sentiment of all present, said they were delighted to have Bishop and Mrs. Le Fanu back with them. A great deal of the success of the increase in the Church had been due to Bishop Le Fanu's vision, faith and enthusiasm.

Bishop Le Fanu said it was wonderful how friendship helped people along in the world. He felt that a gap had been created by the absence of Archbishop Donaldson, but he would work none the less hard for his successor. He had had a splendid time in England. He had arrived there in the beginning of Spring, when everything was so beautiful, and a brother in London had made things pleasant for him. After the truce he went to Ireland, and some of the things that were happening there would be amusing if they were not so tragic. However, he believed that they were now arriving at something of a solution of the Irish trouble. It was extraordinary what pleasure had been given him by meeting so many old friends in England. He would rather pin his faith on a life to come on the immortality of the friendships one experienced in this life than on all the "spooks" or mediums in the world. A programme of vocal and musical selections was rendered.

## WEST AUSTRALIA.

## PERTH.

## Interesting Function.

A picturesque ceremony took place at the Perth Synod, when the degree of Doctor in Divinity was conferred upon the Right Rev. William Edward Eusey, Bishop of Kalgoorlie. The Bishop, who had just returned from the General Synod and came straight from the ship to the Synod hall, was presented to the Archbishop by the Bishop of the North-west. The oath of allegiance was administered and the Letters Patent from the Archbishop of Canterbury were read by the Registrar of the diocese. The degree was conferred "jure dignitatis," and the Great Seal of England and of Canterbury evoked much interest. The Mayor of Perth was present, and on behalf of the citizens offered his congratulations to the new Doctor, and the Bishop of Kalgoorlie replied.

## The Consecration of the Archbishop.

(By an Eye-Witness.)

To-day we have been to a service that we can never forget. We arrived at St. Paul's Cathedral to attend the consecration of the Rev. H. C. Lees as Archbishop of Melbourne, and Dr. Wynne Willson, Dean of Bristol, as Bishop of Bath and Wells. The service was timed to commence at 10.30 a.m. We sat between the choir stalls and the sacarium on the ground floor just below the regular stalls. Punctually to time the beautiful organ sounded, the bright peal of bells ceased, and three processions took up their positions:—(1) the choristers and minor canons, (2) Cathedral dignitaries, (3) Bishops presenting the two Bishops-elect. Notable men and of particular interest to your Australian representatives were:—The Archbishop of Canterbury, the Bishop of London, Archbishop Clarke (late of Melbourne), the Chaplain-General (dazzling with war medals), the Bishop of Chelmsford, the Bishop of Liverpool, and the late Bishop of Hong Kong. I should think, including the newly-consecrated prelates, there were about fifteen bishops in all, also many chaplains. The sermon was preached by Prebendary Wynne Willson, of Hereford, brother of the new Bishop of Bath and Wells. His text was, "Put thou thy trust in God and he will do well." It was a worthy effort and the preacher mentioned two striking coincidences, although the Bishops-elect were men of different times at school and college, both were Leys schoolboys, and also of St. John's, Cambridge. The preacher likewise suitably referred to the past careers of each Bishop-elect, and likewise spoke encouragingly and affectionately forecast of their respective spheres. I was delighted to hear the eulogy to the scholarship and practical gifts of administration generally outlined of Dr. H. C. Lees. This is particularly gratifying, as the preacher is not exactly the same school as the new Archbishop of Melbourne. Needless to say, the music, singing, and acts of ceremony, procedure of the various parts of order were smoothly and reverently carried through. The preacher made an amusing slip right at the commencement of his oration, namely, referring to the "coronation" of the Bishops, quickly correcting the word to "consecration."

The whole service took about two hours and 35 minutes. Quite a large number commiserated the Bread to me, and I could not help thinking of my own ordination nearly 23 years ago at that very spot. I am quite sure that a large and devout congregation are following your new Archbishop with their prayers and good wishes, and we do trust that a new and happy experience is coming upon your diocese.—From C.E. Messenger.

## QUEENSLAND.

## Notes on Books.

**Early History of All Saints' Church, Austimner**, by Mrs. G. Wallace. Happy Austimner to have a chronicle so early in its ecclesiastical history. Mrs. Wallace has kept a careful diary of the varied doings and preachers in All Saints', and now gives to those connected with Austimner a little book of interesting reminiscences.

**Pointing the Way**, by Rev. Arnold Conolly, sometime secretary of the Religious Education Committee of the diocese of Newcastle. (Published by the Church Stores, Sydney, price 4/6, our copy from the publishers.) The Church Stores is enterprising enough to attempt the publication of a S.S. lesson book each year. The new book is by far the best arranged and printed that we have seen of the series, and will no doubt receive the hearty welcome it deserves. The opening chapter, "To Teachers," will be found helpful in making for right approach to the child. The teaching is on the whole clear, definite and moderate in tone.

## THE NEW LEXICIONARY.

**December 25, Christmas Day.—M.**

Pss. 19, 85; Isaiah ix. 2-7; Luke ii. 1-20.

**E.**: Pss. 132; Isaiah vii. 10-14; 1 John iv. 7.

**January 1, Circumcision of our Lord.**

**M.**: Pss. 119, 1-32; Gen. xvii. 1-13;

Rom. ii. 17. **E.**: Pss. 91, 121; Deut.

xxx; Rom. xiii.

**January 6, Epiphany of our Lord.**

**M.**: Pss. 72; Isaiah lx.; Luke iii. 15-22.

**E.**: Pss. 96, 97, 117; Isaiah lxi.; John ii. 1-11.

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A fine Sports Ground has recently been acquired by the Council.

There are a few vacancies for boarders.

Next Term begins 14th February, 1922.

Prospectus and other information required are obtainable from the Head Mistress, Miss Elkington, or the Bursar.

## ONE RED-LETTER DAY.

This coming Xmas for the Children of the Slum Areas of our City.

Reader, send a donation, and have the joy of giving joy to the less fortunate.

CANON CHARLTON,

Church House, George St.

## KATOOMBA CONVENTION.

The 19th Annual Convention will be held at "Khandala" from January 9th to 13th, 1922.

A splendid opportunity for Christian fellowship in quiet and helpful surroundings.

LAYMEN who are conscious of a definite call to Christian work and who are willing to engage in a special bush enterprise for the Church are invited to call on or write to the Organising Secretary, Bush Church Aid Society, Church House, George St., Sydney. The Society is open to consider applications from men in Holy Orders also. Write us above.

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Church of England Boarding and Day School for Boys.  
Visitor—HIS GRACE THE ARCHBISHOP, Chairman of Council—THE HON. MR. JUSTICE HARVEY.  
Headmaster—REV. F. T. PERKINS, M.A.  
Cranbrook was formerly the State Government House (N.S.W.), and is beautifully situated on Bellevue Hill, overlooking Sydney Harbour. Excellent facilities for games and recreation. A thorough education in Classical, Commercial and Science subjects is provided, as well as a sound religious training. A Science workshop has lately been equipped, and next Term made for the accommodation of Junior Boarders from 9 to 13 years of age. Special arrangements have been made for the accommodation of Junior Boarders from 9 to 13 years of age.  
Next Term commences Feb. 7, 1922. Full Particulars may be obtained from Secretary or Headmaster at School.

**STRATFORD SCHOOL FOR GIRLS.**

Resident Boarders and Day Pupils. Lawson, Blue Mountains.  
Principal—MISS WILES. Assisted by a Competent Staff of Teachers.  
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A BOARDING AND DAY SCHOOL FOR BOYS  
This School is a small one with accommodation for only 100 boys. This ensures small classes, with greater individual attention to the boys. Country boys are provided with a sound education under happy conditions.  
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Pupils prepared for the University and for Agricultural or Commercial Life.

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Students not attending the School may receive instruction in any of these subjects, or be prepared for the Sydney University Examinations after School hours.  
Resident Pupils will receive the advantages of a liberal education, combined with the comforts of a home. Reference kindly permitted to Professor and Mrs. MacCallum, Professor and Mrs. David.

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HEADMASTER: Mr. F. N. J. ARCHER, M.A., Dip. Ed.



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**The World and the Book.**

Next to the Bible itself there is no more fascinating literature than the annual reports of the operations of the British and Foreign Bible Society. What romances equal those therein narrated! What stories surpass those told of and by the Society's colporteurs, who are to be found in every land, from China to Peru, from Nova Zembla to New Zealand, leading lives of self-sacrifice in distributing the Word of God printed in the dialects of wandering nomads, the jargon of savage tribes, the patois of the half-caste, lingua franca of the trader, in addition to the languages more widely known. George Borrow, the Society's greatest colporteur, never wrote anything more wonderful than the experiences of the Society's agents recorded in the last annual report. Let us take a story or two at random. The Rev. F. S. Russell, of the English Baptist Mission, China, writes:—"One day during the kite-flying season, I noticed in one of the main city streets a crowd of people gazing up at a kite, and as I drew nearer I saw suspended from the kite four large Chinese characters, 'Shang Ti Shi Ai,' which means 'God is Love,' and there in the midst of the throng Corporator Chao preaching on this text.

At Kum, a sacred city of the Persian Moslems, a colporteur sold over 50 volumes in two days, but he adds in his report, "I was beaten three, as the people took me for a Behai, a heretical Moslem mystic." In Italy, seething with unrest and discontent, 119,000 books were sold last year, despite the extensive Bolshevik propaganda, evidenced by such replies as this to colporteurs, "Away, away. No more Saints! No more religion! Everybody must work! He who won't work, must not eat! We want Lenin's book! We want the Red Flag!"

The Society is the most powerful agent outside of Christian Church in winning the world for Christ. It exists solely to carry out Christian propaganda, to get God's message, without note or comment, to every man in his own tongue, and last year alone 8,656,000 copies of Scripture were sent out from the Bible House. To a great extent the Scripture has overcome the obstacle of Babel. It speaks to-day in languages which are understood by quite three-quarters of mankind. Ten new languages were added last year, making 543 in all, in which no less than 60 separate forms of script, or characters, are used. There are lands where the Bible is forbidden, but the "Light" penetrates to those who sit in darkness. The Society's representatives operate on the borders and the Psalms have been printed in Finland in the hope of getting them across the frontier to Russia. At strategic points in the Himalayas, the Gospels, in Tibetan and Nepali, are sold in large numbers to traders and others on their way to and from those countries. The Bible Society, however, while enriching the world is impoverishing itself because of the cost of the work. Wages, freight, insurance, have all gone up, and to-day it has often to pay three or four times as much to produce its huge popular editions as it did before the war. Seven years ago its cheapest English Bible was priced at 6d., and this Society lost a little more than 1d. on each copy; to-day the price of the same Bible is 2/-, but the loss on each copy is 6d., yet any attempt to place the distribution of the Scriptures on a commercial basis would grievously hinder circulation. Last year the expenditure rose to £492,000, while the income (which has steadily grown) only amounted to £376,000. The difference was partly met by using £92,000 of special funds, but the Society's reserves have thereby been most seriously depleted, and even there remained a deficit of £24,000. The Society must either curtail its operations, or the income must be largely increased, and believing that the latter alternative is the one which honour dictates, the committee appeals to its friends to raise the Society's income by £75,000 above that received last year. They plead with all readers and lovers of God's Book, at home and abroad, for help in these hard times, and the local committee are sure that Australia, realising what God's Word has wrought in this continent and the neighbouring islands, will give a worthy response to this appeal. Special offerings may be forwarded direct to Bible House, 242 Pitt St., Sydney.

He fought his doubts and gathered strength, He would not make his judgment blind, He faced the spectres of the mind And laid them: thus he came at length To find a stronger faith his own, And Power was given him in the night, Which makes the darkness and the light, And dwells not in the light alone.

—A. Tennyson.

**Christ and Communicants.**

(By the Rev. E. A. Colvin.)

After my two former articles in the "Church Record" on "Christ and Churchmen" and "Christ and Churchwomen," one naturally gets to the highest of all, "Christ and Communicants." If the Church of our Lord Jesus Christ were what it should be, we would then have all churchmen and churchwomen regular and devout communicants. But, alas! with the vast majority it is not so, and that in spite of the fact that they have been baptised, confirmed and "made" their first communion. When we think of the many thousands who are baptised and confirmed every year, it is a sad reflection that the roll of regular communicants does not grow in some fair proportion. The Bishop of Goulburn recently deplored this fact in reference to his own diocese. The golden opportunity to make it grow is the confirmation season. What a glorious time it should be in our beloved Church! Every rector's aim should be to win each young person for Christ, and bring him or her to a definite surrender to Him. It was the confirmation season that led me to this definite surrender, and I therefore aimed at nothing less with the hundreds of candidates with whom I have dealt in the course of my ministry. I know, of course, many rectors do all this, but if I were universal there is no limit to the blessing that would follow. I was discussing with a young rector recently the question of looking for spiritual results at every Sunday service, and he acknowledged that very small results were seen. "But," he remarked, "we look for such spiritual results at confirmation." The thought naturally came: Can the minister of Christ, who sees no results (and perhaps does not look for any) for fifty-two Sundays, expect to be used by God just at the confirmation season? I trow not. The servant whom God uses every Sunday, yea, and almost every day, is surely the one whom He will use at confirmation. So the dear brother who took refuge in confirmation didn't, I'm afraid, present a very strong case.

**The Communicants' Circle.**

The "Communicants' Circle" in every parish is the "Inner Circle," and it is upon this "Inner Circle" that almost everything depends. That circle, after all, is the real Church of Christ in the parish, provided, of course, that all are real and sincere believers. It is quite distinct from the Visible Church which takes in the whole range of Christian profession, and is described by our Lord's parable of the ten virgins—"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom; and five of them were wise and five were foolish." The parable of the wheat and the tares also points to the Visible Church, made up of true and false professors. This state of things is to continue until our Lord comes. We shall always have to do with the spurious, as well as with the true in Christendom, as a whole, until that great and glorious event brings about final separation.

**Misleading Teachers.**

One of the saddest things, to my mind, in connection with the Visible Church is, that there are those who preach to the whole congregation, as if, one and all, were true virgins, and, one and all, the real wheat of the Christian Church. Those misleading teachers have a terrible responsibility resting upon them in thus deluding precious souls for whom Christ died. A rector, e.g., recently told his congregation that he didn't need to exhort them in regard to their Christian life, for had they not been baptised and confirmed, and their presence in God's House that morning was sufficient evidence of their real Christian life. And yet the majority, whom he thus addressed, turned away from the Lord's Table the whole year through, except, perhaps, at Easter and Christmas. They did no active work for Christ, and gave no evidence in any other way of their desire to extend the Kingdom of God. Oh! this want of reality, this ignoring the foundation truths of the Christian faith, has been the bane of the Church for centuries, and is the dead weight in the Church to-day.

It was our Lord Himself who told the religious Nicodemus that "except a man be born again he cannot see the Kingdom of God." And one of the most religious men in the world was Saul of Tarsus, and it was not until he was truly converted and changed in heart that he became the great apostle of the gentile world. And what is really needed to make the Church a power in every parish is not a big total of "religious" communicants at Easter and Christmas, but the definite conversion of those who are really only tares, and not wheat, in the Visible Church to-day. I have seen it again and again, in the course of my ministry, that

one truly converted communicant is worth more in a parish than fifty unconverted ones, and who can deny that there are too many of the latter type in all our parishes?

**Efficiency Demanded.**

There are evidences on every hand, and in every direction, that, since the armistice, there is a demand for greater efficiency in almost all departments of human life. This is chiefly apparent in the direction of education. All the big English public schools are booked up for years as perhaps never before, and the universities of the world filled to overflowing. The standards, too, for all professions are being raised more and more, and the cry for greater efficiency in natural and mechanical sciences, and in all industrial methods, was never so insistent. In all this there is cause for thankfulness, for it means, we trust, greater material benefits for all classes. And surely the Church of our Lord Jesus Christ must have efficiency above all other institutions. It is perfectly clear that there must be efficiency if the Church is to meet, and answer demand, and cultured foes. But no efficiency in this direction will save the Church of the future if, in spiritual efficiency, she is not right up to the high standard which the N.T. puts before her. It was not educational efficiency that brought about Pentecost, nor the great evangelical revival of the eighteenth century, nor the great Moody and Sankey revival of the nineteenth. Moody was by no means an educated man, yet his work was as greatly blessed to the students of the English universities as to working men. It has been again and again pointed out that the wonderful spiritual results of that mission gave the Church of Christ large numbers, and the remarkable fact cannot be denied that the best work of the Church during the last 40 years has been done by those who were led to enter the ministry at that particular epoch. And the same might be said of the mission of the Rev. George Grubb and party, in connection with our own Church in this country some 30 years ago. There were more young churchmen brought to decision for Christ at that time than perhaps any other class and they still remain faithful and true to the old evangel. My two S.S. superintendents during my 15 years at Dulwich Hill were converts of that mission.

There is the disposition on the part of some to deny evangelistic work in these days, but it is the kind of work that God has ordained and blessed in every epoch of the Church's history, and it is the only kind of work that can save the world to-day—the saving truths of the gospel preached by men filled with faith and the Holy Ghost. And, if we are to have again a great spiritual revival in Christendom, it must begin with real communion, i.e., with men and women in vital communion and fellowship with the Great Head of the Church. They must wait upon Him continually until He breaks afresh once more into human history, either by a mighty revival or the second glorious Advent of our beloved Lord.

**A Real Spiritual Force in a Parish.**

If there is to be a real spiritual force in a parish then this conversion must be deep down in the heart and soul of every rector. It is not quantity we need to-day in the Church, but quality. It should be made quite clear, as the Christmas Festival approaches, as to who should and who should not be a communicant. A real fellowship of Christ's real disciples, though few in number, would prove to be the greatest asset to any parish—a far greater spiritual force than a mixed fellowship of the real and the unreal. At any rate we know which has the Master's approval. The late Bishop Ryle used to say that it would be just as seemly to bring Egyptian mummies to a king's banquet as to bring dead souls to the Holy Table! The word "communion" means a common union, a deep sense of real spiritual fellowship. How can there be common union between regenerate and unregenerate souls? It is impossible. They belong to a different kingdom, and therefore they cannot work together for the extension of the kingdom of Christ. Our own Prayer Book Communion Service confirms all that I have said. I'm afraid few of us grasp, as we should, the spiritual depths and heights it sets before communicants. Take a few of its statements:—

1. We must consider how St. Paul exhorteth all persons diligently to try and examine themselves before they presume to eat that Bread and drink of that Cup."  
2. "If with a true penitent heart, and lively faith, we receive that Holy Sacrament, then we dwell in Christ and Christ in us."  
3. "Ye, that intend to lead a new life, draw near with faith."  
In the General Confession and closing prayer how solemn, and heart-searching, are the following:—

4. "We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable."  
5. "That we may evermore dwell in Him and He in us."  
6. "Here we offer and present unto Thee O Lord ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto Thee."

I venture to say that, if communicants, one and all, next Christmas, were absolutely real and sincere in this service, and rose to its high standard of spiritual devotion and consecration, they would be a power in every parish and diocese that nothing could withstand. I was talking the other day to a gentleman who had been some 20 years churchwarden in a High Church parish in the diocese of North Queensland, and in the course of conversation he remarked, "Do you think that the clergy make too much of the Sacrament, and have too many celebrations?" I said, "No, not if clergy and communicants are truly godly people, and have real communion with Christ, and each other. But, I must say, that I am afraid with too many it is not so, and the holy sacrament is made a mere fetish." And I say emphatically that not till communicants rise to the Prayer Book standard of holy living, and earnest devotion to Christ and His service, will there be real spiritual efficiency in the Church we all so much love.

#### The One Supreme Test.

There can be no question that it is made to appear in too many churches that the more "celebrations" parishioners attend the higher they reach in the Christian life. And yet a parishioner may not miss one "celebration" all the year through, and at the same time be a poor type of Christian, if indeed a Christian at all. The only test of real discipleship in the Church of Christ is a truthful answer, in the affirmative, to our Lord's thrice repeated question: "Simon, son of Jesus, lovest thou ME?" And, then obedience to our Lord's command, "If so, feed my sheep; feed my lambs." So the real test, for one and all, whether bishops, clergy and laity who are communicants, lies just here — "How many souls have I won for Christ in 1921?" Or, to put it even lower, "How many persons have I spoken to about my Saviour Christ in 1921?" Can there be the slightest doubt that if every communicant had his or her heart filled with love to Christ, and filled with His Spirit to save the lost, nothing would be so much upon an ungodly world? This is the simple, beautiful way the Church began, and this is the only way it can make real progress in these days. John the Baptist stood, and two of his disciples, and looking upon Jesus, he saith, "Behold, the Lamb of God." Andrew findeth his own brother Simon and saith unto him, "We have found the Messiah." Philip findeth Nathaniel and saith unto him, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." Imagine all communicants at work in this way in every parish! Then indeed we would have a little bit of real Christianity. Then the world would be taken by storm, and not allowed to perish, as it is to-day, because of so many who have a name to live, but alas! are spiritually dead. "Awake, awake, thou that sleepest, and arise from the dead, and Christ shall give thee light," and make you a genuine, true, and faithful communicant.

#### B.C.A.S. and Christmas Trees.

Traditionally, Xmas Trees have been associated with snow-covered landscapes, crisp and frosty air, sparkling lights, laden branches of spruce and fir. In the "Real Australia" all these familiar accompaniments are absent. The landscape is there, but of wide spreading, sun-dried plains. The air is there, but it "sizzles" with heat. The lights should be there, but those wax candles have melted into distorted shapes. The trees are there, but they are of mulga or gum or mallee, according to locality. Yet we shall have our Christmas Trees, heat, plains, twisted candles notwithstanding. And we shall be proud to dress up some real Australian tree. Its branches will hang heavily with dolls and books and pistols and knives and rattles and sweets and tin drums and noisy trumpets and golliwogs and all those other wonderful things that make a child's heart happy. And we shall have real Australian children dancing round that real Australian tree, even though it is a real Australian summer, and who is there that can deny that no better and happier Xmas Tree could be found the wide world over.

There shall be three or four of those trees set up in the strangest of places where there are children whose Xmas otherwise would be of lustreless character. The Bush Church Aid Society has pledged itself to

see that to them the season shall be a happy and a holy one. Away in White Cliffs, far on the other side of the River Darling, quite a big one will be needed. Besides the children down from the distant settlements. The Rev. F. W. Harvey and Sister Rushton are making preparations now, and to them the Society will send the necessary supplies. In the country between Cobarr and the Darling, where Rev. Reg. Hawkins is doing his fine work, more of these wonderful trees will sprout up. The supporters of the Society and the readers of this paper will not be able to visit these far-distant places, but they can help us stock and dress these trees. Already in many parishes friends have given donations or have sent in boxes of suitable gifts. Sunday Schools, Girls' Friendly Societies, Missionary Guilds have also come forward with ready help. More are wanted. Toys, sweets, books of all descriptions are desired. Money will be required to pay for freight and cartage to these lonely places. All our friends can help. If you are too busy to buy a gift send us stamps or postal notes and we will buy it for you. Our lists will be open for another week. After that we must pack and despatch what we have. Remember our address, and as you love Christmas and the Christ of Christmas Day and the children whom He loves, join in this happy work.—From The Real Australian.

#### Mombasa Synod, East Africa.

The month of August, 1921, was marked by several events of importance for the Diocese of Mombasa. (a) The first Diocesan Conference, including all the clergy licensed in the Diocese who were able to attend, as well as duly elected representatives of the European and African congregations, was held in Bishopscoft, Mombasa. (b) This Conference after due deliberation decided to form a Diocesan Synod. (c) Two Africans were ordained Deacons and three Africans and one European ordained priests in the Memorial Cathedral.

The first of the above events in order of time was the ordination of Haruni Mbega and Andrea Mwka, two well tried lay workers of the Tanganyika Mission, to the Diaconate. These are the first Africans to be ordained in connection with that mission. Twenty-five missionary clergy of the C.M.S. (gathered in Mombasa for Conference) were present in their robes at the service which took place on the morning of Sunday the 21st. Archdeacon Hamshere preached the sermon and Archdeacon Rees, who had trained the candidates in the Huron Training College, Kongwa, presented them for ordination. On Thursday 25th, the Conference sat from 9 to 10.30 and from 10.45 to 12.15. A very important principle led to prolonged discussion. The Conference had been summoned on the basis that the European side of the Church and the African should each have the right to select the same number of lay representatives. An amendment was proposed that the representation throughout should be in proportion to the number of communicants. The matter was keenly discussed but with an excellent spirit, and it was a matter for great thankfulness that the voting which decided by 53 votes to 14 to reject the amendment and to accept the original basis was not on racial lines at all, several Africans and Europeans being found among the voters of both sides.

During an interval a visit was paid to the grave of Mrs. Krapf on which Mrs. Heywood, at the request of Synod, placed a wreath—a beautiful linking up with the beginning of the mission.

#### The Bishop's Charge.

The Bishop in his charge first reviewed the history of the mission to E. Africa, and the steps that had led to the formation of the Diocese of Mombasa. His Lordship then went on to say:—

"We have indeed much to thank God for and abundant call to take courage and go forward. The times are times of great problem and great opportunities. We as a Church desire to take our share in carrying out the purposes of our Master; this work is not to be done by either clergy or laity acting alone, but by both together. For this cause we have been summoned here to hold our first representative Conference to seek the guidance of Almighty God as to the best way to prepare ourselves to fulfil our obligations.

I think we shall do well to face certain salient facts. (1) In this Diocese, more than in any other Diocese in East Africa, we have a rapidly growing communion of African Christians, side by side with a large number of members of the English Church, who also are steadily developing strength in their ever increasing congregations. Can we rise to our responsibility, can we show to the world that we do believe that black and white

are essentially one in Christ Jesus, however much difference in character, habits and education need to be recognised in the details of our administration. Our gathering here to-day is a proof that by God's good hand upon us we want to do our bit together in the service of our one Master.

(2) As is natural, and indeed inevitable, in a Diocese like this, which owes its very existence, humanly speaking, to a Missionary Society, the Missionary work of the Church is far more organised and developed than that on the European side, and the question naturally suggests itself, how far is it a great Society like the C.M.S., prepared to co-operate in a movement such as ours, which in some respects may appear to reduce its own position and influence, and possibly prepare the way for its eventual retirement altogether as has occurred in New Zealand and Canada? Happily we are left in no uncertainty as to the reply to such a question, as will be seen from the following paragraphs taken from an official "Memorandum on Constitution of Churches in the Mission Field," published by the C.M.S. Committee in 1901. Speaking of the time when Churches overseas must obtain their autonomy it says "Ecclesiastical independence will come when the Constitution is adjusted providing for Synods or other governing bodies upon which the Bishops and Clergy are duly represented."

"You will be invited, as you know, to take the first step towards this Ecclesiastical Independence, in the Conference now about (D.V.) to be held.

(3) We need to keep ever before our mind the great prayer of our Lord Jesus Christ for His followers that "They all may be one." I could not work for the better organisation of our own Church, if I thought that by so doing I was making more difficult real union with other Christians now separated from us. I would remain united, as I did in my letter in the Diocesan Gazette, that the Lambeth Conference urged action such as we are taking now with the definite aim of bringing reunion nearer. We cannot as a body consider or accept any terms of union with another church or body until we have a definite organisation through which we can express our corporate position. Thank God we can and do as individuals have very real spiritual union with others who love the Lord Jesus Christ in sincerity, and without such real spiritual union efforts at organised union can never really succeed. But to-day there is a growing sense, amongst those who recognise their spiritual unity, that this should become more manifest openly, and to this principle your definite adhesion will be asked in our Conference by the resolution endorsing the Lambeth appeal for Unity.

But the whole question of outward unity which does not mean outward uniformity, is a very delicate and difficult one. Not only are there difficulties cast in the way by the great enemy of our faith, and difficulties arising out of old habits and modes of thought, but there are very serious questions felt by the most devoted followers of our Master in every denomination, as to how far loyalty to truth as apprehended by them involves protest against, or disunion with, others who equally loyally see things differently. Undoubtedly there are some to-day, as there were in the Apostle's days, with whom union is possible, but in view of our Lord's great prayer, and the need of the world to-day, I think we are all called to earnestly the guidance of God that we may not erect or retain barriers which are not according to His will.

(4) The mention of these difficulties naturally suggests a reference to what is to some amongst us the most difficult question we shall be called to confer about. Not only are we closely connected in many ways with the Dioceses of Zanzibar and Uganda. There is frequent passing to and fro of members of our Church both European and African. The problems we have to face are to a large extent identical. If there were no special circumstances of difficulty in the way, we should all feel that in any Province, Organisation the Dioceses of Uganda, Mombasa and Zanzibar must be united. But we all know there are difficulties. The Bishop of Zanzibar, largely through misunderstanding, I believe, felt them so acutely a few years ago that in loyalty to his view of the truth he felt obliged to take very strong action against my predecessor and the Bishop of Uganda. On the other hand, early this year the Synod of Uganda by a majority refused to entertain the idea of entering into any Provincial Synod which included the Diocese of Zanzibar. Now the question comes before us for consideration and I ask your earnest prayer that we may be guided aright.

We dare not slight or belittle the conscientious scruples which some among us may feel regarding this proposal on the grounds of loyalty to Christ, but I would affectionately urge on all, that it is our duty at least to be ready to enter into conference for a full and

frank discussion of the whole position. I think all will agree that the close connection of our dioceses, geographically, linguistically and otherwise, clearly points to Ecclesiastical union in a province, unless the objections are insurmountable, and that position I do not think we can truly and fairly maintain, until we have met and frankly discussed the position together in the presence of our Lord and Master Jesus Christ whom we all love and long to serve. I cannot help believing and hoping that such a Conference if joined in by all the East African Dioceses in a spirit of loyalty and love to our Master and love to one another, may by His grace lead to lasting benefit to the cause which we all have at heart, the building up of His Church in this part of the world and the greater glory of His name.

The following resolutions were placed before the Synod and passed:—

1. This Synod endorses the Appeal for Unity put forth by the Lambeth Conference of 1920, and the Declaration of the Kikuyu Alliance not to rest until we can all share one ministry, and requests the Bishop to bring this resolution formally before other Churches in this Diocese with a view to consultation and action.

2. This Synod acknowledges the rightfulness of the Lambeth Conference resolution that each Diocese should as soon as possible find its place as a constituent member in a neighbouring Province. In view of the difficulties of the situation in East Africa this Synod considers that the first step to be taken should be a Conference in which all East African Dioceses concerned should be adequately represented, and in which these difficulties should be definitely faced. Any proposals arising out of this Conference regarding the formation of a Province should be referred back to the Dioceses for their consideration. This Synod feels that it is of the utmost importance that the Synod of Uganda should be represented in such a Conference and earnestly begs that Synod to consent to send representatives, if the other Dioceses agree to do so. As this Conference would only be consultative and advisory this Synod considers that Diocesan representation should not be restricted to less than six members, in order that each Diocese may fully express its views.

#### Nurses' Christian Movement.

During the past four or five weeks considerable interest has been awakened amongst Church-people of Sydney, in the Nurses' Christian Movement.

The Movement is being conducted by a voluntary association of trainees and nurses, who are desirous of rendering mutual assistance in the cultivation of the Christian life. Launched in 1918, its main aim is to provide for the expression and growth of the Christian life within hospitals. Thus it is really a parallel work to that of the Student Christian Movement. In issuing an appeal the executive says, "The need of such a movement is apparent to all who realise the far-reaching influence of the nursing sisterhood. Surely no effort should be spared in fitting them to render their best service, and one essential for such service is the culture of the spiritual nature on the Christian ideal."

The preliminary meeting was held on December 2, in the Board Room of the British and Foreign Bible Society, when the following organisations were represented:—Church of England, Y.W.C.A., Presbyterian, Methodist, Congregational, Baptist, Coast Hospital, Royal Prince Alfred Hospital, Royal North Shore Hospital, Women's Hospital, and War Memorial Hospital.

Miss F. E. Collett, organising secretary of the Nurses' Christian Movement of Victoria, explained what had been accomplished in the Sister State, and referred to the favorable reception she had received in interviewing the Christian nurses in Sydney Hospitals.

After full discussion, it was unanimously decided "That the Nurses' Christian Movement of New South Wales be inaugurated this second day of December, 1921." A representative provincial committee was appointed, with power to add to its numbers, and it is proposed to call a meeting early in the new year to elect officers and formulate plans of work.

An application for the services of Miss Collett has been granted for the month of February to organise the work.

It is hoped that many sympathisers will assist in prayer and gifts to launch this fine movement. Correspondence may be addressed in the meantime to Mr. C. E. Bowen, British and Foreign Bible Society, 242 Pitt St., Sydney.

#### Young People's Corner.

#### "WE ARE SEVEN."



"All five children in this little group are seven years old, but the four on the right are victims of the famine which prevails in the cities of Central Europe. Their sufferings have prevented them from growing to the normal height for their age, as shown by the girl on the left. They are being help back to health through the

#### SAVE THE CHILDREN FUND

#### "MAKE ROOM FOR JESUS IN THE INN."

When the shepherds grouped around On Bethlehem's plains the joyful sound Was heard announcing Jesus' Birth— "Goodwill to men and peace on earth!" With joy they hastened there to pay; Their humble reverence shown to Mary; They ask without, they seek within— No room for Jesus in the inn!

He begs a lodging in each breast By sinful passions sore oppressed; But no admittance can he gain; He sues and pleads, but pleads in vain. The house is full; no vacant place; Envy and pride usurp each space; The hosts of evil lodge within— No room for Jesus in the inn!

Lord, give Thy Spirit's quickening light; Put all the powers of hell to flight; Make Satan's banded legions flee; And set the soul from bondage free; Thy purifying grace impart, To cleanse and sanctify the heart; Cause holiness to reign within— Make room for Jesus in the inn!

—Anon.

#### JESUS' BIRTHDAY PRESENTS.

My dear young readers,

In view of the near approach of Christmas Day, I venture to write you a letter in place, partly, of something of the story kind. Do you ever think quietly and carefully of the meaning of Christmas, with all its festivity and joy? You know, in heathen lands there is no Christmas joy just because the poor children there do not know the love of Jesus. It is only when we know that love that Christmas can be really full of joy; and it is because those around you know something of that love that they try to bring brightness and joy to you.

What wonderful times you will have this Christmas! How you will unpack your stockings and untie your parcels! What excitement and happy surprises you will have! Then you will remember the Christ Child, and you will go to God's House to join in worshipping Him Who was "the new-born King." How you will enjoy the bright service with the dear old Christmas hymns! How you will join in singing "Hark! the herald angels sing."

Now I want to ask you, as you are enjoying all this pleasure and happiness to remember that Christmas is a birthday; and just as on your birthday you like to get presents so the dear old Christmas will like you to give Him presents. Of course the gift He values most is the gift of your-selves. But if you give Him yourselves, that will mean that you will want to please Him. How can we please Him? "By love serve one another." He seems to say, "Make some one else happy." There are so many sad little children to-day, to whom Christmas will bring no joy. I want you to think very specially of the little Russian children,

thousands and thousands of whom not only have no presents and cake and pudding, but they have no food at all. They are being starved to death while you will be feasting on the good things provided for you.

Will you give Jesus a present this Christmas that will bring joy to some of these poor Russian children? Send some gift of money, however small, for the "Save the children" fund. Out of all the good things God has given you, will you give back some to Him to provide food for those starving children in Europe?

Sometimes, when we think of God's love in giving Jesus for us, we say, "Thanks be unto God for His unspeakable gift." How much do we thank Him? Jesus says, "Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto Me." Let us do it then.

May God bless you, each and all, and give you a bright, happy and holy Christmas Day.

Your sincere friend,  
THE EDITOR.

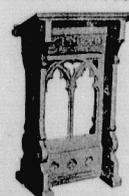
#### HOW THE THIEF WAS DETECTED.

A wise man of the East was returning home from a journey one day, when, passing by a water-mill, he beheld a poor woman in distress. On inquiring the cause of her grief, he learned that some one had stolen her meal-bag. There were a number of Arab tents not far away, and the wise man, knowing that most of the Arabs were great thieves, had grave suspicion that the culprit was one of the dwellers in these tents. So he called the Arabs to him, told them of her theft, and made known to them his suspicions. None of them, however, would confess the theft, but each asserted his innocence.

The wise man was far from satisfied. He told them that he had a sure test by which he could discover the thief, and they must submit to it, for if they did not he would tell the Governor of the district. The men, dreading the consequences of a visit from the Governor, willingly offered to let him try his test upon them. The wise man, therefore, cut a number of pieces of straw, all of the same length, gave one to each man, and reserved another for himself. He ordered each man to take care of his straw, and bring it back on the following morning, when he would measure them all again by comparing them with the straw which he was keeping for himself. Marking off a little of his own straw, he told them that during the night the thief's straw would grow longer than the others by so much.

The Arabs departed to their tents, and each man hid his straw in his bosom, in order that he might be able to return it on the following day to prove his innocence. In the morning they all returned to the wise man, and delivered to him their straws to be measured. None of them had grown during the night, but one of them was a little shorter than the others.

"You are the thief, I see," said the wise man to the owner of the straw. "You feared off a little piece of your straw, so that it might not grow longer than the others." The thief, taken by surprise, confessed his guilt, and was glad to return the poor woman her bag, rather than be brought before the Governor to be punished.—W. A. Atkinson.



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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.

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 concession 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.

**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. 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

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 a Bishop's 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 "Australian poll. Everywhere the Curse." 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.

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