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VOL. IX, No. 25

DECEMBER 15, 1922

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**His Name shall be called
The Mighty God * * * The Prince of Peace****Current Topics.**

The truest joys be yours this Christ-
mas-tide! It is the old-time wish, but
ever new in the light of the
love that must characterise
the Christian brotherhood
and of the unchanging effi-
cacy of the Saviour, who
came to die for us men and for our sal-
vation. Christmas-tide is pre-eminently
a Christian festival, and it becomes
Christians everywhere to
see to it that the Day
bears a strong if quiet
witness to the Christ in
Whom we trust. The
world keeps "holiday"
with us on that festive
day, but never "holy
day"; for the world has
no time for Jesus Christ.
We are glad to note that
there are more Christian
Christmas wishes going
about this year, if we may
judge from the large sup-
ply of beautiful cards and
booklets that bear the
Christmas message. But
there is still a strange and
striking majority even of
Christian people who too
easily accept the worldly
vogue and are content to
exchange just the ordinary
Christmas wish of happi-
ness and joy without re-
gard to the Saviour Whose
wondrous birth we cele-
brate. May we be en-
abled to bear in mind that
we are ever witnesses un-
to Him and keep alive, in
men's gaze, those tokens
of His love that may well
contribute to the drawing
of men unto Him.

How remarkable that
the Saviour's Birthday
should be a
The day for ex-
change of
Gift. gifts. And yet
it is not
strange, for quite evi-
dently Yule-tide presents
are love-tokens from one
to another for His sake,
Who takes as done to
Himself what is done to
others for His sake.

It is the
birthday gift to Christ, surely,
that is here symbolised. But there
are ways of giving that are more con-
sistent with the Saviour's mind. The
gift that can bring no material ex-
change because given to the poor and

needy brethren for the Saviour's sake.
All Christmas cheer funds should be
generously and spontaneously sup-
ported each Christmas-tide. But there
is also a bigger appeal this year as
last for those starving millions of chil-
dren in Armenia whom the "Save the
Children" Fund is seeking to save.
Our "Church Record" fund has not
been replenished for some time. We
would earnestly appeal to our readers
for remembrance at this sacred sea-
son. Clergy and Churchwardens might

have done it unto one of the least of
these my brethren, ye have done it
unto Me."

We draw our readers' attention to
the information in other columns con-
cerning the mission that is due
to come to Australia next
year. It is incumbent on all
clergy to give their parishion-
ers clear instructions as to
what the Mission is about to accom-
plish, and to see that they are taught

the difference between the
Christian Healing, depend-
ent upon the power of the
healing Christ, and
mind-healing, whether ac-
complished by the meth-
ods and forces known to
and utilised by the med-
ical confraternity or by
some of those curious
cults that prevail in our
midst. Useful confer-
ences of the clergy are
being held and some liter-
ature is being provided.
We could wish, in view of
the importance of the
matter, that our Austral-
ian bishops would make
some pronouncement on
the subject. A great deal
of doubt, not unnaturally,
is to be found in our
Christian community. Al-
so, even in semi-official
pamphlets, there are
statements being set
abroad regarding suffer-
ing and the will of God,
which are, to say the least
of it, very arruable. It
would be, surely, of the
highest value to our Chris-
tian life and to our pre-
paration, for the Mission,
which is officially recog-
nised, if a carefully-
drawn Pastoral Letter
were issued by the whole
Bench of Bishops setting
out the meaning of the
term, and the object of
the Mission and contain-
ing an urgent call to all
members of the Christian
Church to help in the work
of preparation by earnest
prayer and service. Not
every parochial clergyman
has the power or influence
to impress the rank and file Churchman
with the reality of the matter about
which there are so many difficulties and
doubts.

If we have come to believe that God
is in this movement, and surely the
official recognition means this, let us



"Come unto ME, all ye that are weary and heavy laden
and I will give you REST."

fling over-caution to the winds, and in the Name of our Triune God make the great venture of faith.

Experimental Religion is the only thing worthy of the name, for unless Religion is applicable to life "What is Religion?" and helps life, it is of small value. If morality without religion is of the nature of a corpse, Religion without morality partakes of the nature of a gruesome spectre. But the putting into practice of Christianity affords practical experience of its real and wonderful influence upon the life that makes the venture. We want to recommend to our readers, and especially our clerical readers, a book with the above title that has just been published by an American divine. It contains the "Merrick Lectures" on practical and experimental religion. The subject is cleverly and elegantly worked out on a suggestion gained from a conversation on the banks of the Hudson. To an abrupt challenge by one of a group, "What is there in Religion, anyhow?" an older member had replied with the rather mystifying question, "What is there in the Hudson River, anyhow?" He then went on to answer his own question "by pointing out that what the river does for the territory through which it passes, that the Christian faith does for those whom it reaches." This forms the text for Dr. Coffin, the writer, as he traces the parable. There is to be found in each—Refreshment, Cleansing, Power, Illumination, Fertility, Buoyancy, Serenity and Adventure, Beauty, Division and Unity Change and Permanence. In these ten chapters the practical influence on human life of the religion of Jesus Christ is variously shown.

"A Christian's beliefs are not ideas which he compels his mind to accept; they are truths that grip him." Where this is the case, and a man's religion is not a mere lip profession, there is found to be in the Christian religion a fulness of blessing well worth the venture. The book is a useful apologetic.

What is there in Religion? by Henry Swane Coffin. Published by the MacMillan Company, New York. Our copy from Angus and Robertson, Sydney, price 5/-.

It is a matter of deep regret to us that the Brisbane "Protestant" should have gone out of its way to publish a sermon by some clergyman of the Anglican Communion, whose parish is not stated, nor even indicated, inveighing in ugly terms against the Mission of Mr. J. M. Hickson. In the midst of much which is irrelevant, the preacher said, "a cursory glance over the writings of Mr. Hickson will show that he does not seem to have a very profound theological knowledge." Obviously, for Mr. Hickson claims to have the ministry of healing and not the hall-mark of some theological seminary or university. He is a layman of the Church of England and not a trained theologian. But the illustration of Mr. Hickson's ignorance of theology is unfortunate for his critic. He says, "The individual who can write 'God can only do what we allow Him' has not a very exalted conception of the Deity." We imagine it was one of the Evangelists, who records in connection with our Lord's healings, "He could there do no mighty work because of their unbelief." Mr. Morrow seems to have overlooked the fact that all the premises of theology are to be found in the Sacred Writings. But the question that puzzles us is this, "Does the Brisbane Protestant follow Mr. Morrow in his attempt to prove

that this Mission is one of those 'Dangerous Deceits' against which the Christian is warned?" We should like to have an understanding on this point. "If this thing be not of God it will come to nought. But —"

Lord Halifax, the most commanding figure of the Anglo-Roman movement, has been startling the Lord Halifax Anglican Ecclesiastical and the Pope, world by the striking suggestions of what, we suppose, he would regard as his "Swan Song." The "Guardian" has the following moderate but plain comment on his lordship's recommendations. It says:—

"Of Lord Halifax's loyalty to his Church no one who knows him and his record can have the smallest doubt, but it is not the least necessary to say, without circumlocution, that the form of Reunion which he suggests is hopeless and never can be. He would have the rest of the world accept the primacy of the Pope, and he hopes to see what we call a Mass of Reconciliation celebrated by Pius XI. in St. Peter's. The Church of England formally rejects the Papal primacy and that which it has so long repudiated it is not in the least likely to accept to-day—or any other day. It is impossible to suppose that Anglo-Catholics generally will be sympathetic to such an attitude as this; but Lord Halifax's speech, heartfelt and sincere as it is, will compel many of them to a serious consideration of whether they are tending."

It is difficult for us to appreciate the mentality of our would-be leader as it is difficult to understand the preferential enthusiasm behind the Anglo-Roman movement. But human nature is a strange mixture, and no doubt our Anglo-Roman friends will agree with us there. But we are glad for the openness of utterance. The conspiracy which has been for many years seeking to Romanise the Church of England seems to have come right into the open, and the numerous "Anglo-Catholic" Congresses are advertising, more than the promoters are aware, the utterly un-Anglican doctrine and practice of the movement.

The congresses have attracted a great deal of attention to themselves, and we cannot but think that asserted the real aims behind the whole movement has been camouflaged to such an extent that a sympathy has been manifested by many of the bishops which would not in the ordinary way have been given. For instance, the Bishop of Norwich has written to one of the officials of the Movement—

"Any effort to bring men and women to the Lord Jesus Christ as their personal Saviour and King is one that is near my heart, and I am always sorry if we do our work in sections and not in one army of the living God. I am not aware exactly by what methods you would carry out your aims, for I do not know how you would interpret 'The knowledge of the Catholic Faith and practice,' but so far as aims and plans are common to us all please let me send you a hearty God-speed. So far as they reveal our unhappy differences you will allow me to be reserved."

And in our English column, the views of another bishop are strongly expressed. Then the columns of the "Guardian" reveal the growing suspicion on the part of former sympathisers that the aims of the movement are so inconsistent with the position of the Church of England that they can no longer be associated with the movement.

Nothing can exceed the effrontery of this party in the Church. A few months ago the E.C.U. issued, for the information of the Eastern Church, what it termed a "Declaration of Faith" setting out "the genuine teachings of the English Church."

We can hardly conceive of a more impudent travesty of the truth, nor a more arrogant assumption of authority to speak for the Church of England. Now the E.C.U. has proceeded to revise the Prayer Book so as to get an alternative use acceptable to the party.

The suggestions in regard to the Order of Holy Communion are the most important of all, and the reasons for them are most carefully explained in the report that has been issued. These suggestions comprise (1) the addition of a Form of Preparation for optional use, with Psalm 43, a Confession and Absolution; (2) the Nine-fold Kyrie, in English or Greek; (3) the Gloria in Excelsis immediately after the Kyrie; (4) recognition of the tradition which confines the recitation of the Gloria and Creed to high days; (5) the Prayer for the Church in the South African form, with explicit intercession for the departed and commemoration of our Lady and the Saints; (6) the transference of the "Communion Devotions" ("Ye that do truly," Confession, Absolution, etc.) to a point following the Priest's Communion; (7) a Canon, based upon our present prayer of Consecration and Prayer of Oblation, but with the idea of offering strongly brought out; (8) the Fraction in its proper place, followed by the Agnus Dei; (9) the substitution for the "Three Communicants Rubric" of a rubric declaring the normal desirability of communicants at every Mass.

The publication of this report has come as a further shock and we trust that the conciliatory section of the Church leaders, who are prepared to allow excrescences of teaching and practice, almost to the extent of treachery to the Reformation settlement, will come to understand how impossible the position is and how fraught with real danger to the preaching of the Evangel with which the Saviour entrusted His Church.

We are very interested, almost to amusement, at a further utterance of the E.C.U., in relation to indeed! their suggested revision:—

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pel 'Evangelical' or 'Central' Churchmen to say or do things which they do not want to say or do; we merely ask for permission to say and do the things which we do desire to say and do."

Exactly so. That has always been the cry where the Anglo-Roman has had no determining power but the Church of South Africa, not to mention certain dioceses of the Anglican Church in Australia, can provide illustrations of the reverse policy where there is the power to enforce it. How about Evening Communion, Eastward Position, and the Wearing of Vestments!

By the way, we are grateful to Canon Batty who, in his letter on the Nexus question, makes the interesting admission that the authorisation of Vestments, etc., by the Synods of the Church in Australia would be impossible without "flouting the law."

"Lo God, our God, has come!"

(For Christmas Day.)

Lo God, our God, has come!
To us a Child is born,
To us a Son is given;
Bless, bless the blessed morn!
Oh, happy, lowly, lofty birth,
Now God, our God, has come to earth!
Rejoice, our God has come!
In love and lowliness,
The Son of God has come,
The sons of men to bless;
God with us now descends to dwell,
God in our flesh, Immanuel.
Praise ye the Word made flesh!
True God, true Man is He;
Praise ye the Christ of God!
To Him all glory be;
Praise ye the Lamb that once was slain!
Praise ye the King that comes to reign!
Horatius Bonar, D.D.

"The Bright and Morning Star."

(By the Rev. Canon Wynne, D.D.)

"I am the root and offspring of David, and the Bright and Morning Star."—Rev. xx. 16. Stars shine in the darkness. When there is no other light, their brightness and beauty cheer us. As we watch the morning star in the pale eastern sky there comes over us a sense of gladness in its beauty, of wonder and awe at the magnificent stellar system to which it belongs, and at the same time a sense of joyful hope in its prophecy that the darkness is passing and the day about to dawn. And "I am," says the Saviour of the world,—"I am the Bright and Morning Star."

At Christmas we read how "the people that walked in darkness have seen a great light"; how "the glory of the Lord" shone around the shepherds in their midnight watch. We read of Him who is "the brightness of His Father's glory," who is "the Light which shineth in darkness." All these Christmas lessons are gathered together in our Master's own words, "I am the Bright and Morning Star."

In pictures of the Nativity by the old masters we generally see a background of darkness; the stable and the cattle barely visible in the shadow; then from the Babe lying in the manger there issues a brilliant radiance, lighting up the faces of those who kneel in adoring attitudes around. The actual scene of the Nativity was very different from this. There was no visible glory around the Babe. There was no supernatural form or comeliness for men to admire. The infant was sent to us in His simple and perfect Humanity, like any other infant; more truly glorious thus; giving an interest to every human birth, and a sweet sacredness to every human mother, and elevating every human life by its being lived in the same conditions as Christ's life. But the old pictures express a great symbolic truth. From that lowly cradle

there did issue a light which illumines still all who kneel around it.

It is a Light which can only be seen by faith. But as our final Home has "a Light like unto a stone most precious, even like a jasper stone, clear as crystal," so the humble shed, around which we in spirit kneel to-day, was lit up by the soft shining of Him who says, "I am the Bright and Morning Star."

Now let us try for a few minutes reverently to think of what our Lord meant to teach us by calling Himself "the Bright and Morning Star." What truth does He express under this beautiful figure? Is it not manifestly that He brings to our hearts what corresponds to light amidst darkness—teaching, cheering, promise; that He is to our souls, amidst the perplexities and mysteries of the world, a Star of heavenly Knowledge, heavenly Joy, and heavenly Hope?

Knowledge.

We might think of the precious Knowledge diffused by Christ's Gospel through the world; we might think of the perfect model life presented by the life of Christ—a life meek and lowly, loving and tender, gentle and self-sacrificing, and yet brave with unflinching courage, generous with noble self-sacrifice.

But as our thoughts at Christmas rather turn to our homes, we may try to see how Christ is there "the Bright and Morning Star."

There are certain things that darken homes, and certain things that brighten them. It is easy to see what kind of things darken the home—cross tempers, selfishness, wilfulness, obstinacy, caprice, impatience, discontent—these bring shadow to the brow and gloom to the countenance; these make the young people of the home surly, sullen, and disrespectful, and make the elders peevish, unreasonable, and unjust; these make masters and mistresses hard and inconsiderate, and servants grumbling and unprincipled. These bring deep darkness over any home where they are allowed to dwell unchecked.

There is only one thing that can chase away such darkness. It is the Light from heaven—from Him who says, "I am the Bright and Morning Star."

The Christ-light in the home alone can make it happy. The Christ-light, the Lord Himself honoured, the influence of His wishes felt, the restraining power of His teaching moulding the character; tempers subdued for His sake, self-will controlled, self-conceit kept down with a strong hand, angry and harsh-judging words silenced, mutual bearing and forbearing, kindness, courtesy, consideration for others, proceeding from thought of Christ and wish to do His will; these are the things that make the home bright.

Joy.

And then our second thought of heavenly joy applies here. If there is a sorrow too deep to be reached by human kindness, it is not too deep to be reached by the light of the "Morning Star." The revelation of the great unseen realities, the revelation that there is a glad light shining from a source that no sorrow can interfere with—is not this the true Light for a shadowed home?

A Father in heaven who cares and loves, a Saviour acquainted with grief, a kind Providence which will make all work together for good—knowledge of the wider realm beyond this narrow world—of the vast spheres of life inconceivable to our minds, yet distinctly revealed by the word of Christ, where the parted meet, where larger interests fill the hearts that have been disappointed here, where earthly sorrow is only remembered as a dream when one awaketh. Is not this revelation like the opening of the shutters of a darkened chamber, so that there streams in the light of the Morning Star—the harbinger of day?

Hope.

And this brings us to our last thought, the "Morning Star" is a star of Heavenly Hope. Homes are made by the hearts that meet there. To have the home bright, the hearts must be glad. The shadows that brood there must be dispelled. Nothing can chase the shadows that sooner or later haunt the human heart, except the "Morning Star."

There are many young and happy hearts at Christmas. But among them all, there are few that have not felt the chill of dis-

appointment, the shadow of doubt and uncertainty from the mystery of life, the solemn darkness of self-reproach and an accusing conscience. Perhaps my words are read by some this Christmas Day who wear a cheerful face, with a kind of external gaiety in their manner; but in their heart of hearts there is a shadow. They are discontented with themselves. The life that they are living does not satisfy their own longings. And though they enjoy themselves fairly, and say that everything is very pleasant, yet deep within there is unrest. Ah! perhaps it is worse than this. There is a secret shame. Some guilty thing harboured in the life defiles and darkens it. And the darkness is deepening. The soul is getting farther away from God. Ideas have been entertained, habits have been allowed to grow, that have made the gap wider and wider between daily life and the aspirations after goodness that were once felt. The soul is in darkness.

Yes; say what we will, the soul must be dark if it is without God. Show me a man who does not know God, who does not care for God, who does not trust and honor the infinite Lord, and I can tell you that whatever be his outward circumstances, his spirit is in awful darkness.

On Christmas Day let any such listen to the words of Jesus—"I am the Bright and Morning Star."

Let that Day Star from on high arise and shine into your heart. Christ loves you, and came into the world and lived and died for you. Let His glory enlighten your soul, and make your life bright, happy, and holy.

May Christ's own Spirit remove doubts, and shame carelessness and indifference, and so enable us all to open our hearts, that "the Bright and Morning Star" may shine upon us in His glory this Christmas.

English Church Notes.

Personalia.

Dr. R. R. Walker, a medical missionary of the C.M.S. at Hingwa, in the Fukien Province of China, has recently been awarded the decoration of the Double Rhinoceros (second class) and the medal of the Red Cross Society of China in recognition of his devoted labours in the city of his adoption.

We record with deep sympathy and regret, the death of Lady Kennaway, the widow of the Rt. Hon. Sir John H. Kennaway, M.P., so well-known and so greatly beloved as a former president of the Church Missionary Society.

The King has approved the appointment of Canon J. H. B. Masterman, rector of

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Stoke-Damerel, Devonport, to be Suffragan Bishop of Plymouth.

Another appointment this week of great interest is that of the Rev. George F. Irwin, B.D., Vicar of Wallington, who has accepted the invitation of Simeon's Trustees to become Vicar of the important parish of St. Margaret's, Ipswich.

Rev. Harold Anson chairman of the Guild of Health, and for the last three years assistant priest at St. Mary the Virgin, Primrose Hill, has been appointed by the Dean and Canons of Windsor to the rectory of Great Hasleley.

A noteworthy addition is made to the Norwich Cathedral body by the appointment of the Rev. J. Roscoe as an Honorary Canon of the Cathedral. Mr. Roscoe is widely known as a missionary and anthropologist. After being educated as a civil engineer he joined the C.M.S. and in 1884 went to the Uganda Mission. He took Holy Orders in the Mission Field and retired from Africa in 1909, after 25 years' service. In 1910 Cambridge University conferred on him an honorary M.A. degree for services rendered to science in ethnology and anthropology. He has published and lectured a great deal on these subjects, and is a lecturer on anthropology to Cambridge University. Mr. Roscoe has been rector of Ovington, Thetford, since 1912.

Bishop Frodsham, vicar of Halifax, has been appointed chaplain to the First Labour Mayor of Halifax, Councillor Longbottom. This is probably the first time that a labour Mayor has had an Episcopal Chaplain. The Bishop has a wide knowledge of the labour movement and last October preached at the First International Labour Conference at Geneva held in connection with the League of Nations.

C.M.S. Income.

For the six months ending September 30th the income of the Church Missionary Society was £111,098, an advance of £19,489 on the corresponding period of last year.

An Episcopal Warning.

In a discussion on Prayer-book Revision at Lincoln Diocesan Conference the Bishop said

it had been suggested that a revised Prayer-book would not improve the discipline of the clergy. All he could say was that it ought to do so, and that when the revisions had been approved they should be accepted and obeyed. He did not think it possible to take action in cases of deviation from the present Book, but it would be his unpleasant duty to enforce the use of the new Prayer-book.

Anglican and Eastern Association.

The sixteenth anniversary of the Anglican and Eastern Association was held on Wednesday, when the Orthodox Liturgy was sung in the Russian church in Buckingham Palace Road. A large congregation was present, and a sermon was preached by Bishop Gore. This was interpreted for the benefit of the Eastern members of the congregation. Dr. Gore spoke of the gathering together at the present time of the anti-Christian forces of the world. In the remotest East, he said, the propaganda of Buddhism, Hinduism, and Islam had been strengthened to a degree that would have astonished people thirty years ago. And in the nearer East, to their profound humiliation, the divisions of Christendom, the selfish rivalries of nations, and their materialistic commercialism, had allowed that astonishing uprising of the Turkish power which, at the present moment, was threatening the Orthodox Church and the Armenian and Syrian Churches with unspeakable disaster. They had noted the sinister alliance of Turkish Nationalism with Russian Bolshevism. Those movements had been profoundly different in origin and tradition, but were alike in hatred of the Church of Christ. They who were Anglicans were rejoicing that the troubles of their Eastern brethren had been the means of bringing the Orthodox and Anglican Churches into closer touch with each other. He was not speaking as if complete reunion were near, but there was no really Christian soul that did not throb with the thought of the reunion of long-divided sections of the Church of Christ. After Dr. Gore's sermon, Eulogius, Metropolitan of the Russian Church in Western Europe, gave a short address.

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"The Writing on the Wall."

A vigorous condemnation of the "Anglo-Catholic Party" is launched by the Bishop of Exeter in his diocesan "Gazette."

A "Prelude to Final Division."

In the course of a long letter he says:—The effect of the Anglo-Catholic Conferences held all over the country is to develop that self-governed party which is the prelude to final division. A man is either a member of the Anglo-Catholic Party or he is not; he can no longer be content with a limited assent to its truth. Bishops receive letters of advice with regard to appointments, speaking of the Church as if it were already divided. Such and such a living belongs to the Catholic Party and the Bishop will be doing wrong if he appoints a man who is not a member of the party. Yes, the division goes even further. The clergy of the one party are unwilling to come to the churches of the other colour. A church paper had to explain to its readers that the Holy Communion in a church served by a clergyman of a different party is still a means of grace. Clearly we only wait the chance of some controversy to make the division complete. In the National Assembly already the two parties are being organised. Over such questions as the new Prayer-book there must be heated debates. A party victory may precipitate the matter. I have been told that one Colonial Bishop has already excommunicated his brother Bishop.

Conferences Condemned, But Not Forbidden.

In face of all these dangers I do not see how I could possibly support the Anglo-Catholic Conferences at Plymouth. It is not that I am anxious to condemn in any way Anglo-Catholic opinions. If I disagree with the extreme men, I am probably in close sympathy with the moderate men, but I also condemn parties in the Church, and when the parties are so well organised and powerful as the Anglo-Catholic position. The Bishop of a diocese is not even asked whether he would approve of the Anglo-Catholic Conference and for a very good reason—allegiance has been transferred to the party leaders. Anglo-Catholics are loyal only to the party organisation. And yet, much as I condemn these Conferences, I will not forbid them, for the unity of the English Church is such a frail thing that it could be easily broken, and the discipline of the Church can only be maintained by tact on the part of the church's nominal rulers, a fact apt to be mistaken for insincerity and inconsistency.

A Word to Evangelicals.

But in thus condemning the Anglo-Catholic Party I wish every word I have said should be equally applied to the other parties of the church. I condemn parties not because of their views, but because parties in the church are alike condemned by the authority of Catholic tradition and of the Bible. Let me point out to the Evangelical Party that parties are condemned in the Bible. Both in the Epistles to the Corinthians, the Romans, and the Galatians, the condemnation is distinct. We cannot help the suspicion arising that the last paragraph is a little sugar-coating for the pill.

Personal.

Rev. S. W. Bazalgette is coming to Australia next year, under the auspices of the B.C.A. Society, for pioneer work.

At the early celebration at St. Andrew's, South Brisbane, on Advent Sunday, the Archbishop of Brisbane dedicated a new brass lectern, presented to the Church in memory of the late Charlotte Whittred, who, for 63 years, was a parishioner of South Brisbane, having been a foundation member of the original Church of St. Thomas, which was the second Anglican Church to be erected in Queensland.

Rev. Thomas Albert Gair, Assistant Priest at St. Thomas' Church, North Sydney, has been appointed to Lake Bathurst, Goulburn.

Bishop Halford has secured a house and 12 acres of land at Tingalpa (Q), for the members of the Order of Witnesses.

Rev. Samuel North, has been appointed to the parish of Gunning, Goulburn.

Rev. F. Knight of the Charleville Bush Brotherhood has been appointed by the Archbishop of Brisbane to the parish of Dalby.

The Council of the Diocese, Melbourne, at the last meeting, decided to make a new parish by separating St. John's, West Geelong, from St. Paul's. The Rev. F. H. Peake will be the first Vicar of the new parish, and the separation will take effect from the 1st January.

Rev. H. Matthews, with his wife and family, will not return to Mitchell River Mission until after the wet season, owing to the recent accident to his eldest daughter and the illness of his second child.

Sister Bright, of Perth, has just left for the Forrest River Mission, to relieve Miss Kent, who was due to arrive in Perth on December 10, on her much-needed furlough. Sister Bright was at one time Matron of Samarai hospital.

Mr. K. Burton, the son of the Rector of the Swan (W.A.), who went to Oxford as a Rhodes Scholar, obtained a very good 2nd class honours in the Law School of that famous University, and has qualified for his degree of B.A.

The Archbishop of Melbourne and Mrs. Lees hope to take their holiday in Tasmania, starting on January 1. They purpose to return in the middle of February.

Mr. W. E. Wensor has been appointed by the N.S.W. C.E.M.S. to act as Emigration Officer.

The London correspondent of the Press, under date September 22nd, writes:—"Numerous messages of brave deeds performed in Smyrna during the time the city was ablaze, are reaching England. One of them, through Reuter's correspondent, states that 'a clergyman of the name of Dobson greatly distinguished himself by his rescue work.' This message refers to Rev. C. J. H. Dobson, of Nelson, who has been in Smyrna during the past few months. His wife is a Grecian lady. Rev. C. J. H. Dobson saw active service with the Chaplains' Department of the New Zealand Expeditionary Force from 1914-1920. He was vicar of the Sounds 1913-14, and of Richmond 1920-21."

The death is announced of Dr. Hastings, the editor of the "Expository Times," and compiler of the "Dictionary of the Bible," "Encyclopedia of Religion and Ethics," and other valuable works.

Rev. A. C. Mosley, lately rector of Enfield, has been appointed chaplain of the Home of Peace for the Dying, Petersham, N.S.W.

The rectory of Christ Church, Gladesville, N.S.W., has been offered to the Rev. H. G. J. Howe, rector of Leichhardt. Mr. Howe is at present in Tasmania recuperating after illness.

Mr. R. H. W. Bligh has just returned to Sydney after 12 months' lecturing in Tasmania and South Australia, under the auspices of the White Cross League.

Our Melbourne Letter.

(From our own Correspondent.)

There are a number of more or less sectional clerical societies in this diocese. If they are not sectional in the party sense, they restrict their membership to a set number, or to men under a certain number of years in Holy Orders. There is no open society to which any clergyman at any time may feel himself welcome. It is this want that Dr. Ivens endeavoured to meet when he, acting in conjunction with Rev. Ainslie Yeates and Rev. J. A. Schofield, convened the first of a series of quarterly conferences of the clergy. This was held in St. John's Hall, Latrobe Street. At starting time there were only 13 present; the rest dribbled in until there were about 55. Your correspondent was one of the noble 13, so he is naturally feeling abominably virtuous and is strongly tempted to go off into a homily on the unpunctuality of the clergy. It was said of a certain old clergyman of my acquaintance that the only service he was ever late for in his life (this is Irish) was at his own funeral. But of course we are much more busy in these days, and to arrive in time might look as though we had not much to do! Anyhow, all who came, whether early or late, were abundantly rewarded. The Rev. J. Ernest James, of the Collins Street Independent Church, treated us to a truly worth-while address on the problems of the preacher. He thinks that it never was more difficult to hold people by preaching than it is in this time of changing conditions. The general speeding up of life, the lack of any theological background in the minds of the people, the practical materialism, the neglect of the Bible, the power of the secular press, the prominence given to parliamentary doings, the increasing influence of the school, the waning influence of the home, the huge proportion of time given to pleasures—all these things and others he instanced as creating the altered conditions under which the preached of to-day has to work. It means shorter services and sermons, and a crisper style of oratory. The days of Gladstonian rhetoric are done. The problem is to make men feel that we have news for them. They have heard the old, old story so often. The difficulty is to present it in a way that will surprise them. This demands reality and passion. He was more in favour of laughter than of tears in church. When a man is smiling and is off his guard. But it demanded art too, the art of delivering the message in a way that will compel men to listen. The trained actor can do this with a part which is merely put into his lips. All the great preachers of to-day are convinced that a man has not only to be an artist when he takes his pen in his hand to write out his sermon, but equally when he stands up to give it. Mr. James, in so matchless a manner, exemplified this principle, that a speech 55 minutes in length was listened to with rapt attention and most heartily applauded at its conclusion.

After afternoon tea had been partaken of, the conference was resumed. Dr. Ivens read a paper on "Spiritual Healing." Your correspondent regrets that he had to leave before this, and cannot give an account of it. The "Argus" report of it does not, one feels sure, do it justice. At a recent meeting of Trinity College Council, the following motion was passed:—"The Council of Trinity Col-

lege desires to place on record its sense of the loss that the Church has sustained through the death of Canon Digby Marsh Berry. Soon after his arrival in Australia, in 1884, he was appointed to the position of acting-warden of the College, which he held for nearly a year. He discharged the duties of the office to the entire satisfaction of the Council. He was a remarkable combination of the saint and the scholar, and he exercised a strong influence by his life and character upon all with whom he came in contact. For several years he was a member of the governing body of the College, and took a keen and active interest in its affairs. The Council desires to offer an expression of deep sympathy to Canon Berry's widow and family."

Correspondence.

The Nexus.

Sir,—Your issue of December 1st contains two important references to the question of church autonomy—the first is an editorial note, and the second is a lengthy article by Archdeacon Davies. May I beg space in which to comment on them both?

(1) Your editorial note seems to me to rest upon a misunderstanding of the analogy which has often been drawn between the position of a self-governing dominion within the British Empire, and that of a self-governing national church within the Anglican Communion. The argument suggested by the majority report of the General Synod Committee was that as the grant of self-government to the Dominions has strengthened, rather than weakened, the ties which bind them to the mother country, so the assumption by the various national churches (in Scotland, Wales, Ireland, Canada, and South Africa) of the power to make and to interpret their own formularies has strengthened, rather than weakened, the ties which bind them to the mother church. We believe it would not be otherwise with the Australian Church. The church in South Africa was the first of the Dominion churches to discover the legal disabilities involved in calling itself the Church of England and holding its property for Church of England purposes. And it took prompt measures to emancipate itself from those disabilities at the cost of losing its property, believing that whilst property may be a good thing, freedom is a better. Those measures were declared by the courts to have had the effect of completely severing the legal nexus which bound the church in South Africa to the church in England. But can anyone honestly say that they have had any effect upon the real ties which bind the daughter church to her mother? The full intercommunion which exists between the two churches, the constant stream of English clergymen who go out to reinforce the South African ministry, the transferee of a South African Bishop, consecrated by South African Bishops in South Africa, to the See of St. Alban's, the welcome which the South African Bishops received at the Lambeth Conference, a welcome undifferentiated in any respects from that accorded to the English or Australian Bishops, all these things prove that the change which the advocates of autonomy desire can be effected without any impairment of that full spiritual communion which we all of us jealously desire to maintain.

You claim in your note that the South African Colonial Government has even now far less autonomy than the Church of England in Australia. If I may borrow your own words, "this is misunderstanding with a vengeance." The Church in Australia has committed itself by its trust-deeds to use the prayer-book of 1662, and is powerless without risking the forfeiture of its property to enact any legislation inconsistent with it. The Dominion of South Africa is free to make its own laws. It is true that these laws have to receive Imperial assent; but I for one should be perfectly willing to see the legislation of a self-governing church made subject to a corresponding assent by some body representing the whole Anglican Communion. If a Dominion Government found that the terms of its constitution bound it to accept all the statute law of England which was in force at the time the constitution was drawn up, and powerless to modify it in any particular, it would not be long, I fancy, before steps were taken to secure freedom. We feel that it ought not to be long before the church in Australia

takes steps to emancipate itself from an analogous position.

(2) Archdeacon Davies makes two main points. First that there is "nothing constructive" in the proposals for autonomy now made. He seems to wish that the advocates of autonomy should state in advance what legal restrictions in matters of faith and order it is proposed to substitute for the legal restrictions now experienced. To express such a wish is surely to misunderstand the whole point. We recommend the church in Australia to seek freedom to determine its own polity, and the determination submitted to the General Synod of 1920 makes almost exaggerated provision for securing that no change shall be made in the existing state of affairs, which does not command the practically unanimous consent of the whole Australian church. To require the church to say in advance what use it proposes to make of its freedom would be simply to impose fresh restrictions upon it, and to negate the whole idea of self-determination. In the long course of its history the Christian Church in each new country to which it has gone held itself free to determine its own methods and formularies of worship. We can see no reason why the church in Australia should make itself an exception to the rule.

Archdeacon Davies' second point is that we already have full autonomy. I cannot myself understand how anyone can claim this when, as a matter of fact, the church in Australia is powerless, for instance to make the use of the Athanasian Creed optional instead of obligatory, or to sanction the wearing of a stole by the priest at Holy Communion without violating the laws to which it has bound itself, and flouting the decisions of the courts which have been constitutionally appointed to interpret these laws. If he means, as perhaps he does mean, that the church in any Australian State, could seek from its Parliament an *ad hoc* permission to make minor alterations of this kind as occasion arose, he might be able in a rather queer way to justify his assertion. But surely the better way would be to recognise that these are matters for the church to determine and not the State, and to seek from Parliament a general permission to regulate such affairs for ourselves. It is this other and better way which the advocates of autonomy recommend.

May I add one further word. Underlying Archdeacon Davies' arguments is the scarcely-concealed opinion that the advocacy of autonomy is a partisan plot, conceived in the interests of ceremonialists. Personally, I am convinced that liberty in the matter of ceremonial would be likely to be far more strictly curtailed in an autonomous Australian church than it is under the present system of practical anarchy. If I personally desired unrestricted liberty of ceremonial I should not be amongst the advocates of autonomy. It is because I believe that the present state of affairs (inevitable in view of all the circumstances) is endangering the morale of the church and hampering its spiritual efficiency that I desire to see the recommendations of the General Synod Committee speedily adopted.

I am, Sir, yours, etc.,

F. de WITT BATTY.

(We must leave Canon Batty to the tender mercies of Archdeacon Davies. We made not the slightest reference to the weakening of the spiritual nexus; nor do we concede the utterly unproved assumption that the bond between the S.A. Church and the Mother Church has been strengthened by the breaking of the legal nexus. Canon Batty has conceded the real point at issue, that the State is subject to an external authority from which the Church in Australia is absolutely free.—Editor.)

Appeal for Soldiers' Settlement Work.

(The Editor, "Church Record.")

Sir,—I avail myself of your columns to appeal to churchmen on behalf of the work begun on the Soldiers' Settlement, Kurrajong. Recently services were commenced in the house of one of the settlers, but unfortunately we have no musical instrument, and write to ask if there are any readers of your paper who can assist us either by the gift of a new or second-hand organ, or by donations towards the purchase of one. The settlers are all returned soldiers who, since coming, have faced a succession of bad seasons, the present being the worst. This has made it impossible for the men themselves to do much in the direction of financial assistance till the prospects are brighter.

Should any be able to respond to this appeal, I shall be pleased if they will communicate with me immediately.

V. H. JENKYN.

Rector of St. Stephen's, Kurrajong.

Christian Healing Mission.

Spiritual Preparation for Spiritual Healing. Suggestions for the Clergy.

In the light of recent news from South Africa and earlier information from America, Egypt and Palestine, India and Japan, as well as from certain dioceses in England and Scotland, it is clear that the coming mission of Mr. Hickson means the prospect of a great experience for the Church in Australia. It is increasingly clear that it also means the responsibility of a great experiment. That responsibility is suggested plainly by the various names used to describe this healing movement, viz., spiritual healing, divine healing, Christian healing.

(1) It is spiritual healing. Psychological healing aims at the healing of the body through the mind. Spiritual healing aims at the healing of the whole nature through the spirit which is supreme over mind and body. The spirit must itself be healed by the Spirit of God; and the spirit may be healed where the body is apparently past healing. Therefore the spiritual conditions are of urgent importance, and these are the same for all persons and all cases, viz., penitence and faith.

(2) It is divine healing. Any personal gift of healing influence possessed by the healer is a divine gift, one of the charismata or gifts of the Spirit. It is to be regarded as an instrument of the healing grace of God. Psychotherapists point away from themselves to their method; Mr. Hickson points away from himself to his Master. He believes and teaches that his own personal gift of healing power is to be regarded as enabling him to serve as the instrument of the healing ministry of Christ in and through His body the Church.

(3) It is Christian healing. For Christians it must be sought on the basis of the Christian faith and life. It is true that the people whom our Lord healed were not yet what we could call Christians; but it must be remembered that in the individual cases described in the Gospel He tested or awakened something of the nature of penitence and faith, and in some cases made the healing of the body a step towards deeper penitence and faith. It is true again that Mr. Hickson has ministered to Hindus and Moslems in India and Jews and Moslems in Palestine, and they have found healing for body and soul. The circumstances of such cases call for careful study as a profoundly interesting problem of missionary theology. Even in these cases there appear signs of penitence and faith reduced to their simplest terms, viz., a sense of more than physical need, and a sense of more than human power. But a healing mission in a Christian country must be kept true to definitely Christian principles. Christians in whatever sense or degree nominal or real, must not be encouraged to expect healing of soul or body for themselves or their friends unless they are preparing for this mission as they would for any of the means of grace, e.g., for their confirmation or communion, and are trying to be loyal to the church's standards of faith and life. It is for God to pardon and heal in spite of shortcomings in our preparation (2 Chron. 30, 18-20); it is for us to maintain the standard and offer the means of preparation.

The rising wave of expectation must be guided in the right direction by general teaching as to the character and conditions of spiritual healing. The whole body of the church must be awakened to co-operate with its Head. The expectant sick and suffering must be prepared as far as possible by personal instruction and ministrations. The bishops and the clergy must prepare to face the problems of gathering the fruits of this mission, which may recast the whole conception of the church's ordinary pastoral care of its sick members. A South African priest warns us in advance that the main purpose and line of Mr. Hickson's mission is not to heal all the sick people that can be gathered, but to revive the ministry of healing in the church at large. We are eagerly awaiting the final judgment of the representative committee appointed by the Archbishop of Canterbury at the request of the Lambeth Conference to consider and report upon the methods and conditions of spiritual healing in the church. That report may lead to a transformation of pastoral theology and practice with regard to the visitation of the sick, and inaugurate a new era of healing ministrations. But without the inspiration of a great experience that report may prove fruitless or perilous. In each country where Mr. Hickson has held healing missions, the authorities of the church are considering ways of conserving and continuing his work. Mr. Hickson's mission will doubtless bring here, as it has brought elsewhere, a new revelation of the healing pres-

sence and power of Christ. It is urgently important, therefore, that we should prepare ourselves and our people to seek and receive that revelation.

The following suggestions for the guidance of the clergy in the work of preparation are drawn in part from the experience of other parts of the Church:—

1. The preparation of the church at large. (1) The instruction of congregations, not only in the mission centre, but throughout the diocese, on the subject of spiritual healing in general and these healing missions in particular. This instruction may be given (a) by sermons and addresses at regular or special services; (b) by the circulation of leaflets, e.g., the paper written by the Rev. P. A. Micklem for the Sydney diocesan committee, and the article of the Bishop of Goulburn in the "Church Standard" of August, 1921, now reprinted by the Church Publishing Co. Mr. Hickson's two booklets, "The Healing of Christ in His Church" (1/-) and "The Revival of the Gifts of Healing" (6d.), are being printed in Australia by Church Stores, Sydney. There is valuable help to be found by the clergy in Pym's "Psychology and the Christian Life."

(2) Conferences of Clergy for study and discussion. In some cases it may be practicable to invite thinking layfolk and especially sympathetic doctors.

(3) Intercession.—Prayers for the missions at all services in church. Special services of intercession at which a litany may be used for the mission and also for patients intending to seek healing. These special services may be used to train intercessors who will pledge themselves to pray regularly in private for the mission in advance, and to come and pray silently in a side chapel during the mission service itself.

(4) Co-operation of the Medical Profession.—Doctors who are sympathetic in their attitude, however critical, should be provided with the literature of the movement and the mission, and associated as far as possible with the work of the diocesan committee of preparation, especially perhaps in the description of the disease from which patients are suffering.

2. Preparation of the Patients.—(1) Circulation of the paper published for their private preparation. (2) Personal visitation by the clergy. (3) Conference with authorities of other churches who might well be provided with the appropriate papers and asked to prepare their congregations and their sick people on some such lines.

Moore College.

ANNUAL COMMEMORATION.

The annual commemoration in connection with Moore Theological College, Sydney, was held at the College on December 4. The principal (Ven. Archdeacon Davies) presided, and among those present were the Primate (Archbishop Wright), the Rev. A. H. Garnsey (warden of St. Paul's College), Principal Anderson (St. Andrew's College), the Rev. W. E. Bennett (principal Leigh College), Judge Docker, Archdeacon Boyce, Archdeacon D'Arcy-Irvine, Archdeacon Martin, the Dean of Sydney, and a large company of visitors.

In submitting his report, Principal Davies said the number of students had taken an upward turn. In all, 38 had been under instruction during the year, including several students from the Deaconesses' House. The spiritual tone of the college had been maintained at a high level, and the sense of fellowship manifested in a remarkable degree. The new course of theological study for Th.L. had been brought into operation, and, among many advantages, it would smooth the way towards a closer co-operation with the theological colleges of other Churches. Discussions had been going on with a view to a definite arrangement for joining classes in certain subjects which were common to all courses. When that arrangement was made it would be another step towards Christian reunion. Special attention was drawn to the evening preparatory classes, enabling those who were thinking of the ministry to make a start with their studies without giving up their daily occupation. The classes had already opened the way to a large number of men who were now serving in the ministry.

The Archbishop said that the college now had the benefit of the assistance of men of varied experience, who desired to put it on a financial and economic basis. They now also had a selection committee to pick out the men who came forward for the ministry. Although the primary sighting was done in the college, it was found that some of the students had not the full vocation, and those were not encouraged to continue when that was found out.

Regarding the finances, the sum of £17,000 was raised by the Peace Offering, out of an objective of £25,000, of which Moore College got £10,000. They now required about £300 a year additional to make the college go, and he hoped friends and the different parishes would see to it and help to that end, as, really, they did very little towards the education of the ministry. The prospects of the students were very bright, and it was a very pleasing feature that among them were three sons of the clergy: It was a very fine thing, he thought, that sons of rectories were coming forward because they heard the call of God in their hearts. Moore College men were distinguished by being practical men, by a love of learning, sound Churchmen, true to the Prayer Book, and true lovers of souls. He hoped the college would continue to grow and prosper, and wished it and the students every success.

Archdeacon Boyce, one of the trustees, said that about 400 students had gone forth from the college, and were doing useful work. Many had done splendid work throughout Australia. He thought old students did not do enough for the college. It was their Alma Mater, and they should do more. He pointed out that the old boys of King's School had raised £9000 to enlarge the chapel there. Church of England people, he said, were very backward in leaving money to their Church, and if anyone had any desire in that direction he could not do better than leave it to Moore College. Talking of wills he said there was not enough thought of the late Mr. Thomas Moore, who was one of their greatest laymen. He came there in 1801, and died in 1840, and left a wonderful will, in which he did not forget his Church, because he loved his Church. He had left his mark and done a noble work on behalf of the Church. Therefore, on that commemoration day he asked that the name of Thomas Moore be remembered.

The appeals were immediately responded to. Mr. Stoddart promising to give £25 to the tennis court, while Archdeacon Boyce donated £5 for the reading prize. The visitors were subsequently the guests of Principal and Mrs. Davies.

Notes on Books.

The Torch Bearer for September. The magazine of the Sydney C.E.G.S. The major part of this number is taken up with examination and sports lists, full of interest to the school member. An interesting article on "Big Game Shooting in the Himalayas," by G.H.P. will rivet the attention of the boys of all ages.

The Lay Reader.—A monthly magazine for Readers and Lay Helpers (price 3d. net). This is a publication of the English Lay Readers' Headquarters, and contains various articles and sets of sermons notes of interest and help to church-workers. The Rev. G. F. Irwin, B.D., vicar of Wallington, contributes the sermon notes. It is an excellent paper.

The Australasian Inter-Collegian for November. Two weighty articles deal with the practical questions of "Business Morality" and "What are we making of Life?" In the latter article, Mr. Richard Roberts, in dealing with the value of vocation, has some fine thoughts on Joy in its N.T. sense. He says:—

"It has always seemed to me that the word joy in the New Testament has quite a specific meaning. It is no synonym for happiness; nor does it express a vague condition of emotional exuberance. Consider these four passages:—

"First: 'A woman when she is in travail hath sorrow because her hour is come; but when she is delivered of the child, she remembers no more the anguish, for the joy that man is born into the world; that is to say, the joy of creation.

"Second: 'Rejoice with me, for I have found my sheep that was lost; that is, the joy of Redemption.

"Third: 'For joy he (the man who had found the pearl of great price) goeth and selleth all that he hath and buyeth that field; that is, the joy of Discovery.

"Fourth: 'This,' said John the Baptist, when he heard that Jesus had entered upon the full tide of His Ministry, 'my joy therefore is made full; that is, the joy of a service fully rendered, of a task perfectly performed'—the joy of achievement.

C.M.S. Annual Report, 1921-22. The report contains details of information regarding the work and support of the Society.

The honorary treasurer of the society, referring to the aggregate financial statement, points out that the total receipts of all branches for the year, £30,129, shows a decrease of £4025 on the previous year, but £2000 (net) is accounted for by the fact of the pay-

ment in 1920-21 of the fire insurance and the receipt of sympathetic contributions towards the restoration of the N.S.W. offices and depot, which did not, of course, recur. There was also a decrease in direct contributions of over £2000, and, consequently, the expenditure on foreign and Australian missions suffered; the payments thereon equalled only 73 per cent. of direct contributions, or 14/7 per cent. contributed—a falling off of 14 per cent. Decreases are shown in the New South Wales, Victorian, and South Australian branches, Tasmania alone showing a satisfactory increase.

The report is well illustrated and the activities of the society are concisely described.

Con-firm (To make strong), by C. M. P. Heath. (Published by the Church Stores, Haking House, Sydney. Our copy from the publishers, price 6d.) This is a booklet for the use of candidates preparing for Confirmation. The book is well printed and has a useful list of questions. We regret that we cannot recommend it, the teaching is not always true to the standards of our Church. The "Vernon Staley" kind of "Catholic" teaching prevails. The teaching in reference to the Church is curiously inconsistent with itself. The writer evidently does not know where to place "the Christian Sects"; in one chapter he places them in the Church, in another he seems to shut them out. The Sacramental teaching is unscriptural and consequently un-Anglican.

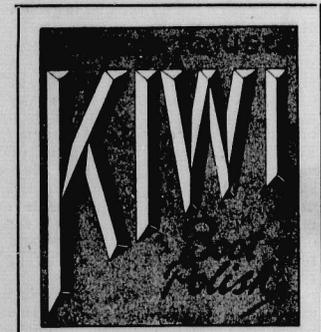
Liberty, Equality and Fraternity, by Francis Anderson, M.A., Emeritus Professor of Philosophy, University of Sydney. (Price 1/-, Our copy from the Publishers, Challis House, Martin Place, Sydney.)

This is the first publication of the recently-formed Australasian Association of Psychology and Philosophy, and sets a standard which it will surely be hard to excel. Those who have heard Professor Anderson lecture will expect to find this lecture not only interesting and instructive, but inspiring, and they will not be disappointed. We don't know which to admire most, the deep thought, the broad scholarship or the graceful style. The writer distinguishes four great revolutions in history—"the moral revolution known as Buddhism, the religious revolution known as Christianity, the political revolution of which France was the standard bearer, and the economic revolution, in the midst of which we are struggling, and the end of which is not yet." These revolutions are carefully criticised from the point of view of their contributions to the realisation of the ideal expressed in the title of the lecture. There are many passages that we should like to quote, but one must suffice. It is the paragraph with which the lecture ends:—

"Liberty may be won, if we are willing to surrender some of our own anti-social liberties. Equality may be won, if we think less of our own individual rights, and more of our common duties. Fraternity may be won, if we aim more at that justice which is inspired by love."

If this lecture is characteristic of all the publications to be issued by the Association, those who join it and read its journal, of which Professor Anderson is to be the editor, will be fortunate.

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The Church Record.

DECEMBER 15, 1922.

THE RELIGION OF THE INCARNATION.

We have been reading lately a small brochure entitled "Christian Faith" published under the auspices of the Australasian Student Christian Movement. It is beautifully written and full of inspirational ideals. But it is an approach to the exploration of the principles of the religion of Christ, that is to say, the "life-attitude" of Christ towards God for, as the writer puts it, "the controlling fact in the life and experience of Christ was his sense of the reality of God." Consequently, we find ourselves unable to agree with the title of the pamphlet—it should have been "The Faith of Christ," for it is written in no way at all about the fact that the Person of Christ is the object of "Christian Faith," but only from the point of view that the life of Christ, as displaying faith in God and manifesting the principles of His own religion, as Son of Man, provides for us a guidance for our own life-attitude towards God and for the outworking of that faith in our relations with others.

We are sorry that the writer has used, in a different sense, terms which have attached to them, throughout the Christian centuries, well-defined meanings in connection with our Lord Jesus as God, Who rightly claims our ultimate of worship and trust. The result is that the pamphlet seems to present no essentially Christian aspect of Christ as contrasted with the Unitarian view.

Of course that is the trend of Modernism, and unfortunately its leaven sees to be permeating even the lead-

ership of the Australian Student Christian Movement. The Movement is in difficulties as to how to broaden its basis so as to include all students who declare that they are seeking truth, although they are not yet able to confess faith in Christ Jesus. There seems to be, to-day, a vogue of intellectual conceit that considers a profession of scepticism to be the sign of exalted thoughtfulness. To doubt the claims of Jesus Christ was in His estimate a sign of weakness in moral character, for the doubt was the issue of a perverted will that refused to listen to His call. It is to the great adventure of faith in Christ that the Movement should be summoning all students; but such a summons can only proceed upon a conviction of the Living Christ as the Saviour and Source of all true power and life.

The constant Message of the Christmas Season is that the Incarnation and Pre-existence of Jesus the Christ are eternal facts and not vague and uncertain theories. The denial of such facts is impossible to those who accept the New Testament presentation of the life and work of Jesus in its completeness. And those facts stand as the foundation of that strong hope of salvation which was brought to man at the first great Christmas-tide. The Word Who was in the beginning with God and was God "became flesh," that He might accomplish man's salvation by the sacrifice He made in His death on the Cross.

The Lord Jesus is not merely the greatest outstanding figure of human history or the most perfect Man Who realised divine ideals in His earthly life and so manifested to other men these great ideals: He is supreme over men and angels. He is the central theme of all divine revelation. To bear witness to Him was the function of prophets and inspired writers of old. Christianity is not merely the following of the way that He Himself trod, or the religion that He preached; but He Himself is the content of Christianity; in His Person the Gospel centres: He summons men to a belief in Him only consistent with His Godhead; He assures men that in Him alone is life eternal to be found; He claims to be men's spiritual food, to be the source of a perennial flow of the water of life; in short, He offers Himself to men as the object of their faith, devotion and worship, as the fount of grace for their every need.

Christian faith is a faith that is centred in God made manifest in the flesh, even in our Lord Jesus Christ.

(Christian Faith, by J. McKellar Stewart, D.Ph., Chairman of the A.S.C. Movement; published by the A.S.C.M., 182 Collins St., Melbourne, price 6d. Our copy from the publishers.)

A Bethlehem Carol.

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep,
The silent stars go by;
Yet in thy dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee to-night.

For Christ is born of Mary;
And gathered all above,
While mortals sleep, the angels keep
Their watch of wondering love.
O morning stars! together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth!

How silently, how silently,
The wondrous Gift is given!
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin and enter in—
Be born in us to-day!
We hear the Christmas angels
The great glad tidings tell—
Oh, come to us, abide with us,
Our Lord Emmanuel!
Bishop Phillips Brooks, D.D.

The Bishop of Auckland and Prohibition.

In his recent charge to the Auckland Synod, the bishop did some plain speaking on the question of Prohibition. His lordship said:—

"As notice has been given of a motion to be brought before you on the question of Prohibition, I should like to make a few remarks upon the general subject. You will remember that the General Synod carried the following resolution:—That this Synod expresses its strong conviction that it is the bounden duty of Christian people, unless they are prepared to vote for total prohibition of the liquor traffic, to have some other drastic remedy for an evil which is sapping the work and efficiency of the community."

"The question is whether 'Christian people have any drastic remedy.' If not, I interpret the resolution of General Synod to be an exhortation to them to support the Prohibition issue. Has any drastic remedy other than Prohibition ever been suggested? Is there any other drastic remedy before the country at the present time? Can State control be regarded as a drastic remedy?"

"I can never quite understand the attitude of mind which singles out this great pressing question as political and therefore not a suitable question for a Synod to deal with. If so, why not refuse to deal with questions affecting education and marriage, for surely they are as political as the Licensing Laws?"

"The Lambeth Conference, Resolution 75, touches upon this question. 'The Church cannot in its corporate capacity be an advocate or partisan, a judge or a divider in political or class disputes where moral issues are not at stake; nevertheless, even in matters of economic and political controversy, the Church is bound to give its positive and active witness to the Christian principles of justice, brotherhood and the equal and infinite value of every human personality.'"

"On the strength of that resolution, I should say, undoubtedly, that it is the bounden duty of the Church to face such a question as the drastic amendment of the present Liquor Laws, inasmuch as a moral issue is at stake."

"The political nature of the question is accidental but its moral nature is fundamental, and if the Church must refuse to consider social and moral questions because they are also political, she would be more fit for a museum than to be a force and power in the life of the nation. If Prohibition or any other question was simply a party question, then it might not be right for the Church to take sides, but we all know perfectly well that it is a great religious, social and moral question touching life and efficiency in every direction, and one which demands the serious thought and attention of every Christian and patriot."

"We may dislike the principle of Prohibition. Personally, I dislike it, and would infinitely prefer to see men and women living such self-controlled lives that no such drastic measure as Prohibition was needed, but we live under the law of prohibitions in other directions, and so long as human nature is what it is, it will be impossible to have an ideal state in which no 'Ten Commandments' and no prohibitory laws are necessary. It is childish to talk about Prohibition as an interference with the liberty of the subject, for all law is an interference with a liberty, which is only another name for license, and liberty which threatens the well-being of the community. The sale of poisons is rightly prohibited, except under due safeguards, and we should hardly consider that such a prohibition is detrimental to the liberty of the subject. During the war we were compelled to live under the law of prohibition in many directions, and we accepted the position because we were patriotic enough to believe that it was necessary for the common good and to maintain the efficiency of our fighting force. There is too much mental confusion in the popular definition of liberty, and liberty is often confused with license. We know perfectly well that there are thousands and tens of thousands of men and women in New Zealand who need no prohibitory laws as far as they themselves are concerned, but they would hardly be prepared to say that such laws were unnecessary or an injustice or an infringement of liberty, because they know well that many people need protecting against themselves, and that the strong

Spiritual Healing.

An important conference of clergy was held in Sydney on Monday week to receive and discuss information concerning the missions to be held next year in Australia by Mr. J. M. Hickson. The Archbishop of Sydney presided, and in the course of his opening remarks read extracts from letters he had received concerning the recent mission in South Africa. The Rev. P. A. Michlem, the secretary of the Sydney Committee, indicated the arrangements that were being made, and suggested that just possibly St. Philip's Church would be chosen as the central church for the mission, because of its greater convenience than the Cathedral, removed as it is from the great traffic of George Street, and possessing ample space and school-room in close contiguity to the church.

The Bishop of Goulburn read a memorandum drawn up for the clergy, which we reprint in extenso elsewhere, and Mr. Micklem read another paper for the use of the sick, drawn up by the Bishop of Goulburn. Great stress was laid upon the need of long and careful preparation for the mission by means of conferences and prayer meetings and visitation of the sick. The conference seemed impressed with the reality of the presence of God in the mission, and desired in every way possible to prepare church people and others for participation in the blessing that is surely being given. The answer to questions asked during the conference showed that the work of preparation should not be delayed, and that the sympathy of the medical profession generally should be sought.

"I am afraid I cannot penetrate the mentality of the man who opposes Prohibition on the ground that if it was carried it would encourage thousands of people to break the law. That argument surely cuts both ways. By supporting the present laws under which men become drunk and abusive and appear before the Court, we are surely parties to encouraging many people to break the laws now. Of course the laws will be broken if Prohibition is carried just as they are broken now, of course a certain section of the community will seek to evade the law as they do now, but that is hardly the question. What we need to ask ourselves is this: What would be the probable effect of Prohibition upon the happiness of children and homes, upon the youth of the country, and upon general efficiency? The war measures in all countries labelled their existing licensing laws as the enemies of efficiency, and are they less so in days of so-called peace?"

"I have no sympathy with the extravagant statements which are sometimes made on both sides, and it would be useless to try and cast out one devil if it meant opening the door for seven others to enter at the same time, but it is a question on which one cannot remain neutral, and in face alone of drink's record in the history of our own times, viz., our daily newspapers, I could not conscientiously vote for the continuance of a trade which, under present conditions, is open to such terrible abuse."

"The loss of revenue argument seems to me to be an illustration of the drowning man clutching at a straw. If the present liquor traffic and the totalisator are a necessity for the financial well-being and stability of this country then all I can say is 'God help the country!' According to the testimony of the American Bishops at the Lambeth Conference—some of whom acknowledged to being opposed to Prohibition before it was carried—the revenue argument is quite fallacious, inasmuch as the decrease in crime consequent upon the abolition of the saloons meant a corresponding decrease in national expenditure in the machinery for dealing with crime."

The Lambeth Conference Committee on 'the Church and Industrial Problems' concludes the portion of the report dealing with the drink question with the following words:—

"In conclusion, we desire, with all the strength and earnestness which we possess, to urge upon our fellow-Churchmen in every part of the world the imperative importance of giving the gravest consideration to the entire question of intemperance. We would add further that, whilst all are not agreed upon the duty of total abstinence from intoxicating liquor as a beverage, there is no room for doubt that such abstinence for the sake of others, and as a contribution to the stability of our industrial and social life, is a splendid privilege of Christian service."

"If we face this difficult question from the Christian point of view we shall undoubtedly be guided to a right judgment when we cast our votes."

The Old Testament gets its value from the New. It is the story of the gradual shaping of the world for Christ.—P. Brooks.

Give me a song, O Lord,
That I may sing to Three,
In true and sweet accord
With angel minstrelsy.
Oh, tune my heart, that it may bring
A Christmas anthem to my King.

F.R.H.



The C.E.M.S.

First National Conference to be held at Cranbrook School, Sydney, from December 28th, to January 2nd.

We have received an advance copy of the programme, and are impressed with the range of subjects that are to be dealt with. Commission reports will be presented on the Sex Problem, and on Gambling. Tutorial classes on the New Psychology and Religion, and on the future control of Industry will be held.

Addresses will be given on the position of the Near East, Spiritual Healing, etc., and at the same time the dominant purpose of the conference is the quickening of Spiritual Interests. Morning Bible Readings, Intercession Services, etc., make ample provision for this aspect of the gathering.

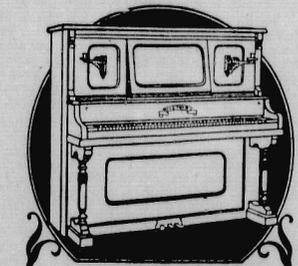
The Society is most fortunate in its staff of speakers, which includes the Archbishop of Sydney, the Bishops of Bathurst, Goulburn, and Newcastle, Doctor Harvey Sutton, Colonel Durrant, and others. All churchmen will be welcomed at the Conference. The cost of board and lodging for the period is 30/-. We do not hesitate to recommend the clergy and laity to attend. Full information can be obtained from the National Secretary, Rev. A. R. Ebbs, c/o Church House, Sydney.

The Church in Australasia. NEW SOUTH WALES.

SYDNEY.

Varia.

A very successful gift and games afternoon was held recently at the Deaconess Children's Home, Marrickville, when a large number of groceries and other useful gifts were given to the institution in order to replenish the somewhat depleted stocks. The visitors present were entertained by the children, who played organised games and sang bush songs. Tea was handed round and then the guests were invited to inspect the home, where the forty-five children—



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NOTICE.

Our next issue will be of date JANUARY 5th, in consequence of the difficulty of publication in Christmas week.

mostly orphaned—spend their days in a happy, healthful and refining atmosphere.

Lithgow Notes.

Mothers' Union.—St. Paul's branch of the Mother's Union with a membership of 92, is making good progress. Monthly meetings are held and are well attended. Recently Mrs. Cecil Hoskins, one of the vice-presidents, was "At Home" to the members at her residence, "Windarra," Bowenfels. Some 80 members were present and a very enjoyable outing was spent. Afternoon tea was served on the lawn, which added greatly to the pleasure of the gathering. Mrs. Hoskins provided motor cars for the conveyance to and fro of the members, which was very much appreciated. A hearty vote of thanks was carried, to which Mrs. Hoskins suitably responded.

Memorial Service.—A memorial service for the late Rev. D. H. Dillon was largely attended. Mr. Dillon's favourite hymns were sung, and "Hush, blessed are the dead" was feelingly sung at the close by the congregation kneeling. The Rev. R. B. Robinson preached from the text I Corinthians xv. 54, "Death is swallowed up in victory," and in the course of his remarks spoke in eulogistic terms of Mr. Dillon's ministry in Lithgow, where he had been rector for 10 years, and had left behind him a fine record of work. Mr. Dillon had been a faithful and fearless preacher, whose ministry had borne abundant fruit. For him death had been swallowed up in victory, for him there surely must have been an abundant entrance into the Presence of his Lord. Sympathy was expressed for Mrs. Dillon and the members of the family.

Visiting Preachers.—Lithgow has been favoured of late with visits from two well-known clergy from Sydney—Rev. G. A. Chambers, who came in the interests of the C.M.S.; and Rev. J. F. Chapple, who spoke for the Home Mission Society. As the result of these visits there is evidence of renewed enthusiasm for both societies.

New Church.—It is hoped that the new Church so long talked of in this parish will be built at no far distant date. During the past three years a considerable sum of money has been raised for the purpose and the total now is £3200. The site for the new church is one of the best in the town, being opposite the Post Office and the site for the new railway station, which it is thought will be built in the near future. The people have worked hard for their new church, and all credit is due to them for the large amount now in hand.

GOULBURN.

Tumut.

The Patronage Board for the parish of Tumut met on Saturday, December 2. To the parish of Tumut the bishop nominated the Rev. K. L. McKeown, at present rector of Berridale. The nomination was unanimously approved by diocesan and parochial members of the board, and the Rev. K. L. McKeown was appointed.

Ordination.

The bishop ordained in his cathedral, to the diaconate, on Advent Sunday, H. J. Mills and C. H. McKie, the former on a title to June, the latter to serve his diaconate in the cathedral parish. Both were trained at St. John's College, Armidale. Mr. McKie saw service in Palestine during the war. Fr. Kempe, Superior of the Community of the Ascension preached. He spoke of the call to service as not confined to the sacred ministry, "God calls a man to be a faithful butcher just as much as He calls another to be a faithful priest." He urged the deacons to use the next few years for specialisation in some particular branch of their work. "There are too many general practitioners in the Church of England and too few experts or specialists."

GRAFTON.

Ordination.

In St. Andrew's Church, Lismore, on Advent Sunday (December 3), by the Bishop of Grafton. Priests—George Alfred Gurrey James, William Edward Wrexall Holborow, Charles James Randall. Deacons—William Hopwood Evans, Herbert George Robinson. Gospeller—William Hopwood Evans. Preacher—Rev. F. W. Tugwell, B.A., vicar of St. Andrew's, Lismore.

VICTORIA.

MELBOURNE.

Summer Schools.

The A.B.M. Summer School will be held at Queenscliff from December 22 to 29. Rev. J. S. Needham will be chairman, and Canon

Hancock has consented to lead the Bible Studies.

The C.M.S. School will take place at Portland from January 6 to 13. The chairman will be Rev. E. H. Hadwen, the Rev. M. Corden will lead the Bible Readings, and the Rev. H. E. Warren and others will deliver missionary messages.

QUEENSLAND.

Brisbane.

Licenses Granted During the Month.

Rev. W. E. C. Barrett, M.A., rector of St. Matthew's, Sherwood.
Rev. B. P. Walker, M.A., rector of Christ Church, Bundaberg.

WEST AUSTRALIA.

Bunbury.

Extracts from the Bishop's Letter.

"By God's grace and the help of a good physician, I am practically well again after a long and dangerous illness. It seems almost strange to be able to go about and do my work again. But I am doing so in a quiet way, and I expect to be in full work this side of Christmas. Truly thankful I am to God, and very grateful, too, to all who have prayed for me, whose prayers have been answered.

"You will be glad to hear that a new priest is coming out with his wife and family from England, to take charge of Wickiepin, with Kulin and Condinin. His name is P. R. Ferris, formerly rector of Jevington, then Army Chaplain with the British Salomira Force for a year and a half, and now on the staff of St. Andrew's, Worthing. When so many hundreds of immigrants are pouring into the country it is good news to hear of an English priest coming out to help us here to minister to them. They come by the s.s. 'Esperance Bay,' and are due to arrive at Fremantle on January 15th.

"Canon and Mrs. Adams are expected back from England by the 'Ceramic,' early in December. The Canon has had only three Sundays 'off' during his stay at Home, having preached on all the other Sundays. He has travelled 4000 miles by rail. Add 16,000 miles by sea, and we shall realise that the grass has not grown under the Canon's feet since he left us last April.

Mr. Hickson's Visit.

"You have certainly heard by this time of the approaching visit of Mr. Hickson, who next year will come to Australia to conduct one of his Christian Healing Missions. You have read in the newspapers of the extraordinary scenes in Cape Town and Durban, and other towns in South Africa. The cathedrals were crowded with sick folk of every creed and class, and after praying for them Mr. Hickson laid his hands on them, and hundreds of them were healed. It is something quite different from what is called 'Faith Healing,' or 'Christian Science,' in which God's help may not be invoked at all. This is the same kind of healing that you read of in the Gospels and the Acts of the Apostles. Mr. Hickson says that the power to say, 'In the Name of Jesus Christ of Nazareth rise up and walk' has never been revoked. It is still ours, if only we have faith to believe it.

"But as Christ healed men's bodies so He saved also their souls. He told men to go and sin no more. Here again this Mission is quite different from ordinary 'faith healing.' The sickness of the body is due very often to sickness also of the soul. No charge is made to those who are sick and want to be healed. All that is asked of them is that they make the healing possible by new faith in God, repentance of their sin, and prayer that the Missioner may be blessed of God for His healing work.

"He will come to Bunbury, I understand, for only one day, which will be announced later, and will stay in Australia for six months."

NEW ZEALAND.

"The distinction of being the first woman to take her seat in a New Zealand Synod under the new legislation apparently falls—and most appropriately—to a Maori lady, Mrs. Hera Munro, who was elected a member of Waiapu Synod. She carried through a motion in favour of prohibition as 'the only immediate available remedy' for the evils of the liquor traffic—and carried it in the face of some important opposition. The 'Waiapu Gazette' notes with anxiety that 'Mrs. Munro in her reply introduced a serious innovation by bringing a solo advocating the reform! It can well be imagined that

Synod was electrified. We should not object if the archidiaconal duet, for which this city is justly famed, should use this as a precedent for a similar procedure in our Synod. Certainly it would enliven the committee stages of a pensions bill!"—Christchurch Church News.

Ordination at Christchurch.

An ordination will be held at the Cathedral on St. Thomas' Day, December 21, when his Grace the Archbishop will admit to the sacred order of the diaconate Mr. G. V. Gerard. The candidate, who is a son of a well-known Christchurch Church family, and has won first-class honours in the III. grade examination of the Board of Theological Studies, and has been awarded an Exhibition as a result. He obtains his "title" to ordination from Timaru parish. Mr. Gerard, after serving in the war, went to Oxford to complete his secular studies, and after obtaining his degree returned to College House for preparation for Orders.

Church Congress.

The Bishop of Goulburn has consented definitely to attend the Church Congress. The Bishop of Willochra has not yet replied. There is a bare hope that Bishop Gore, the great English theologian, who is visiting Melbourne to deliver lectures, may be persuaded to come over.

C.F.S.

The annual meeting of the Christchurch branch of the G.F.S. was held on Tuesday, December 6, when the Archbishop presided over a large attendance. His Grace congratulated the society on the excellent work it was doing. The adoption of the annual report and balance was proposed by Mr. J. I. Thomson, a member of the Advisory Board, and seconded by Rev. C. Perry, Chaplain to the lodge. The election of officers was as follows:—President, Mrs. W. Wood; vice-presidents, Mrs. Tobin and Mrs. C. Boar; hon. secretary, Mrs. Wagstaff; treasurer, Miss Bromley Cocks.

The report stated that there was an appreciable increase in the number of members and candidates, there being now 74 working associates, 40 honorary associates, 385 members, 86 candidates, and 5 married branch helpers.

Our Schools.

BARKER COLLEGE.

The College was on fete last Saturday afternoon for the Annual Prize Day. The large marquee was well filled with the parents and friends of the boys. Mr. F. S. Boyce, LL.B., Chairman of the Council, presided, and Mr. Justice Gordon presented the prizes. There were also present on the platform Canon Charlton, Revs. A. L. Wade, S. Taylor, and Messrs. W. M. Vinikin, G. Edinger and F. E. Sargent, members of the Council; Rev. G. M. Macdonnell, and the headmaster. The headmaster in presenting his annual report, said:—

"I have the honor to present to you my 18th Annual Report, being the fourth since the school has been governed by a council appointed by the Synod of the Sydney Diocese.

"I can commence by reporting that, in the most important matter of all, i.e., health, we have real cause for being thankful. We have had no serious sickness of any kind, and even when mumps and measles were prevalent some months ago, we managed to escape with a few cases of mumps only. I suppose there is no one in the Hornsby district more entitled than I am to praise its health giving properties. The robust health which our boys have invariably enjoyed is largely due to our invigorating climate—although we modestly like to think that the care and attention which they have received has been one factor.

Our enrolment continues to be satisfactory, our numbers are about 150, and I am confident that the number will be substantially increased when our sports oval is completed and when the present sportsmanlike attitude of the Athletic Association of Great Public Schools is changed. It is monstrous to think that a school with a record and traditions of Barker is not permitted to participate in the school competitions, and this mark, you, by the grace, not of the governing bodies of the schools concerned (at any rate not visibly) but of a committee of assistant masters. However, I am convinced that public opinion is on our side, and I am glad that our distinguished visitor, Mr. Justice Gordon, is an ardent champion of our cause. I am confident that our legitimate and reasonable desires will eventually be granted.

The recent school examinations have also given evidence of sound progress in the

case of the majority, and of good and efficient teaching.

Although only a minority of boys in any school sit for External Examinations, it is inevitable that a school should be, to a great extent, judged by its achievements in them. We are prepared to accept that standard, although it is far from being ours. In the last Leaving Certificate Examination, W. N. Newton, A. G. Erlington, and F. R. Allen were successful. Newton secured one of the best passes obtained in the examination and ranked among the first 20 successful candidates in the State. He won honors in Mathematics I and Chemistry, and a first class in Mathematics 2, Latin and French, and a second class in English and Mechanics.

Comparisons have been made with the passes secured in the leading State Schools. In justice to us it must be pointed out that entrance to the High School is obtained by examination and that a boy's continuance there depends upon satisfactory work from an examination point of view. Further, boys are not promoted to the classes preparing for these examinations unless they are judged likely to pass them. We are often compelled by parents to enter boys who are not up to the required standard, and it is generally with boys who are not scholastically strong that this occurs. Again, the majority of the State School boys fully realise that their future welfare depends largely upon success in this examination, also they study with a seriousness of purpose which is, unfortunately, not always shown by boys in more affluent circumstances.

The only qualification we require from boys entering the school is that they shall be of good character; I would not like it otherwise, for after all, one's skill as a teacher is best shown by what one can do with the dull boy, and I am constantly reminded of the reply given by a celebrated sculptor to a friend who asked why he laboured so incessantly at a shapeless piece of marble. His answer was, "there is something divine in it, if I can only bring it out." The dull boy is no less dear to us, and his interests no less sacred than those of the bright boy, and it is our duty to persevere and to do our utmost to bring out whatever latent talent there is in him.

We refuse to allow our whole aim to be dominated by the idea of examination. Yet our matriculation boards in the dining hall point out a record of success that any school might envy. We maintain that a school should be at least as carefully organised for purposes of training as it is for purposes of instruction, and it is in this respect that our Great Public Schools provided they live up to their privileges, may be counted fortunate. A valuable part of that training consists of the vigorous and varied activities of school life that lie beyond the class room, for the corporate life of the school must play a most important part in each individual boy's education. The ultimate test of a school is the stamp of joy it turns out, and Barker will not suffer in comparison with any school in that respect.

The discipline of the school is good, and the tone thoroughly healthy. The prefects have realised that their office consists far more of high duties than of special privileges and they and the senior boys generally have used their influence in the right direction.

The council has recently received from Canon Charlton a most generous gift of £25 for the purpose of providing a prize annually for the boy who shows the best general knowledge of the Bible. This money will be safely invested and Canon Charlton's name will be perpetuated as long as Barker exists. I hope that he will permit the prize to be designated "The Charlton Bible Prize." This generous gift is noteworthy as being the first endowment of any kind that the school has yet received, and it comes from one who was mainly responsible, by his liberal guarantee, for the acquisition of the school by the Church of England.

Mr. Boyce in his opening remarks referred to the good and lasting influence of the headmaster on the boys, getting as he did the respect and affection of the old boys as well as of the boys who were passing through.

Judge Gordon, after presenting the prizes to the successful scholars, gave an impressive address. He stressed his own interest in foundations like Barker College because of the ideals of giving the best possible secular education together with religious instruction.

TRINITY GRAMMAR SCHOOL.

A crowded audience assembled on Thursday, December 7, at Dulwich Hill, on the occasion of the Annual Prize-giving of Trinity Grammar School. The Warden, Rev. G. A. Chambers, president, and the Headmaster, Mr. F. H. Archer presented his report. He said:—

Our growth and achievements during the past ten years, though perhaps not spectacu-

lar, are such as to inspire us with honest pride in our beginnings and with a quiet confidence in the future. There has been steadily going on "the endless addition of little to little which, when faithfully done, builds the permanent edifice of a great school. Class work had been reorganised to meet the recent changes in the Syllabus for the High School Course, which now prescribes three years' work for the Intermediate examination, instead of two as previously. For the Leaving Certificate honours work was taught in Mathematics, French, English, History, and Geography. Eleven boys passed the last Intermediate and five the Leaving, one boy gaining first place (aeq.) in the Geography honours and another gaining first class honours.

One essential condition of true education is that the pupil should proceed at the pace at which he can properly master and enjoy the work he is doing. In the delicate business of education all factors are important. Health, continuity of school life, good grounding, rapid physical growth, long daily journeys and the spirit which pervades the class room. The most favourable atmosphere for the progress is that of friendly co-operation between masters and boys in the happy partnership of work. When tension and strain begin to replace this, much harm results. Further, the real mental capacity of each boy needs to be considered. At the present time, educational research is devoting itself largely to what is called the measurement of intelligence and it has been established beyond all question, that every child has a mental age, which may correspond to his age in years, but very often varies greatly from it. There are great variations in the rate at which intelligence develops in different boys. This being so, it is not to be expected that because certain boys passed an examination at the age of 14, all his acquaintances and relatives must therefore do the same, nor is it fair to consider that they must be lazy or stupid because they take a year or two longer. The examination system is a useful guide in school work, but it should not be made a mould into which we cram a boy, without regard to his real needs. The best guide to both parent and teacher is the boy's attitude towards his work. If he finds satisfaction and interest in doing it, all is well. If he is indifferent or troubled, he is either going too fast for proper assimilation or too slow for his capacity. This is where great benefit results from co-operation between parent and master.

During the year the teaching of Physics and Chemistry has been firmly established under the enthusiastic and careful organisation of Mr. Latham in the new science laboratory, and our first candidates for examination in these subjects have been presented.

The library has been a valuable help to the senior forms for reference. Scientific magazines and popular science books guiding the interests of the boys towards things of importance in life, while the carefully chosen fiction section provides for wholesome recreation. A Science Club has been formed and is now a centre of interest for those of mechanical and scientific tastes. Journalism has been a favourite diversion in the school, finding expression in the school magazine and in unofficial literary productions such as the Boarders' Own Gazette, a very striking production which enlivens the end of each term.

In sport we have had a heroic year. Our representative teams were younger than usual, but they did not shrink from encountering the school's usual opponents, and a plucky spirit has been shown all through.

It may be of interest to mention that we were recently invited by the Greater Public Schools Athletic Association, to send a delegate to a meeting which had been arranged at the request of certain schools. The purpose of the meeting was to enable these schools to state reasons for desiring to be admitted to the G.P.S. competitions. Though the G.P.S. Committee could not see its way to provide these facilities, it is to be hoped that some way of organising our inter-school sport, otherwise than individually as at present, will be found.

The boys have been steadily true to the ideals of their badge, and have established, not merely school customs, but school traditions of the best type. The progress of the past may be measured in numbers, buildings, and the various successes already achieved in work and sport. These are but some of the outward symbols of the powerful spirit which has been generated in this school and which kindles the enthusiasm of all who come within its influence.

Presentations were made to the Headmaster, Mr. F. H. Archer, who has been appointed Headmaster of Caulfield Grammar School, Victoria, by the boarders, old boys, school, and trustees. The Dean of Sydney presented the prizes. The Very Rev. Dr. G. E. Weeks, Dean of Nelson, will take up his duties as Headmaster on February 6.

Spiritual Healing in Zululand.

Bishop King, the Secretary of the S.P.G., read a letter from the veteran missionary, Archdeacon Johnson, to the assembled members of S.P.G. at their monthly meeting in October last, in which the writer gave some interesting particulars of an extraordinary mission to the Zulus by Mr. J. M. Hickson, the Archdeacon writes:—

"The Archbishop of Cape Town and our Bishop of Zululand very kindly arranged that Mr. Hickson should be invited to come here to us at St. Augustine's for Monday, September 4. Our roads are bad, and Zululand is rather out of the way; but Mr. Hickson wrote saying he would gladly come if we could arrange transport, etc. We had a long time for preparation. There were about 1,000 natives and five Europeans afflicted with various ailments, physical and mental, who asked to have their names put down on my list as wishing to receive Mr. Hickson's ministrations. I did not make public his coming in any way other than in holding mission prayer meetings to prepare those who wished to be ministered to by the laying on of his hands, and also receiving the Church's blessings. St. Augustine's Church will hold 2,000, but by removing the seats we can crowd 3,000 in with just kneeling room. I made every preparation I could: the very bad cases, blind, paralysed, and otherwise helpless, and red or those less afflicted. I hoped for a quiet, helpful service, especially helpful to the spiritually weak. The time of preparation was specially helpful, for we were not only preparing for Mr. Hickson's healing mission, but also the final preparation of 142 confirmands. The confirmations were to be on Sunday and the healing mission service on the Monday following. The week before the coming of Mr. Hickson I had a great surprise: fifty odd Europeans outside our district sent asking that tickets might be reserved for them, showing that Mr. Hickson's coming to St. Augustine's had become known. The interest shown by these Europeans, Boers and British, surprised me, for, as a rule, the white people outside our district are not actively sympathetic with mission work amongst the natives. On September 2 our Bishop arrived, and also Europeans from down country and Natal commenced to arrive in overwhelming numbers. They continued to pour in all Saturday and Sunday. At our early Eucharist the church was packed, and there was a crowd kneeling outside each door at the mid-day Confirmation service. I had a special service at 3 o'clock in the afternoon and try and see what we could do with such a large crowd. Mr. Hickson had then arrived, and the Bishop brought him down to the church. He immediately suggested that the service next morning be held in the open air, and so it was decided.

"September 4 was a most beautiful dawn. We had an early service and special preparation in Zululand, also English Eucharist, and after a hasty breakfast I began to arrange the assembled crowd, white and black, in rows—three and four hundred in a row, and I had fortunately a lot of thatching string, and with many hands to help we pegged out the line (twenty of them), and arranged all the sick and ailing, those able to kneel with their knees touching the string, and the helpless lying by the string, so as to leave an open space between each line, each two lines with faces facing each other, so that Mr. Hickson could place a hand on two heads at once, bowed before him on either side as he passed down the rows.

"We first opened with a penitential hymn in Zululand (we had been singing it at all of our preparation meetings for the last six weeks), well known to all, and a short prayer, then Mr. Hickson addressed in English and interpreted. It was all very simple and very impressive. He then began to minister to those commencing at the east—the Europeans—passing slowly down between each row of kneeling people, placing his hand on each head, and severally prayed for each one. Two European priests went in front gathering the tickets from those who had them, and the Bishop, with three native priests, followed, giving the church's blessing. The only sound was the solemn voice of Mr. Hickson as he passed down the rows and the whispered words of blessing by the Bishop and native priests as they also passed down their rows of kneeling people. Then suddenly a cry was heard in one part of the great square from a hitherto deaf girl, who shouted, 'I can hear; my ears are opened!' and then again another surprised cry. 'I can see the sun; my eyes are opened!' from a woman who had walked over a hundred miles, led by the hand of her young daughter. Another paralysed girl arose to her feet and walked. But we shall not know for some time yet how many have benefited by Mr. Hickson's ministrations.

neither do I think it is good to blazon the crosses abroad. I believe that thousands have benefited, if not cured entirely as yet, and I hope that thousands more have received a spiritual blessing and strengthening. I think the universal spiritual uplifting will be immense. May God assist us in our following-up services, and in His mercy prevent any reaction."

Further testimony to this remarkable mission comes through the Tasmanian "Church News" from the Rev. H. S. Chignell, Rector of St. Aidan's, Yeoville, Johannesburg, who took part in the general mission in Queensland. Mr. Chignell writes, with reference to the Healing Mission which Mr. J. M. Hickson has just concluded in Johannesburg: ". . . make up your minds straight away that you must have a Healing Mission, and for these reasons. First, the mission will produce a very unusual religious revival. We found here that people came in their thousands to the services of preparation; and that many non-churchgoers and others who had drifted away from faith and worship, come in crowds to be prepared for the healing mission. Day after day the churches were filled with those who wanted to be taught to pray and how to believe. The spiritual consequences of the mission are far greater than the physical gain. This latter is without doubt quite considerable, and this fact cannot be denied that there are hundreds of people in South Africa to-day who have regained hearing and seeing, and the power to walk, who would otherwise have been incurable. South Africa has been stirred in a spiritual way as never before, and I am certain that Australia will be equally moved."

The "Rand Daily Mail" for September 12 contains an account of the opening of Mr. Hickson's Mission in the Anglican Cathedral. The following are some brief extracts:—"At an early hour it was practically impossible to reach the barrier which closed the road to traffic, since eager ticket-holders waited in crowds for the opening of the main doors, surging forward at intervals. . . . Every seat was occupied. Perfect silence reigned. . . . The Bishop of Johannesburg opened the service with prayer from the altar. . . . Mr. Hickson, in cassock and surplice, then came forward and in a clear, even voice delivered an inspiring address on the subject of preparation by prayer for healing gifts. . . . He stopped speaking and descended into the body of the church, and laid his hands upon the sick. . . . The Bishop followed him and gave the Benediction before the sufferers left. Cripples of all kinds came yesterday, and more are coming to-day. . . . A girl of about 20 years of age, weeping for joy, walked with her crutches under her arm to the tram: "I can walk, I can walk," she repeated over and over again to the crowd everywhere about her. She is the daughter of a well-known Johannesburg physician—and was thrown from her horse five years ago. . . . "I can hear again! I can speak!"

The crowd turned to see an old man who had been deaf and dumb for years. . . . A little girl blinked in the sunlight. "She was born blind," said the happy father to the crowd. . . . The son of a well-known cricketer, who fell in a swimming bath some years ago, and was heavily drowned as well as being so seriously injured that his power of speech and hearing were affected, told the crowd with his own voice that he was cured."

FROM RECENT EXAMINATIONS.

The following interesting answers are given by girls 12 and 13 years of age:—

And Moses died upon the mountain, and nobody ever saw him again, not even his bones.

John the Baptist lived on wild bees' honey and locusts, which when baked in honey or fried are very succulent and nourishing. In it thou shalt do no manner of work, thou . . . and thy cow.

The commandments were written on a marble slab.

When Moses saw the children of Israel worshipping an idol of gold, he was so astonished that he "through" the commandments at them.

There was a rustling and Lazarus appeared in his grave-clothes, which however were soon removed.

WILLIAM TYAS

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Jottings from the Motherland.

(By Rev. E. A. Colvin.)

Lord Northcliffe's Death.

The illness and death of Lord Northcliffe came as a quick and sad surprise to the nation. He truly believed that "righteousness exalteth a nation," for there has appeared in the "Times" every Saturday for years a whole column on some definite Christian topic by a thoughtful and earnest correspondent. The leading articles, too, always manifest the same high novel tone. Let me give a striking case. At the close of the recent conference of Modern Churchmen, a long sub-leader appeared in the "Times" on "Christianity's Claim." It began:—

"Readers of the reports which have been published of the conference held in Oxford during the past week by the Modern Churchmen's Union will recognise the importance of the main subject under discussion. For more than seventy years the comparative study of religion has engaged the attention of both Christian and non-Christian students, with the result that many marked similarities between the great religions of the world have been brought into prominence. . . . But in our clearer views of the age-long processes of man's religious life and the persistence of certain elements of religion everywhere, we may not ignore those qualities of Christianity which give it a character of its own, amply attested in history and verified continuously from the first in human experience. Belief in Providence, redemption, union with God, immortality are found in other religions, but nowhere are these facts of faith set out with such emphasis as is given to them when they are regarded as manifested and assured in the historic person of Christ, the Incarnate Son of God. . . . The conference was marked by a sense of responsibility, and though the subjects offered for its discussion deserve the consideration of every one interested in the religious life of humanity, we should have welcomed a more adequate insistence on the special character and mission of the Christian faith. This subject may be suggested to the leaders of the Modern Churchmen's Union as worthy of discussion at their next annual conference."

No wonder it called forth many letters of thanks, amongst which was the following from a leader in the Wesleyan Church, London, the Rev. Dinsdale Young:—

To the Editor of "The Times."
"Sir,—You have rendered signal service to evangelical religion by many of your recent articles on Christian topics. But your article in "The Times" of to-day on "Christianity's Claim" demands the warm gratitude of all who love the Christian Church in the truly catholic sense of that term. This article is peculiarly seasonable in view of the fact that the Churches are about to enter upon another year's campaign. You declare rightly: "Christianity not only claims to be the highest and purest of all religions; it presents itself as absolute and final." You call for "a more adequate insistence on the special character and mission of the Christian faith."

"This is what we want in every pulpit of our land. What Thomas Chalmers called 'the great peculiarities of Christianity' are the one solid hope of individual man and of the social and political life of the world. "A thousand thanks, Sir, for your timely article."

I will close these "Jottings" with the following story:—On an ocean liner on its way to America, Lord Northcliffe sat with a company of men, at dinner. One made a disparaging remark about the Salvation Army. Lord Northcliffe clicked his glass with his knife, and said: "Gentlemen, all the religion I have I owe to General Booth, and I will not permit anything derogatory either to him, or his army, to be said in my presence."

It is a great privilege to have one's permanent home near enough to London to run up and back in a day, with several hours to spare there. This means 120 miles for the one-day-cheap-fare of 8/6. Let us give a few interesting facts about this—the greatest and richest city in the world. It is the capital of an Empire on which the sun never sets. It measures a dozen miles in length and breadth, and contains (if we take in its outer areas) seven millions of people, i.e., about two millions more than the whole of Australia. It has a million of houses, and I fear very many occupied at present by more than one family. The house problem is simply terrible, for there is not one house to let practically in the whole of England, town and country. London's streets are so numerous and long that, if set on end, would reach across Europe. It is good for such a city to have parks and

open spaces reaching to 16,000 acres, the famous Hyde Park being the most extensive, and the most popular. Every day some 9,000 trains run into the city's many stations, and every year its port harbors more than 20,000 vessels of all flags. It is the healthiest city in the world, and last year its death rate was the lowest on record.

Little London.

And yet how small a place is London! Here is an instance. Three weeks ago I ran up for two items of business—one, by the way, about the affairs of Mrs. Symonds, widow of the late Rev. Edward Symonds, who, for years, was Rector of Christ Church, Lavender Bay, Sydney, and afterwards of Blackheath. One day, before we left for Australia, we walked into our house at Red Hill where he had just taken a cottage. He came on his bicycle, although over 80, and seemed well and strong; but during our talk in Australia he died, and on our return we found out Mrs. Symonds, who asked me to look into her affairs in London. My second trip of business took me to an office in the Strand, where I arrived about 1 p.m. Looking across the street I saw an attractive restaurant, and decided for lunch. When half through, a young doctor from New South Wales (whom we had expected for weeks) came from another table and held out his hand. It was a great surprise to us both. He had only arrived three days ago, and, like myself, walked into this particular place where neither of us had been before. So London, after all, is small.

Eastbourne.

Eastbourne still continues to grow upon us. Its great crowds of visitors left with the close of September, and young people, girls and boys, in thousands have come back to its 350 or more schools. One meets these different sets of pupils marching daily along "The Front," and through the streets in their different school colours. The schools are all preparatory, for these young people at 14 pass on to the great public schools of England.

In spite of the crowds having left, the church, to our surprise, are almost as full as ever, the schools in some cases accounting for this. We went one Sunday morning to the Presbyterian Church, the minister of which is the Rev. James Reid. It was quite full (no schools), including two large galleries. Mr. Reid is one of the ablest preachers in Great Britain, and this fact accounts for a packed church, for the service itself is simple and has no special attraction. Clergy and ministers must understand, in these days, that the people demand good preaching, and, above all things, whole-souled earnestness in the pulpit. An earnest, able man, filled with the conviction of his message, always fills his church.

Harvest Festival.

The end of September is the time for Harvest Festival Thanksgiving. It is wonderful the special interest the people take in these, and more especially in the North of England. The churches are always crowded, though, I must say, the decorations and offerings in fruits, vegetables, and flowers are not to be compared to those in Australia. An "invalids' table" seemed a new idea, being filled with such things as bovril, glaxo, etc. I notice that a "Fishmongers' Harvest Festival" was held in a church in Hastings, where fish of all sorts and sizes, in blocks of ice, were brought, the church being decorated with fishing nets and all kinds of fishing gear. I might mention that the Rev. Canon Carr Smith closed his ministry here with "Harvest Festival Services" on the first Sunday in October. The local paper mentioned that incense was used at the services.

Empty Churches.

One of the questions of the day is, "Why are our churches empty?" Christ said, as one of the signs of His coming again: "The love of many shall wax cold." He saw that iniquity would abound, and that men would be content to cast Him off. Is not this the chiefest cause of our empty churches? There is no time for god. And Christ said it would be "the love of many"; that leaves "few" for Him and for steadfastness to His cause. The world abounding in iniquity and the love of many waxing cold, He gave us one of the signs of His return. And to-day may we not read this message in our empty churches, the disregard of His teachings and the prevalence of

unrest and evil? It is no use ornamenting our services—the ministers of God can only faithfully do their duty and lead the few church worshippers in the old paths. The marriage supper was scantily furnished with guests—the Church of God to-day is often nearly empty. And the whole universe and all that therein is—is God's. It will be well to see this and worship God whilst we still may—the free choice may not be ours for long.—Mary.

Sunday School Stamps.

The "On His Service" new series of stamps receives our warmest welcome and commendation. This is the tenth year of their production; and the publishers have certainly succeeded in their special effort to fittingly celebrate the decade.

The stamps are larger, and have been admirably drawn by Victor Henry, who was a chorister at All Saints', St. Kilda, at the same time as Rev. J. S. Needham, now Chairman of the Australian Board of Missions. The albums are more elaborate, and in addition, a short explanation is given in the space allotted for the corresponding stamp.

The fact that ten years ago 20,000 stamps were published, and last year 40,000 were distributed, evidences the achievement of their purpose, viz. promoting regular Morning Service or Sunday School attendance. A stamp is given each time the child is present. The new Lesson Book "Willing Service," written for the stamps (though either may be used quite independently of the other) is delightful, and the teachers will enjoy it as much as the children. The "On his Service" series of books is an excellent successor to "Line upon Line" and "Peep of Day," so familiar to the older generation.

The publishers are the Church Book Stores, Sydney, from which the stamps, etc., may be obtained.

THE NEW LECTIONARY.

Dec. 17, 3rd Sunday in Advent.—
M.: Ps. 73; Isaiah xxi. 1-9; Luke iii. 1-17 or 1 Tim. i. 12-ii. 7. E.: Ps. 75, 76, 82; Isaiah xxvii. or xxviii. 1-22; Matt. xxv. 1-30 or Rev. xxi.

Dec. 24, 4th Sunday in Advent.—
M.: Ps. 94; Isaiah xxxii. 1-18; Luke i. 26-45 or 2 Tim. iii. 14-iv. 8. E.: Ps. 96, 97, 98; Isaiah xxxiii. 2-22 or xxxv; Matt. xxv. 31 or Rev. xxii.

Dec. 25, Christmas Day.—
M.: Ps. 19, 85; Isaiah ix. 2-7; Luke ii. 1-20. E.: Ps. 132; Isaiah vii. 10-14; 1 John iv. 7.

Dec. 31, 1st Sunday after Christmas.
M.: Ps. 28; Isa. xl. 1-11; Luke ii. 22-40 or Col. i. 1-20. E.: Ps. 45, 110, 113; Deut. x. 12-xi. 1; Luke xxi. 25-36.

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

Australian College of Theology.

Scholar in Theology.

Class II.—Lea, C. H., M.A., Melbourne. Pass.—Slade, F. W., B.A., Carpinteria; Holmes, A. R., Newcastle; Walters, W., Ballarat.

Part II.

Holmes, W., Newcastle; Hadwen, E. W., Bendigo; Stych, W. H., Christchurch, N.Z. Passed in Church History: Cole, T., Melbourne; Richardson, J. H., Melbourne; Moore, A. G., Grafton.

Licentiate in Theology.

Class I.—Lee, R. S., M.A., St. Paul's Coll., Sydney, Bathurst; Murray, C. H., B.A., Trin. Coll., Melbourne; Wittichen, H. A., Ridley Coll., Melbourne; Free, R. O. S., St. Francis Coll., Brisbane.

Class II.—Campbell, R. S., St. John's Coll., Armidale; Weston, E. W., St. John's Coll., Armidale; Richards, G. H., St. John's Coll., Armidale; Richards, H. J., St. Francis Coll., Brisbane.

Pass.—Baker, G. A., St. John's Coll., Armidale; Harris, T. A., R. S. Francis Coll., Brisbane; Hudson, R. M., H., Ridley Coll., Melbourne; Nell, G. A. M., St. John's Coll., Armidale; Watts, T. H., Ridley Coll., Armidale; Crosland, H. N., S. Barnabas Coll., Adelaide; Ball, R. S., S. Columba's Hall, Wangaratta; Onians, H. E., Melbourne; Rettick, D. H., Bendigo; Whitehead, J. M., St. John's Coll.,

Armidale; Young, F. S., St. John's Coll., Armidale; Battersby, A., St. John's Coll., Armidale; Gearing, A., Ridley Coll., Melbourne; Meredith, L. B., Melbourne; Panelli, E. L. R., Melbourne; Perrotet, H. H., Melbourne; Booth, J. S., Brisbane; Baxter, G. J., Gippsland; Lansdell, F. H., S. Wilfrid's Coll., Tasmania; Peaty, W. L. G., Riverina.

Associate in Theology.

Class I.—Burden, Hilda M., Adelaide; Free, Olive, Brisbane; Ficklin, Constance, Sydney; Felton, H. E., Sydney; Claydon, Thelma, Deaconess House, Sydney.

Class II.—Antcliff, Elsie R., Brisbane; Newman, Zoe M., Brisbane; Wray, Mercia A., Deaconess House, Sydney; Sneyd, Eda J. M., Brisbane.

Pass.—Birch, Maud, Brisbane; Fray, Hilda F. W., Adelaide; Bain, Dora I., North Queensland; Sanders, May N., Brisbane; Sneyd, Dorothy B., Brisbane; Blake, Dorothy, Brisbane; Dorman, Mary E., Bendigo; Patterson, Blanche L., House of Mercy, Melbourne.

Licentiate in Theology—Part I.

Scrutton, T. O., S. Barnabas Coll., Adelaide; Ikin, J. H., Ridley Coll., Melbourne; Hamilton, L. T. N., Moore Coll., Sydney; Hughes, K. J., S. Wilfrid's Coll., Tasmania; Adams, R. F., S. Adrian's Coll., Ballarat; Siddons, W. J., Moore Coll., Sydney; Kenderdine, C. T., Moore Coll., Sydney; Smith, E. H., B.A., S. Francis Coll., Brisbane; Hall, J. L., Melbourne; Sherwin, V. H., S. John's Coll., Perth; Dennis, Violet E. C., Deaconess House, Sydney; Dillon, F. H. B., Moore Coll., Sydney; Riley, A. B. H., Ridley Coll., Melbourne; Strong, R. G. D., Moore Coll., Sydney.

Licentiate in Theology—Part II.

Roberts, F. W., S. John's Coll., Armidale; Gribble, E. L. B., S. John's Coll., Armidale; Ball, L. G., S. Columba's Hall, Wangaratta; Innes, J. H. R., S. John's Coll., Armidale; Lees, E. J., S. Aidan's Coll., Ballarat; McKie, C. H., S. John's Coll., Armidale; Moore, A. W., S. John's Coll., Armidale; Burgess, L., S. Aidan's Coll., Ballarat; Pain, A. W., S. Aidan's Coll., Ballarat; Cutcliff, E. M., S. John's Coll., Armidale; Cula, L., S. Aidan's Coll., Ballarat.

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

Daily Sessions—8.30 p.m., 7.30 p.m. Missionary Day—Thursday, 18th January. A hearty invitation is given to attend, and prayer is asked for blessing on the Convention. W. H. DIBLEY, Sec.

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Young People's Corner.

Christmas Carol.

There's a day that hearts of children
Needs must cheer,
A day in happiest childhood
Held most dear.
'Tis a day when heav'n seems nearer,
Earth more glad,
When sorrowing hearts no longer
Can be sad.

For Christ Jesus, Lord of children,
On that morn
Was in Bethlehem's poor manger
For them born.
He, the mighty King of Angels,
'Then came down

To procure for them hereafter
Each a crown.

To lead them on to the mansions
In the sky,
To point them to priceless treasures
Stor'd on high;
To bid them all be seeking
Things above.

Where reigns their merciful Father,
God of love.

Then hail with glad, thanksgiving
Christmas Day,
And tune for the Infant Saviour
Sweetest lay;
Our hearts, fill'd with adoration,
We will raise,
Our lips shall the gentle Jesus
Bless and praise.

S. CHILDS CLARKE.

A STRANGE NOEL.

Fast fell the snow. It was Christmas
Eve, and all through the day, the heavy
flakes had been falling, till the streets were
deep with cold slush or filled with high
barriers where it had drifted.

A poor woman had left her home in a
drab part of Paris to go to the chapel where
a service was always held on the night be-
fore Noel, for she wanted to ask the good
Father to help her children at this season.

Her shawl was worn and thin, and the
wind seemed to be taking a delight in dash-
ing it aside and driving the snow into her
face. It was cold! And she shivered again
as she thought of the little stock of fuel at
home and the even smaller stock of food in
the cupboard.

She was generally very brave and bright,
although her husband was away at the wars.
But to-night, although Christmas was so
near, she felt very sad. Perhaps it was be-
cause Christmas was near, for as she put
her two little children to bed, she noticed
that they had put their sabots in front of
the grate.

The French children look for Santa Claus
just as we do, but instead of filling their
stockings, he puts something in their shoes.

"Mère," said the boy (that was his w-
of saying mother), "do you think he will
come or does he pass poor children?"
"Ah, yes," she had replied, "I hope he
will come like he used," and Jacques and
his little sister went to bed, happy in their
thoughts of a knife or a ball for the boy,
a doll or book for Marie.

The mother thought of all this as she
battled against the wind. Would the Good
Father send something for them? She
stopped for a moment for breath, and as she
did so she heard a moan. Looking about,
she saw a little boy, sitting on some steps,
but he was so white with the snow that
she had not noticed him. Who was he?
Was he lost?

The little chap could not answer her. He
was faint for lack of food and blue with
cold. What should she do? Take him to
the police who care for lost children? But
it was farther to get there than to take him
back home to the humble dwelling she had
left.

She wrapped her shawl about the boy,
and though he was heavy and the slush
made walking difficult, at last, panting and
weary, she got to her door.

It was only when she got him inside and
sat chafing his little feet before the fire
that she saw how well dressed the child was.

After a little while, he seemed able to
talk. "Where am I?" he asked. "I wanted
to see where the baby Jesus lay, and I'm
lost."

The woman tried to cheer the little fellow,
but try as she would, she could not find out
where he lived. His name was Louis—that was
all he knew, except that "he wanted to see
the baby Jesus."

She gave him some hot soup, and then
tucked him up beside the sleeping Jac-

ques, she set off again to tell the police
that the boy was safe.

Her way lay past the Church, and as she
passed the people were coming out. Ought
she to stay just for a moment? The thought
of Christmas and the empty sabots by her
grate would not let her pass, so she just
slipped into the church, and praying that
her children might not be forgotten, she
then went off once more.

She had to wait a few minutes inside the
office. There was someone already there.
When he came out, the chief was saying,
"You can depend upon that, monsieur. The
moment we hear anything . . ."

"Pardon, messieurs," broke in the poor
woman, "is it about the boy who is lost?"
"Yes," cried the gentleman, "do you
know anything about him?—Louis is his
name?"

"He is safe. I found him in the snow."
The father was overjoyed, and calling a
taxi, he bundled the poor woman in, and
together they drove to the dismal house.

On the way, he told her how the maid had
taken the little boy out to see the infant
Jesus, for in France they have a scene made
in some of the churches, showing the Child
in the manger, and His parents standing by.
But the maid had met a friend with whom
she stopped to talk, and when she thought
of the boy, he was nowhere to be seen.
"You will see him again in a moment.
This is the door, monsieur."

Soon the father had the sleepy Louis in
his arms, his heart full of gladness that
the child had been found. But the boy was
too disappointed at not seeing the manger
to think of anything else.

"Can he stay a little longer?" asked the
gentleman. "I must go to the telephone
and let his mother know. Then she will
send the car here for us both."

It must have taken a long time to tele-
phone or else for the car to come, for the
father was away for more than an hour.
But I think I know the reason. He had told
the man where to meet him, and he had
been shopping!

You never saw such a number of parcels.
He had understood the empty sabots at the
fire-side, and the bare room had told its own
tale. So no wonder the poor woman was
overcome. A ham, a turkey, butter, coffee,
and ever so many other things were carried
in, till the room looked almost like a store.

Louis was awake now, and as the woman
dressed him, he began telling his father of
the beautiful dream he had had. "I was
looking for the manger, but I got so tired,
and I couldn't go any further, so an angel
came from God. I told her I wanted to see
the new born King, and she took me to a
poor house, and told me that I should see
Him, for He was born in a poor dwelling.
So I was waiting to see Jesus, and when I
looked, it was you, père!"

The father's eyes were glistening as he
said, "Where we see true love there we see
Christ born again. This good lady who
carried you to her home and cared for you
has shown Him to us. I wish we could show
Him to her. Do you think we could,
Louis?"

Louis watched his father stoop down and
stuff something that looked like money into
the little sabots; then taking up two of the
mysterious parcels, he laid one beside each
little child.

"Tell the dear children," he said, "that
Christ has truly come again to the old
world. May their Noel be as happy as you,
by your care of my lost boy, have made
mine!"

The poor woman tried to thank the good
gentleman, but she found no words to do
so; she just stooped and gave Louis a kiss
on each cheek, while her eyes filled with
tears of joy.

Everyone seemed happy—Louis and his
father, the chauffeur who had been looking
on, mother and the nurse (who had been
crying since she had missed the boy)—and
not least, Jacques and Marie when they
woke next morning; while I thought I saw
Another whose face was radiant with a Holy
smile. He had seen it all. It was for His
sake, who had himself once been homeless
and in need, that love had done all this.
And He said, "If only people believed that
to serve one another brings them happiness,
and shows their love to Me!"

"Finishing Touches."

"Begin well, and end well," is a word in
season both for the Old Year and the New.

The Old is ending. We might have spent
it better. How much wrongly done! How
much left undone! "End it well." There may
be a few "finishing touches" yet. The per-
fection of the toy depends upon these last
touches. So the little things of life show the
character. Do the last little things of 1922
"well." Take care of the thoughts; the deeds
will take care of themselves. Cultivate the
flowers of love. Little smiles are often the

"finishing touches" which gladden home life.
Gladden someone on Christmas day.

And then "Begin well." You will turn over
a new leaf with the New Year. Take the
first leaf to God, and say, "My Father be
Thou the Guide of my youth!" You cannot
begin better than that.

SAVONAROLA.

Savonarola is one of the remarkable and
fascinating characters of history. For five
years he held the destinies of Florence in
the hollow of his hand. He was born of a
noble family at Ferrara, Italy, on September
21st, 1452. His religious zeal soon mani-
fested itself and he entered the Dominican
Order. When 30 years of age he made his
first public appearance as a preacher at
Florence, but the effort was far from a suc-
cess. Seven years later, he again came for-
ward to deliver another course of sermons.
This time the effort was a complete success.
The great subject of his declamation was
the sinfulness and apostasy of the time, and
in his denunciation of the vices and crimes
of his age he took as his theme what has
been the topic of enthusiasts in almost every
age, the mystical vision of the Apocalypse.
He applied the visions with terrific force to
the conditions then prevailing, and his fol-
lowers acclaimed him as an inspired prophet.
The authorities regarded him as a dangerous
reformer and treated him accordingly. His
power with the multitude, however, increased,
and when later, a republic was established
at Florence, he became the guiding and ani-
mating spirit, and endeavoured to organise
the State, on the principles of the Kingdom
of God. It was to be a model Christian
commonwealth. Thus vice was suppressed
by the most stringent enactments; gambling
was prohibited; the moral ulcers of the city
were cleansed; vanities of all forms, includ-
ing dress, were the subjects of other enact-
ments. Under the moral impulse of this re-
ligious reform great bonfires were made in
the market-place of cards, dice, indecent
books and pictures, costly personal orna-
ments, etc. The story is well worth reading.
A reaction, however, occurred later. The
Pope excommunicated Savonarola in 1497.
Riots broke out at one of the bonfires. A
Franciscan Friar began to denounce publicly
the Reformer. There was a challenge of
trial by the "ordeal of fire." This was to
have taken place on April 7th, but it was
evaded by the Franciscan, yet it re-acted
against Savonarola. He was thrown into
prison on Palm Sunday, April 9th, 1498.
There he suffered repeated tortures, inflicted
in the hope of wringing from him the con-
fession that his revelations of the future were
impostures. On May 23rd, 1498, Savonarola
and two of his companions were strangled,
and their bodies were burned by the execu-
tioner. "He climbed the steep ascent to
Heaven."

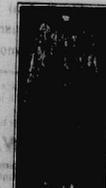
Somebody said that it couldn't be done!
But he, with a chuckle, replied
That "maybe it couldn't," but he would be
one

Who wouldn't say so till he'd tried it!
So he buckled right in with a trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it.

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