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Current Topics.

The Season of Advent, inaugurating as it does the Church's year, comes to us with a two-fold message **Advent.**—Warning and Hope. The repeated injunction of the Lord to His disciples to be wakeful in relation to His promised Return constitutes for disciples of all times a solemn warning to watchfulness. The great Fact of the Coming of Christ should be ever the most solemn sanction of the Christian's life, for before His Throne of Judgment must we all appear to give an account of the things done in the body. That life will be most clear of stumbling blocks and inconsistencies that seeks to work out its salvation with that judgment alone in view; that so seeks to live in the sight of God that man's judgments are felt to be negligent. On the other hand, there is the message of Hope. The great Coming of our Lord is the justification of all our faith in Him and the vindication of the cause we commit to His arbitration. The personal return of the same Jesus is one of the clearest promises to Christian disciples, and that return will be the coming of One Who is not only to be our Judge, but is our Saviour and Friend.

Are the Christians of Australia getting ready for the great Missions of Spiritual Healing that are promised for next year? Some dioceses are organising conferences, some Synods have appointed committees, but so far how much has been done to move the parochial clergy, the Christian ministry generally, and the individual Christian to seriously prepare for that Mission? We understand that in the Sydney diocese a committee appointed by Synod has issued a report, of which we have not yet had the courtesy extended to us of receiving a copy, although it is printed in extenso in our contemporary; the most practical diocesan step that we know of has been taken in the diocese of Goulburn, where there has been circulated throughout the diocese by the bishop, a "Spiritual Preparation for Spiritual Healing," addressed to patients, in which the purpose of the mission is briefly set out and the sick are urged to expectancy and preparation for the receiving of blessing. The tremendous importance can best be gauged by the reports that have come to us from country after country, in which the missions have been held. The report from Durban shows that over 8000 sick ones came under the ministry, and the secretary of the mission, one of the clergy, has written a personal testimony to the reality of the cases of physical healing that have taken place. It does seem to us that the occasion

demands a weighty encyclical from the bishops of our Church, in which the heads of other Churches throughout the Commonwealth might well be asked to join. If we really believe that God is in this wonderful mission, then we surely should do our very utmost to call out all disciples of Christ to the work of co-operation, and strive to awaken all men everywhere to what we believe is the fact that "Jesus of Nazareth passeth by." (Since the writing of this note the Sydney report has come to hand.—Ed.)

It is only right, natural and desirable that this subject should be well discussed by Churchmen **The Nexus.** generally, as it is a matter that affects the Church throughout its whole membership. At the same time care should be taken by propagandists, and especially when writing through an official diocesan paper, to present the contrary views quite correctly. For instance, in the W.A. Church News a writer of an article on the subject says that "the opposition to proposals for altering the nexus seems to be mainly due to misunderstandings"; and a little later on has a paragraph entitled "Self Government not Separation," and illustrates by the autonomy granted to the South African Colonies. This is a misunderstanding with a vengeance. The S.A. Colonial Government has even now far less autonomy than the Church of England in Australia. They are bound, not by their own act, but by the British Government to the mother country, and in certain matters might have their legislation reviewed. They, like our own Commonwealth, have governors appointed by the British Crown to represent the Sovereign of the Empire, who probably has to give his consent to all legislative measures passed by the Parliament. The Anglican Church in Australia is absolutely independent of the Church of England, except in so far as she has bound herself to the standards of the Church of England, and has bound herself not to alter those standards unless they are reviewed and altered by the Mother Church. No Bishop or Convocation outside of Australia has any jurisdiction over her, and she is quite at liberty to seek from the Parliaments of Australia and not England, to review that important self-limitation.

The Archbishop of Melbourne, by the issue of a "Prayer for the results of Elections," has given **Prayer and the Elections.** wise reminder of the need of earnest prayer for our country and Empire, and that not only during times of crisis. We commend the prayer for use throughout the Commonwealth. It reads as follows:—"O Almighty Lord and Heavenly Father,

we beseech thee to guide and govern the minds of the people of this Commonwealth in wisdom, sincerity and judgment; that, being called to elect just Legislators on behalf of all conditions of men, we may understand both the sacredness of the trust which Thy Providence commits to each of us, and also the greatness of the interests which thereon depend for virtue and true religion. To thee, Lord, we commend this whole land. Abolish all mean desires and unworthy motives; cleanse all thoughts, uplift all minds, and let none be deceived through wilfulness or vain words. Enable us to consider all things diligently, and in singleness of heart to fulfil thy Will; through Jesus Christ our Lord. Amen."

The modern novel, generally speaking, is one of the dangers of our social life. Sex-obsession is **The Modern Novel.** like a deadly miasma upon the community at large, and the sex problem novel is the offspring of a perverted vision due to a neurotic "rankness," and on the other hand, of a sensuous aestheticism which loves to display as nakedly as possible those passions which have relation to an over-mastering love. We are thankful to see that so world-renowned a novelist as Mrs. Gene Porter has been delivering her soul in protest against the resultant moral danger of those classes of novelist. Quite recently she said:—

"Personally, it is difficult for me to understand why indecencies that would not be admitted into a home of a family circle in person on any consideration, should be allowed to come there between the covers of a book. Why should men and women be allowed to scatter broadcast on the pages of a book such matter as the Federal authorities would not allow for a minute on the pages of a letter? . . . No statistics are available to prove how many girls and boys have formed wrong conceptions of life and the real purposes of living through having had books filled with prurient descriptions and suggestive and intimate descriptions of men and women living illegally and immorally.

"If I do not want my daughter to carry a flask, smoke cigarettes, appear in public half-clothed, and carry on illicit love affairs, then I should not put into her hands books, magazines, or newspapers filled with descriptions of people who live such lives. There is a certain amount of authority that goes with matter which someone has thought enough of to set it in type and bind between the covers of a book. Printed matter has its influence even in magazine and newspaper form, and while the world has been going mad with unbridled sensualism, immodest dress, and risqué dances in some quarters, it has gone equally far in others by putting these things into print. I could name half a dozen publications that shock my old-fashioned soul almost to paralysis."

Under this heading, "The Methodist" reviews the criticism of a note of theirs appearing in **"Reunion on Anglican Terms."** our issue of November 3. The heading confirms our criticism of their note as "ill-informed." The Synod of Sydney was not, we repeat, discussing terms of reunion at all, but rather preliminary steps by which a general and not sectional ad-

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vance might be made in the direction of reunion. We cannot understand any well-ordered Church, at this juncture, pulling down all its fences and allowing all and sundry preachers of all and sundry Churches to fill its pulpits or otherwise minister in its congregations. There must be created, first of all, a general desire and atmosphere, so to speak, for reunion; and in the midst of so many diverse and sometimes conflicting opinions the Anglican body will have to "hasten slowly." Cannot our "partners in the other ships" realise our difficulties and extend an understanding sympathy rather than an ill-considered and divisive criticism? We are not going to get any reunion worthy of its name except by the utmost patience and mutual forbearance. Self-pride, wounding or wounded, will be the likeliest rock upon which all these efforts will be burst to pieces.

The Archbishop of Perth, in his recent Synod Charge, referred to the various parties or schools of thought in the Church. **Limitation to Freedom.** He said that the three-fold division of the Church into "Evangelical," "Modernist," and "Anglo-Catholic" was a weakness, in that it prevented us from acting together, but on the other hand it was a strength to us in the sense that it gave us the widest possible freedom compatible with belief in the Creeds. At the same time, his Grace went on to say it was difficult to have sympathy with mediaevalists who seemed to think that other parts of the Church retained a truer faith than did our own, and yet wanted to remain within our fold; or to retain sympathy with those who do not believe the Creeds yet want to remain members of the Church in order to use its splendid organisation for social life.



C.E.M.S. NATIONAL CONFERENCE.

We have received a four-page leaflet, giving full particulars concerning the first annual National Conference of the C.E.M.S. It is to be held in Sydney from Thursday afternoon, December 28th, to Tuesday morning, January 2. The beautiful buildings and spacious grounds of Cranbrook School (old Government House), with full equipments, are being lent by the School Council for the accommodation of the members of the conference. The aim is that all the members shall live together for these four days in the quiet of Cranbrook to consider big questions, to know each other better, and especially for spiritual refreshment. The programme is a most attractive one which must appeal to our clergy and laymen throughout Australia. There will be Bible readings, tutorial classes, reports by commissions on gambling and the sex problem, intercession service, community singing, and special addresses on great problems. And in addition the work of the Society will be reviewed and the programme for 1923 will be formulated.

The list of speakers who expect to attend the conference is a very fine one—it includes a number of the trustee leaders of the Church in the Commonwealth. The Bishop of Bathurst, the National President, will preside. The Bishop of Goulburn will act as chaplain, the Archbishop of Sydney, the Bishop of Newcastle, the Dean of Newcastle, Canon Batty, Canon Hicks, and Mr. L. V. Biggs, Dr. Harvey Sutton, Colonel Hume, and other clergymen and laymen have kindly consented to speak.

The cost of board and lodging at Cranbrook for the term is 80/-.

The conference is open to all C.E.M.S. men throughout Australia and a cordial invitation is given them to attend.

Excursion railway tickets will be available. Enrolment should be made soon, and full information can be obtained from Rev. A. R. Ebbs, National Secretary c/o Church House, Sydney.

A Timely Warning.

Rev. A. R. Ebbs, the National Secretary for C.E.M.S., preaching recently in Brisbane, spoke of two of our national sins— which had national application.

Gambling and Immorality.

He spoke of the splendour of our heritage in being members of the British Empire, and make special reference to the strategic position we occupy in world affairs. Australia, he said, was providentially kept for occupation by representatives of that Empire; and he saw no reason why within 20 years our population should not be upwards of 20 millions of people. But there were two great national sins—gambling and immorality—which were developing in intensity in Australia, and seriously threatened its future. As a constant traveller throughout the Commonwealth, he was alarmed at the grip these two giant evils had on all sections of the community, more or less. Unless they were grappled with and their influence reduced it was quite possible that history might repeat itself, and that others—perhaps Eastern nations—might be permitted to occupy this land of great possibilities and boundless resources—which undoubtedly was intended to be an integral part of the British Empire. The result would be a society of men like theirs was that they should battle for those great moral standards which would give stability to our national life, and increase the happiness of the community at large.

Mr. Ebbs returned to Sydney last Tuesday week, after visiting his old parish of Lismore on Sunday 19th, where he met the members of the C.E.M.S. and of the Boys' Society in corporate communion, and at a subsequent well-attended breakfast.

Mission of Healing Amongst Lepers.

Robben Island is the asylum for lepers of the Cape, and is situated just off Capetown. Mr. J. M. Hickson, who is now making a missionary tour in South Africa under the auspices of the South African Church, in the course of his ministrations at Capetown, paid a visit to the Leper Settlement, and the late chaplain, who has lived among these poor unfortunates for high on five-and-twenty years, sends the following account of his visit to the "Church Chronicle":

I had just left the Editor of the "Church Chronicle" pledged to write something about Mr. Hickson's visit to Robben Island, when a young man came up to me limping badly on two sticks. I spoke to him about Mr. Hickson. "Oh, I have been to him," he said, "and lots of them have been, but it hasn't done them any good." "No, my boy," I replied, "and it can't do you any good if you go in that spirit. Jesus Himself could do no good to many who surrounded Him without penitence and faith and a great desire to be in all things what He would have them be."

He will go again to-morrow, this lad, and I wished him the desire of his heart, but I thought afterwards, How many of these dear people are, in spite of all the teaching, beginning at the wrong end of things. They want healing of body, then they will give themselves to serve the Lord. But Mr. Hickson wants us to begin from the top—upon the highest spiritual plane. That letter which holy John wrote to his friend teaches us the right proportion, "that thou mayst prosper and be in health even as thy soul prospereth." Those who have got up to the highest plane have begun to learn the secret of the Divine plan for all the children of God. I don't mind confessing that I had some fears for this mission of healing to the lepers. But Mr. Hickson soon dispelled all those fears by his burning words. They sat there, those leper men in their chapel, last Saturday, rows upon rows of them looking up with such eager, pathetic faces, some of them changed almost beyond recognition even in the short time since I had seen them last. And he stood and spoke to their very hearts, reminding them that it was not necessarily their own sin which had brought the disease, but at the same time quite frankly telling them that they must have clean and penitent hearts before the Lord of Life could begin His blessed work and give them that perfect soundness of their whole being which He longed to give

them. He told them of six hundred lepers in Japan, many of whom had been praying whole nights and who were following him in their prayers in all his mission. How they had resolved to continue in prayer until every single one in their leper compound was won to Christ. One thought of the forty martyrs stripped bare holding their terrible all-night vigil upon the frozen pond and praying through the night that forty should win the crown of martyrdom with the coming day.

So the leper men came up and received the touch of healing hands, or rather the touch of Christ through those human hands, as a little child once had faith to see. He said: "Mummy, I liked Mr. Hickson, he was all right, but it was the Man behind him, He was wonderful!"

In one's folly, one had asked, "Are they all coming off the Island healed?" Certainly the Lord could do it, but one is content now to leave it where Mr. Hickson put it. A seed has been sown, and who shall say what the reaping shall be? It is for eternity. We are not made saints all at once; the process of becoming perfected is gradual, for many of us it will stretch far beyond this life, even as it will to the very day of Judgment. And Mr. Hickson warned us that the process of healing is often slow, but that there must be no discouragement or doubt, no looking down or looking back, but always up and onward.

For the lepers it is a joy to think that if the process seems retarded for the brief span of this life He will change for them (as for us) the body of the humiliation that it may be like unto the body of His glory. Meanwhile, not all the powers of evil can stay the victory for those who in the power and strength of the Lord of Life grapple with disease and pain, rising "on stepping stones of their dead selves to higher things." The triumph of spirit in the face of bodily failure—surely that is the miracle of miracles. "I would kill myself if I were a leper," said an atheist doctors years ago to the writer. But more than one leper has said he thanked God for bringing him a leper to the Island. That could only come through the power of God.

So we left the men's church, and went to the women, who were waiting in their chapel—Dutch Reformed as well as English Church folk, with the Dutch minister to interpret. These women had been praying beforehand. I had found them the evening before filling their beautiful little church, and some of them waiting to make confession to their chaplain.

After service in each church Mr. Hickson went round to all who were bedridden to pray and lay on hands.

We went back to the village skirting along the shore, with the beautiful tender green of the grass running down to meet the glorious blue of the sea which sparkled in the sunlight, and there was the purple blue of Table Mountain looming up over the island like a benignant giant keeping watch and ward. There was a saint of blessed memory who loved the island most dearly, and not many years ago wrote on this wise: "Go softly along the shore, for Christ suffers and mourns here."

Later, he spoke of fellowship in the suffering and in the victory of Him who clothed Himself with created nature in order to bring it back to God. And then he asked: "Is my sin part of the burden of humanity for which the lepers suffer? Ah! we are entangled in mysteries which can never be solved in this short span of life. Let it be so—we belong to Eternity. The best is yet to be. Trust God nor be afraid." God has emphasised that lesson, I think, through James Moore Hickson and his tender, calm, and strong personality. Praise be God for his visit to the Island, and for the cheerful and vigorous presence of Bishop Gaul, as well as for the contagious enthusiasm of all his party. Even the village folk caught fire, numbers of them coming to the service in the afternoon in the village church, when Mr. Hickson laid hands on a few sick folk. And so late in the afternoon, we steamed away over a calm sea until, as we neared the mainland, the shadows descended and blotted out the Island. But surely that night the angels of light were keeping special watch over those whom the Lord of Glory had visited with His presence.

—C. E.
(From the "Church Times.")

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English Church Notes.

Personalia.

The Committee of the British and Foreign Bible Society by a unanimous vote have appointed the Rev. Canon C. H. K. Boughn, M.A., B.D., vicar of Calverley, Leeds, as one of the Society's two principal secretaries, the post left vacant by the resignation of the Rev. S. Nowell-Rostron last May.

Dr. C. L. Slattery, rector of Grace Church, New York, has been appointed Bishop Coadjutor of Massachusetts. He was to have been consecrated at Trinity Church, Boston, on October 31. During July Dr. Stuart Holden, of St. Paul's, Portman Square, was the Sunday morning preacher at Grace Church for three weeks and an invitation has been extended to the Dean of St. Paul's Cathedral to preach there for five Sundays in November and December.

The Rev. G. P. Bassett Kerry has resigned Christ Church, Beckenham, as both he and his wife, who has been seriously ill, are feeling the need of a real rest; and the Rev. S. A. Selwyn, owing to continued ill-health, has felt impelled to resign the living of Charmouth, Dorset.

Bishop Ingham, under a Commission from the Council of Bishops of the Spanish Reformed Church, has ordained and confirmed in Spain. He has visited Sabadell, Valencia and Madrid, and hopes, before he returns home, to visit Seville, Salamanca and Cigales in Spain, as well as Lisbon and Oporto, in Portugal. On Sunday, October 1, he ordained Don Julio Caso, deacon, and the Rev. Don Joaquin Mezo, presbyter, in the presence of a large congregation, in the Church of the Redeemer, Madrid.

Mr. J. Penderel-Brohurst has resigned the editorship of the "Guardian." He has held the position since April, 1905, when he took the place of the Rev. Walter Hobhouse, D.D. He will be succeeded by the Rev. F. A. Iremonger. The change will take effect on December 31.

The C.M.S. Controversy.

The C.M.S. trouble has not yet been removed. The Bolton clergy have decided to break away and have a society on old C.M.S. lines, and the F.E.C. are still unappeased. Bishop Knox has intervened with some interesting information concerning the meaning of a resolution passed at the meeting in July. The Bishop writes:—

"I have been asked to explain the meaning of the words 'certain legitimate differences of opinion,' which occur in the resolution carried at the C.M.S. meeting on July 12. My difficulty in doing so is that I can find no ambiguity in them. They are manifestly governed by the words that immediately precede them, viz., 'within the above-named limitations,' that is, the limitations expressed in the preceding paragraphs. Those limitations are convinced adherence to the evangelical interpretation of the Nicene Creed and the Thirty-nine Articles. The evangelical interpretation is opposed to the Modernist and Tractarian interpretations. For instance, doubts as to the Virgin Birth of our Lord, or His Bodily Resurrection, or belief in the necessity of the Sacrament of Penance, or in Purgatory, would disqualify for service in the C.M.S. So would the co-ordinating of the authority of tradition with the authority of Scripture.

"On the other hand, instances of legitimate differences of opinion within the above limits would be differences on the precise doctrine of Predestination, or on the degree of self-limitation in respect of the putting forth of Omnipotence or Omnipresence consequent on the union of Godhead and Manhood in the Person of our Lord Jesus Christ."

Deaconess's Ordination.

On Saturday, September 30, the ordination of a candidate for the Women's Diaconate took place in the choir of St. Paul's Cathedral. The candidate was Miss Grace Lewin, formerly of the Church Missionary Society's mission in Chekiang, who received her training at St. Catherine's Deaconess House. The ordination was taken by the Bishop of Stepney, who was assisted in the celebration of the Holy Communion by the Rev. H. U. W. Stanton, D.D., Warden of St. Catherine's House. Miss Lewin is the first woman to be ordained in St. Paul's Cathedral, and the Bishop, in his opening remarks, noted how fitting it was that an ordination of a deaconess should be held in the central church of the diocese. He also laid stress on the lifelong character of the ministry of a deaconess, and on the fact that she is admitted to Holy Orders by her ordination.

Another candidate—Miss Annie Cooke, of Peterborough—was to have been ordained with Miss Lewin; but as Miss Cooke has taken up work in Silvertown (instead of in North London, as was at first anticipated),

she was to be ordained by the Bishop of Chelmsford on Friday, October 6, in West Ham Parish Church.

The Sheffield Church Congress.

(From a Correspondent.)

Gipsy Smith's Mission, let us hope, in some measure prepared the way for this great Church of England gathering. The Bishop of Barking (Dr. Inskip) pointed out on the first Sunday in the Cathedral that these are days of many congresses, and of different parties in the Church, but this congress stands for the whole Church. It was a great family gathering. On the first Monday evening there was a wonderful men's meeting, when 3000 men were present in Victoria Hall. The Bishop of Sheffield presided. One paper says: "Never at any meeting could the hearty singing have been excelled (Yorkshire men can sing), nor could there have been bolder or more inspiring speeches. Sir Ernest Pollock (Attorney-General) spoke as man to man, and his testimony as to how 'the Eternal Gospel' (the congress subject) had touched and controlled his life, simply held the great concourse of men, young and old, spell-bound from first to last. It is admitted, however, on all sides that the outstanding feature of the great congress was the Archbishop of York's opening sermon on Tuesday. The text was significant—"Sir, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 30-31). One might say that it has stirred the whole Church, and to a large extent the nation—all the leading newspapers have given prominence to it, and every newspaper in the land has written something of the Sheffield congress. The Archbishop has had the courage to tell the world what the Church of Jesus Christ should be and should do for the people, and he deplored the terrible fact that organised Christianity was a poor, feeble, force to-day compared with the early Church which conquered the world. Why should there not be an annual Church congress in Australia, and let faithful and fearless men rouse the whole Church of God and save Australia from becoming a Godless land?"

Duty of Forgiveness.

(By the Bishop of Down.)

"Whosoever shall smite thee on the right cheek, turn to him the other also."—St. Matt. v. 39.

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him."—St. Luke xvii. 3.

We know that the duty of forgiveness of those that have injured us is an essential of practical Christianity. Over and over again our Lord insisted upon it. In the model of all prayers He taught us to say, "Forgive us as we forgive others." Indeed, forgiveness of enemies is one of the fairest flowers of genuine Christianity. The Spirit of Christ has sufficiently permeated life to lead us to regard revenge as a badge of barbarism, and forgiveness as a characteristic of highest humanity. "Ecco Homo" (a book now old, but indeed ever worthy of study), in order to show how Christ's teaching has changed men's views in this matter, recalls how Ulysses after the death of Ajax, retaliated so far as to intercede with Agamemnon for his body to be decently buried, and is met by the bewildered response, "What can you mean? Through Ireland horrors unnameable are perpetrated. And thinking of these things, and filled with anxiety for our brethren, we wonder how far the law of forgiveness reaches. Does our Master call upon us to forgive those who perpetrate abominable crimes. Some tell us that this is our plain duty, murderers, they say, are to be thought as kindly as possible; nay, an endeavour is to be made even to love them while repudiating their evil deeds. If this is our duty, if Christ demands this of us, then difficult as it is, we must face our duty and pray for grace to fulfil it. And yet as we hear such counsels we feel outraged; for by its moral distinctions seem to have vanished.

The texts I have chosen give opposed directions as to forgiveness. To turn the

other cheek is to endure passively and in silence. To rebuke an offender and to forgive him on repentance is to adopt quite a different course. This latter teaching does not stand alone. The Second Lesson read this afternoon, taken from the eighteenth chapter of St. Matthew, gives it in an even fuller form. How then are we to interpret these contrary teachings of our Lord?

Is not the explanation to be found in the fact that such injunctions as are found in our texts are not universal in application. They are each on particular occasions but not always the right course of action. The underlying law of love is indeed universally applicable; but in applying the law of love sometimes the other cheek must be turned and sometimes the offender must be rebuked; rebuked, so that he may be led to repentance. To turn particular precepts into laws universally to be obeyed would at times so exaggerate a virtue as to turn it into a vice.

Christ's Righteous Indignation.

If we study our Lord's life we will the more readily accept this explanation, for we will find there incidents that are in accord with each of the precepts of the texts. How gloriously outstanding is His blessed meekness and gentleness. No trait of His perfect character so captivates mankind as this. The patient endurance under the smiting and spitting when with a word He could have delivered Himself, draws men to their knees before Him. But He was not always gentle. At times righteous indignation and anger strongly moved Him. Recall the babes being brought for His blessing and how His disciples rebuked the mothers that brought them. The incident was seen by Christ, and we are told He was moved with indignation, and said, "Suffer the children to come unto me." He was stirred with strong resentment by their action. On another occasion He lashed on the Sabbath Day a man with a withered hand; and recognising the hostility aroused by His action "He looked round about Him on them with anger." The quick searching glance that took in the situation was fired with indignation. Once again: when the Temple Courts were desecrated, He throws over the tables of the money-changers, and drives out the sheep and oxen with a scourge of cords. Clearly, then, righteous indignation as well as submissive gentleness is part of perfect manhood. And you will find the same contrast in His words that we have seen in His acts. If, when calling the weary and heavy laden to Himself, He describes Himself as "meek and lowly," yet at another time He does not hesitate to denounce the self-righteous as "offspring of vipers that could hardly escape the judgment of Hell." By His words and by His example, then, he shows us that there are times when it is right to turn the other cheek; also there are times when it is right strongly to denounce vice and to be inflamed by repugnance towards sin.

In Practical Life.

When we come to apply these thoughts to practical life many difficulties must necessarily present themselves. I can but very briefly touch on some of them.

(1) We must remember that it is very difficult for poor human nature to turn the other cheek, and very easy for it to denounce

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evil. We must therefore be greatly on our guard in choosing which course to adopt. We must pray earnestly for the grace of gentleness and for a forgiving spirit. And we must also pray for justly restrained resentment of evil, lest we ourselves sin by overhardness in a righteous cause. We must remember that if we refuse to forgive when we ought to forgive, we forfeit the forgiveness of God.

(2) We must remember that if an offender owns to having done wrong, then it is our absolute duty at once to forgive. Christ says: "If he sin against thee seven times in the day and seven times turn again to thee saying, I repent, thou shalt forgive him." Unlimited forgiveness to those that repent is the law of Christ. It is difficult; very difficult. But we should remember that only by similar mercy shown by the Most High towards us, can His forgiveness be ours.

(3) We should recognise that the large majority of injuries we receive from others is our duty (and indeed our wisdom) to accept with meekness. Our pride makes us touchy, perhaps even spiteful and revengeful, but a gentle spirit is in most cases the best reprisal a Christian can make. By thus turning the other cheek we can prove to ourselves the reality of our Discipleship.

(4) But let us hate and loathe great crimes whether committed against ourselves or others; and let us feel righteous abhorrence of those that commit them.

A Shallow Saying.

It is sometimes said "we must hate the sin, but love the sinner." But I believe this to be a very shallow saying. You cannot thus separate the sinner from his sin. There can not be sin without a sinner. Sin is an act of Personality. And a man that murders is a man to be abhorred and loathed. There is, I feel, a flaccid type of Christianity abroad that would tell us to meet such men with love and in brotherhood. This seems to me to be a most dangerous doctrine. Of course we must not forget that there ought ever to be in our hearts a longing that such should repent and so be forgiven. But nothing must be allowed to weaken down moral distinctions. Weakness of moral distinction is one of the chief causes of the present state of wickedness. If we begin to regard a murderer with anything but loathing, we are weakening our horror of a vile crime. Resentment, anger, against evil men is a virtue. It is the healthy reaction of a sound heart against what is contrary to eternal righteousness, and the absence of such resentment is demoralising to our moral character. If you teach men to ex-

crate crime, they will be far less inclined to commit the crime, whether by reprisals or otherwise. If you teach men to condone crime in others they will the more readily condone it in themselves.

While then we must ever seek from God a gentle forgiving spirit and ever try to win over hostility or unkindness by love, yet let us not for a moment lessen our abhorrence of men who are guilty of atrocious crimes, and who have shown no sign of repentance.

We have indeed a duty towards such. It is, with pity for them in our hearts, to pray that God may lead them to see the awful wickedness of their crimes and so bring them to repentance. For, remember, even the Merciful God Himself cannot forgive them until they repent.

Personal.

The older generation of Anglicans in the Diocese of Sydney will regret to hear of the death of Mr. Gifford Moore, son of the late Rev. Charles Moore, of Cornwall, England. Mr. Moore was one of the most active amongst the evangelical workers in the diocese, and in company with his late wife, conducted Sunday evening services in the Walker Convalescent Hospital for many years. His death took place at Eastwood, Sydney, on November 16, at the age of 85.

Rev. N. J. L. Jenkin, rector of St. Matthew's, Windsor, N.S.W., is proceeding to England on a six months' holiday. Archdeacon Knox has been nominated as his locum tenens.

Rev. W. Forster Haire, rector of Singleton, N.S.W., has accepted appointment as senior chaplain to the Missions to Seamen, at Antwerp, Belgium, and will leave Sydney by the Port Kembla on December 5.

Rev. T. E. Bird, who has been curate at St. Paul's Church of England at Maryborough, has been transferred to the parish of Pittsworth.

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1921

That Ford Motor Car.

There are some fine old lines in the Book of the Psalms which describe the joyful astonishment of God's people at the workings of His grace. "Then was our mouth filled with laughter and our tongue with singing, then said they, The Lord hath done great things for them." These are the words we would use as we think of the splendid answer made to our quite recent appeal for a motor car for the West Darling. We had ventured to hope that perhaps by Christmas we would have sufficient for the purchase of a second-hand machine. Our trembling hopes and feeble faith have been reprieved. We are the happy grateful possessors of a fine new De Luxe Model Ford Car, and for the past four weeks that car has actually been at work right out in the far country beyond the River Darling. For this gift of the car we are deeply indebted to Mrs. W. E. Shaw, of Ausimner, who in so many ways has helped our work since its inception, and given strong encouragement to us to go on. The car is a beauty and in a real way will prove to be a means of grace in the far out-back.

But we are embarrassed. Our car fund stands at about £160, being the outcome of generous donations of so many friends in N.S.W. and Victoria. What shall be done with such a sum. The B.C.A. council has considered the matter. The decision is this: That the money be not diverted from its original object, but that it be augmented so that purchase may be made of a Mission Motor Van, which shall be used for evangelistic, pastoral and colporteur work in the country.

There is great opportunity for such an agency in the Church. We all like visitors even if we are surrounded by friends and neighbours in the city. No matter how busy we are; no matter how full life may be with our affairs, we like to have our visitors come in and share in the joys and entertainments of our homes. But if we lived away in the bush, and friends and neighbours were far apart from us, and a real sense of loneliness upon us, the visitors would be the more welcome. Now supposing that visitor were the representative of the Church which we loved, and that he came with a bright personal message, that he had a store of books with him of which we might make selection, that he gave us a little family service (for we were too distant from the church), that he took the children and taught them, and then when evening was come he gave them a series of beautiful lantern pictures, that he enrolled them in the B.C.A. Correspondence Sunday School, and then left to render like service to some other lonely family—why such a visitor would be a travelling benediction. Now all this is but a hint of the many rich possibilities of the Mission Motor Van. "A great door and effectual is open." We desire to enter in.

And we would tell our readers that it is to be a Ford Motor Van, lightness and stability must be its features. The van will be fitter with bunk accommodation and will carry the usual equipment for its work. The field open to it will be the whole State; even adjoining States may be occasionally visited. Thus a van built on a Ford ton lorry is our need. For the purchase of it we want at least another £100. Freely have some already given, freely do we believe, will others give. The mission motor van should be at work early in the New Year. Let all our readers join in an effort of prayer and generosity. A fine Xmas gift would be a special donation to the motor fund. Send to our office and grateful acknowledgment will be made, or address Rev. S. J. Kirby, Diocesan Church House, George Street, Sydney.

Rev. F. R. Barrett was instituted to the cure of St. Mary's, Gin Gin, last Friday.

On Sunday last, Rev. B. P. Walker, M.A., was instituted as rector of Christ Church Bundaberg.

Miss A. B. Nisbet, of the Bird's Nest, Kutien, China, is at present on furlough in Tasmania.

The Bishop of Carpentaria, during a recent visit to the Roper River Mission, confirmed six native children. This was the first confirmation service in connection with this Mission.

Rev. H. E. Warren, Superintendent of the Roper River Mission, has arrived in Sydney on furlough.

Rev. Stephen Wicks, who for some years worked as a missionary in the Canton district in S. China, is coming to Sydney as superintendent of the Chinese Mission in Australia, with the C.M.S.

A new cathedral, in memory of Bishop Selwyn, will be built at Siota (Melanesian Mission). Native woods inlaid with mother of pearl will be used. Bishop John Selwyn was the son of Bishop George Selwyn, who founded the Melanesian Mission.

By the death of Mr. A. J. Botterill, J.P., of Bunyip, on All Saints' Day, the Church in Gippsland has lost a very faithful friend. He leaves a widow, two sons and three daughters. The eldest daughter is married to the Rev. G. W. Blanchard, lately of Gippsland. The wife of Archdeacon Hamilton is a niece, and was brought up in Mr. Botterill's home.

It is with regret that we record the sudden death of Mr. W. T. Manifold, of Purrumbete, Vic., which occurred on October 20.

The Bishop of Bendigo has appointed Rev. T. W. Harvey, of the West Darling Mission, to the important parish of Kyabram, Vic. This is a graceful recognition of the fine work which Mr. Harvey has carried on during the last two and a half years in the back-blocks. Under the aegis of the Bush Church Aid Society he renewed the services of the Church in that district after a break of three years, and the present well-organised condition of the West Darling work is a standing evidence of his zeal and faithful ministry.

THE NEW LECTIONARY.

Dec. 3, 1st Sunday in Advent.—M.: Pss. 1, 7; Isaiah i. 1-20; John iii. 1-21 or 1 Thes. iv. 13-v. 11.—E.: Pss. 46, 48; Isaiah ii. or i. 18; Matt. xxiv. 1-28 or Rev. xiv. 13-xv. 4.

Dec. 10, 2nd Sunday in Advent.—M.: Pss. 9, 11; Isaiah v.; John v. 19-40 or 2 Pet. iii. 1-14. E.: Pss. 50, 67; Isaiah x. 33-xi. 9 or xi. 10-xii.; Matt. xxiv. 29 or Rev. xx.

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

In Memoriam

A most interesting service was held on Sunday, 12th Inst., in the parish church of Winchelsea, Victoria. The occasion was the unveiling of a Memorial Tablet to the late Mrs. John Freeman, which reads as follows:—

"To the glory of God. In loving memory of ELIZA HARRIET.

Beloved wife of Rev. John Freeman, Fellow-workers in this parish for 31 years.

Also their dear children,
Minnie, who died 29th May, 1905.
Richard, who died 23rd January, 1922.
Ina, who died 14th January, 1920.
Reginald, who died 24th June, 1908.

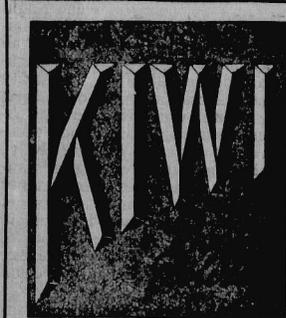
Erected by their daughter Mary."
"At home with the Lord."—2 Cor. v. 8.

This unveiling service, was conducted by Rev. T. Quinton, of Leopold, assisted by Rev. E. C. Frewin, of Winchelsea, and was largely attended. It forms a link with the early history of the Church of England in this State, for the late Mr. Freeman was clergyman of Benalla as long ago as 1859, removing to Winchelsea with his young wife in 1868. Here Mr. Freeman remained until his death in 1899. No incumbent, and his wife, ever laboured more devotedly than did Mr. and Mrs. Freeman, and though it is 23 years since he passed into the unseen, both his name and hers are remembered with love and gratitude by those who still remain of the generation of parishioners that knew them. Alike the Church itself, the schools and the quaint old-world parsonage ministered to the spiritual and temporal needs of the scattered parish. Mr. Freeman indeed carried on the best traditions of the 'country parson,' and perhaps it is in rural parishes that our Church entwines its roots most firmly in the lives of members of its communion. After the loss of her husband, Mrs. Freeman removed to Geelong, where her life was full of activities both religious and philanthropic, and she was often gladdened by the visits of friends of the old Winchelsea days. Later she settled in East Malvern to be near her relatives.

As the latter part of the memorial tablet shows, Mrs. Freeman passed through the deep waters of sorrow, but no pain of bereavements, nor the constant demands upon her time and strength, caused by the care of an invalid daughter, and later her growing weakness, could cloud her faith or diminish her abounding activities. Every sphere of Christian service, especially foreign missions, and work among the Chinese in Victoria, claimed her constant interest. She found her own spirit comforted as she herself became the channel of consolation to others. Like some reservoir freely parting with its waters for human needs, she herself was replenished from the higher and inexhaustible springs of the Divine fullness.

Her last illness, during four months, was one of great suffering, rendered more distressing by her loss of speech, but the faith and patience that had sustained her through long years of trial in seeing her dear ones suffer, did not forsake her, and was manifested in quiet resignation to God's Will. She sank peacefully to Rest on the morning of Sunday, July 24, 1921, joining her loved ones who had gone before in worshipping the King in His Beauty.

The daughter who has erected the tablet was with her as she went down to the "margin of the River."



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No. 18. can be returned to the sender, unless accompanied by a stamped, addressed envelope. The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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The Church Record.

DECEMBER 1, 1922.

ON KEEPING THE LORD'S DAY.

(Written originally for "Real Australian" but commandeered.)

On the question of Lord's Day observance we have had a multitude of counsellors; it is not flippancy or lack of appreciation that moves us to say that we have had mighty little wisdom. But in truth our counsellors have all proved to be casuists, and not clever or convincing casuists either. We have had aldermanic casuists whose comments, fatuous and otherwise (unfortunately not much otherwise) were given prominence in our evening papers. Now we, being of sound Anglican origin and up-bringing, have always entertained due respect for "all that are in authority"—even for municipal and aldermanic bodies. The ability of civic corporations to deal with smelly drains, wandering goats, obnoxious weeds, and other such problems, is not denied. We have always stood back in frank but silent admiration of the dignity and competence which seems to become mayors in rabbit-skin robes or pound-keepers in plain dungarees. But for the life of us we have utterly failed to discover what peculiar fitness municipal councils have for deciding how the Lord's Day should be kept, or what right they have of animadverting on the religious convictions of folk who dwell around them. Why they have not even a mandate from their constituencies on the matter. And while of course they are entitled to their own opinions on the Lord's Day question, it surely is to be required that their opinions should have the backing of some common-sense, should square with some regard

for the moral and religious welfare of the whole community, and not be just "guff"—sometimes abusive "guff" concerning those who differ from them. Just here we want to stress the idea of aldermanic responsibility to the whole community. Certain legislation has appointed municipal councillors as guardians and trustees of public parks set aside for public use. In the recent discussion too much consideration has been shown to the organised few who would appropriate the parks on Sunday for their own exclusive use. After all, it is not the majority who want to spend that day in cricket or football and other more or less noisy games. They would use the park for quieter recreations of unselfish character. This majority has certain rights, even if they have not formed themselves into a club. At present they have received but scant regard.

But the exact point of aldermanic casuistry is seen in the distinction sought to be made between organised cricket and organised football. The latter game was to be prohibited on the score of its boisterousness; the former to be permitted on the score of its quietness. There is something about this reminiscent of the Pharisees, who made their cunning distinctions between "the clean" and the "unclean"; but we claim that it is utterly unreal. Experience gives no uncertain testimony that organised cricket can be just as noisy as organised football. The conclusion is forced upon us that many of these discriminating decisions in favour of the one game were the outcome of the knowledge that the football season was expiring and the cricket season just commencing. It was easy to try and mollify the public conscience by making a show of some regard for the day and banishing football. Perhaps the ban will be lifted and cricket come to its period of censure when its season draws to its end.

But we have had our ecclesiastical casuists as well. They have worked out for us the fine differences between the "tweedledum" of private games and the "tweedledee" of organised sport. To disapprove of tennis played on some nicely equipped court adjoining a fine suburban bungalow is, we are told, entirely mistaken. To have a few friends come and help you spend your Sunday in that fashion is quite permissible. But to join with the crowd and flock off to some game played on a public oval is entirely wrong. Now this is rather unsatisfying to the unfortunate individual who does not possess a tennis court. Probably his only chance of some sport is to join in that of an organised character. But our casuists make no provision for him. Then we have those who give the question quite another turn and who suggest that the whole day may be spent in sport provided that the first hour be spent in worship. We desire to give full credit for good intentions to those who advance such a notion, but we feel that it dangerously approximates to a hawking ground of the means of grace. It leads to a cheapening of the bounties of God. It does away with the Lord's Day, or rather reduces it to a bare 60 minutes. It's a poor compromise out of which the cause of Christ's religion is calculated to receive mighty little benefit.

God knows our leaders are hard pressed to give a wise, sane word about the Lord's Day, and we must be patient. But we do plead that the Church should not proceed along the line of least resistance, giving way here and giving way there. If we make religion easy we shall find that we have made it cheap and of no account.

The very genius of Christianity is its heroic element, and our policy of late has been to diminish that element. We have been afraid to endure scorn and suffer contempt. The craze for pleasure has been pandered to, and with what result? Church eucbre parties and dances have crowded attendances; but the week-night service, the intercession meeting, the missionary circle, the Bible study groups have languished and, not infrequently, died. The public witness of Christ, the public worship of God, the public intercession of the Church (Common Prayer) are in danger. May God help us to be faithful and stand for institutions of proved worth such as His Day and His House. May He help us to put some iron into our faith. And as we are busy putting the cross on to our church steeples and on to our watch chains, may He save us from taking it out of our religion and out of our hearts.

The Legal Nexus Again.

(By the Ven. Archdeacon Davies, B.D.)

There is a widespread opinion that the much asserted "legal nexus" completely and absolutely ties the Church in Australia in such a way that we are unable to initiate any changes ourselves in, say, the Prayer Book, but must wait upon and automatically accept any alterations in formularies that are made by "competent authority" in England. The impression is sedulously propagated that the Church of England in Australia is so completely "a part of the Church of England in England," that we in Australia are in a state of bondage, tutelage, and even slavery to a Church on the other side of the world in whose affairs we have no voice. Hence it is asserted that we may find ourselves obliged to accept a revised prayer book that we don't want, simply because it has been legally established in England.

Since Australia has now attained nationhood, it is urged that the Church in Australia should "cut the painter," "break the nexus," and go off "on its own," casting aside the "fetters" (1) that bind it to the Church in England, giving itself a new name, a new prayer book, new church courts, and apparently new everything else. The words "freedom" and "slavery" excite a peculiar emotional disturbance among people of the British race such as we predominantly are in Australia. Hence the waving of the Australian flag, and the cry, "Let us be free," stirs up feelings that enable astute schemers to carry through their projects upon a wave of patriotic sentiment; an ancient device of politicians to push forward proposals that would not otherwise be entertained.

Something of the sort is undoubtedly going on in Australia. The one plea of the nexus breakers is that the Church in Australia should be perfectly free to adapt its institutions to the peculiar conditions of life out here. But when the facts of the case are examined they reveal a position very different from that described by the agitators for autonomy.

In fact there is much confusion of thought and evasion of issues, so much indeed, that a most uncomfortable suspicion is generated that "autonomy" is merely a stalking horse. This suspicion is confirmed by the strange fact that the would-be nexus breakers are significantly silent on what they propose to substitute for the present constitution and formularies. They say they want changes, but they curiously refrain from saying what sort of changes they desire to make.

Nothing Constructive.

When pressed upon this point they say, "Oh! we don't propose to alter the Prayer Book just yet, we want to take power so that we may be able to alter it to suit our own conditions." The answer to this assertion is that we can alter things now, if we really want to make changes. But do the nexus breakers really think that Church-people in Australia are going to give them a blank cheque to fill in as they please? We know where we stand just now. But we should be extremely foolish to give up our present prayer book and other standards of worship and doctrine, however desirable certain changes may be, until we know what sort of prayer book we are likely to get instead of it. The nexus breakers are full of destructive propaganda, but they have not put forth one single constructive proposal. Then they are strangely inconsistent.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Church of England Grammar School for Girls, Cremorne.

The council has appointed Miss Florence Page as principal in succession to Mrs. Garvin, who has resigned. Miss Page is a graduate (B.A. in honours) of the London University. She also holds the Diploma of Education from that University. Miss Page was on the staff of Cheltenham Ladies' College, afterwards principal of Welland Hall School, Lincolnshire. She has just completed two years work at the Diocesan High School, Auckland, New Zealand. She will have as her first assistant, Miss Barbara Mitchell, who holds the Diploma of Education with honours from Cambridge University. This lady has also served in the Diocesan High School, Auckland. The members of the council consider themselves fortunate in obtaining the services of two such distinguished members of the teaching profession. These ladies will commence duty at the beginning of the first term next year.

Spiritual Healing.

His Grace the Archbishop has appointed Tuesday, December 5, next, at 11 a.m., for the purpose of a conference on spiritual healing for the clergy, in the Chapter House, to discuss arrangements for Mr. J. M. Hickson's "Mission of Healing," to be held in the diocese next year.

"An Evening with Dickens."

St. Andrew's Hall, Wahroonga, was well filled on Monday night to hear a lecture by the Rev. W. G. Hilliard, M.A., entitled, "An Evening with Dickens." The lecturer was quite at home with his subject, and gave his audience an hour and a half of instructive and interesting description, scintillating with humorous flashes.

A Successful Fete.

A very successful sale of work was held last week in aid of the new rectory for St. John's, Ashfield. The splendid result of over £500 was realised.

St. Bede's, Drummoyne.

The two days' sale of work opened by Mrs. J. C. Wright on Thursday last week realised some £508. This means that the next Sunday School Hall to be opened in three weeks time will have been erected and furnished free of any debt. The local

They say in one breath, "We can't make changes," and in the next breath, "We must make changes."

What then is the "legal nexus"? It is simply the fact that the Church of England in Australia has adopted and still (in legal theory) holds to the prayer book and other formularies of the Church of England in England. The precise legal meaning and interpretation of those documents has been determined by the highest legal authority in the Empire—the Judicial Committee of the Privy Council. That authority merely determines what is the law of the Church, and an appeal to it would still remain if the alleged "legal nexus" were broken, so long as Australia remained within the British Empire. Every Australian citizen is a citizen of the British Empire, and as such has certain civil rights, including the right of appeal in the last resort to the Privy Council in England. The only nexus breaking that can take away that right is a complete separation of Australia from the British Empire.

The "legal nexus," on careful inspection, means nothing more than (1) the right of every citizen of the British Empire to avail himself of his privileges of citizenship, and (2) the fact that the Church in Australia has preferred to stick to the historic standards of the Reformed Church of England.

We Have Full Autonomy.

The "legal nexus" does not mean that the Church in England has any authority or exercises any control over the Church in Australia. It is grossly untrue to say that the Church in Australia is in "bondage" or "slavery" to any external body. The Church in Australia has full autonomy.

What is "autonomy"? It means "self-government." The Church in Australia has exercised full powers of self-government for over half a century. There is no need, in fact it is impossible to "resume" powers we have never given up. Think of what the Church has done in Australia in the way of establishing synodical government, appointing bishops, organising dioceses and provinces, ordaining clergy, etc., etc. In some respects we have too much "autonomy." The strict law of the Church is openly disobeyed by every parson and most laymen. No two parishes follow exactly the same order in their public worship.

"What sort of 'autonomy' is wanted? 'Autonomy' may mean anything between starkest individualism and most rigid materialism. In other terms, 'autonomy' has to be defined in relation to its context of circumstances. The nexus breakers spend their breath in agitating for an "autonomy" as regards the Church of England, whereas the autonomy they desire to attain is a complete independence of our own State Parliaments in Australia.

In the first place, we have autonomy as regards the Church of England in England. The initiative in all changes must rest with ourselves in Australia. The British Parliament won't interfere with us. The Church of England in England does not attempt nor claim to tell us what we ought to do. The State Parliaments won't take any action unless we go to them and ask them to do what we want. We need not accept changes made in England—at any rate in N.S.W. We can make our own changes—but in so far as our formularies of doctrine and worship are concerned, the sanction of Parliament—the State Parliament—is needed, and this condition applies to all States in the Commonwealth. But no Parliament will make changes unless the Church asks for them. The initiative all the time lies with the Church in Australia.

Hence we have full autonomy in Church affairs in Australia—more autonomy than the Commonwealth enjoys, for every law of the State or Commonwealth is subject to veto by the Imperial authority; whereas the Church has no veto of that sort hanging over it. Hence any person who, in the face of these facts, continues to speak as if the Church in Australia were in bondage to the Church in England betrays himself to be either an ignoramus or a liar.

In the second place, we have as much autonomy as we can expect as regards our own State Parliaments. It is unlikely, practically impossible, that the State would allow the Church, or any other corporate body, to play ducks and drakes with its trust property. To begin with, no State will tolerate an imperium in imperio. That issue has been fought over and over again. The mediaeval Church and Modern Dissenters are agreed in trying to keep the Church absolutely separate from and independent of the State. But the Church consists of men and women who have rights as citizens, and who, as members of the Church have rights at law which the State will always recognise and enforce.

In A.D. 273, when the Christian Church was an illegal society, and its members liable to persecution at any time, the Church had to appeal to the State to enforce its own discipline. Paul of Samosata had been

deprived of his bishopric in 269, for heresy and scandalous behaviour. But he refused to give up the position, and the Church was helpless until the Emperor Aurelian came along. He heard the appeal of the orthodox Christians, and asked with whom were the Christians in Italy in communion. This decided the case against Paul and he was ejected. But the State had to step in and enforce the law of the Church even when the Church had no legal standing.

Again, when several sections of Methodists in England united recently, they were unable to accomplish their union, though they were "free" Churches, without an Act of the British Parliament, which was necessary to safeguard their property.

Also the Presbyterian Churches in Scotland will not be able to accomplish their reunion without an Act of Parliament, otherwise there will be another "Wee Free" case.

We can get free from State control only by getting rid of our property, or by ceasing to be a Church. We may get free from State control only by relying absolutely and entirely on the purely "spiritual" nexus—without any material expression thereof, a curious denial of the sacramental principle. So long as we are a Church and hold property, so long will it be necessary to define the terms of the trusts in which that property is held, and that necessity involves a degree of subjection to the State authority. For no State is going to let a bare majority, even of the Church, to do what it likes with Church property by leaving the trusts totally undefined.

At present those trusts are defined—we must define them—that is all that is meant by the "legal nexus." If we want to change our trusts that is, alter our prayer book, etc.—the State has a right to ask if the changes proposed are such as commend themselves to the mind of the Church.

How can we get at that "mind of the Church"? In two ways; first by reforming General Synod on a truly representative basis so that we may get a body that will fairly represent the membership of the Church; secondly, by discussing what changes may be needed and coming to a working agreement.

This is a truly constructive use of autonomy. Those who want changes should describe the changes they desire. I am prepared to describe the changes I wish to be carried out. I have a right to expect the same friendly frankness from those who talk vaguely about adapting our institutions to Australian conditions, but who coyly evade any detailed description of the adaptations they propose to make.

There are three items in a programme of constructive constitutional reform that I am prepared to discuss and work for.

1. Uniformity of conditions for the Church throughout Australia; the position of the Church is not exactly the same in every State. It would be an advantage to arrange for this—but it would mean a different Act of Parliament in each State.

2. Reform of General Synod.

3. A revision of the Prayer Book on the lines of the new Canadian Prayer Book.

All these reforms can be carried through without disturbing the close relationship between the Church in Australia and in the Motherland, and without the risk of forcing a split in our Church out here. This is a definite programme of reform such as we have not yet received from the agitators against the "nexus." Let them formulate their proposals and meet us for discussion.

Correspondence.

A Church wanted at the Hume Reservoir.

(The Editor, "Church Record.")

Sir,—A huge weir is in course of construction on the Murray River, near its junction with the Mitta. This will conserve enough water to irrigate thousands of miles of fertile country lower down the river. The Water Commission is providing all necessary accommodation for quite a large population there, except Churches. It will locate suitable sites to the Churches, but do nothing more to help them. There are now some 700 or 800 souls residing on this side of the river. But the Chaplain cannot get permission to use any suitable building there for Church purposes. We must, therefore, erect a building for ourselves. The men have offered to build one if we can provide the materials. For this, and furnishings, about £250 is urgently needed. The Trustees of the Church and Eliza Hall Trust have promised to give the last £50. As this is a national rather than a diocesan work, I venture to appeal to your readers to help me to raise the balance.

T. H. ARMSTRONG,
Bishop of Wangaratta,
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church authorities have purchased a site for the new parish church, on the corner of College and Church Sts., right opposite the present church property at a cost of £1000.

St. Barnabas' Mill Hill Road, Waverley.

The 21st anniversary will be celebrated on Sunday next and the following Sundays in Advent. The first rector, Rev. D. J. Knox, will preach on Advent Sunday. The Very Rev. the Dean and His Grace the Archbishop of Sydney on the 10th, and Rev. R. L. Houston, the second rector, on December 17.

The event recalls the struggle and patient efforts made by such men as A. V. Drew and the late James Vickery in the formation of the parish which in those days were part of St. Mary's, Waverley, and St. Matthias', Paddington. As a birdseye view is taken of the district, the steps then taken were justified. Stretching from Oxford Street to the Queen's Park, every available site was occupied. The rector and wardens gave a hearty invitation to former parishioners to unite in these services, and they would be pleased to receive donations as a thanksgiving offering for 21 years of blessing. Their object being the reduction of the debt on the rectory amounting to £400.

GOULBURN.

Varia.

On Wednesday, November 15, the Ven. Archdeacon Ward dedicated a sanctuary of the new Church Hall of St. Barnabas at Cunningham in the parish of Murrumburrah. The building has cost very nearly £600, towards which the Church Society of the diocese has contributed £30, locally about £200 has been raised, and the balance of the cost is being carried at present on overdraft. Though Cunningham is only a small community, there is little doubt that it will wipe out this very soon.

CRAFTON.

Visit of Missionaries.

"Our parish has been greatly cheered by the visit of two missionaries, Miss Barbour and Miss Sutton—both of China. On Saturday night, October 28, a welcome tea was arranged by Miss Smith, the sub-matron of the girls' hostel. The missionary council were thus enabled to confer with them over missionary work and to learn something of the nature of the support required of us by the missionaries. It was a time of very happy fellowship, and we feel deeply thankful for the inspiration given us. On the following day addresses were given in the Sunday Schools and at the conclusion of the church services.

"Perhaps the most joyous experience of the visit was the meeting on Monday night, October 30. The doors of the hall were opened at 7 p.m., but already quite a number were waiting to see the curios and to purchase missionary literature. At 8 p.m. the hall was crowded with a most enthusiastic meeting followed. Both missionaries gave us most telling accounts of missionary labours in China. We were thrilled to think that even here in Lismore we could do much to help in the regeneration of China. Two beautiful missionary dialogues were rendered by the members of the Girls' Friendly Society. The first was called 'A Cry from India,' and the second 'The Postman's India.' Both contained a deep message and the message came home to our souls. At the end of the evening the missionaries gave us a representation of a Chinese feast. This was most interesting, and all went home thinking 'We never thought missionary evenings were so thrilling before.' However, the thrill is not a temporary one, and we trust that much will be achieved by the inspiration given us.

"The best way to help the missionary cause is to pray, to give, to stimulate others, and if the call comes, to go."—Lismore Messenger.

VICTORIA.

MELBOURNE.

Old Pioneers' Service.

Sunday, November 19, was another red-letter day in the history of the already his-

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toric St. James' Old Cathedral. It was the occasion of the first visit of the present Archbishop of Melbourne to the old mother church of St. James. The occasion was the annual commemoration known as the Old Pioneers' Services. Among those present at Matins were His Excellency the Governor-General and Lady Foster, the State Governor and the Countess of Stradbroke, the Lord Mayor, Lady Mayoress, city councillors, members of the Old Boys' Association of St. James and St. John's schools, and other leaders in civic life. The Archbishop preached an appropriate sermon based on Heb. x. 20: "A new and living way." Revs. A. A. Yeates and T. Cole also took part in the service. The Rev. H. W. Lane, who was ordained in St. James' in 1887, was also present. The collection (which amounted to £40) and attendance at the morning service were well ahead of former years. At the close of the service it was freely said, "It's the best service we have ever had." The evening service was also well attended. The Missioner, Rev. A. A. Yeates, preached a forcible sermon. The annual fet is to be held on Thursday, November 30 and Friday and Saturday, December 1 and 2. Councillor Cockbill will open the Empire Fair at 7.45 p.m., November 30.

Conferences.

On Thursday, December 7, the first quarterly conference for the clergy will take place. It is an experiment, arising out of the need felt by some that there is no society at the present time which provides an opportunity for all the clergy of the diocese to meet to discuss topics of mutual interest. There are, of course, a number of clerical societies, but these are eclectic and limited in scope. So the idea of a free and open gathering for all was put forth recently, and these days of modernism, the minds of many laymen must often be frankly puzzled as to security of the faith once delivered to the saints. To help them in the old faith, this conference has been arranged, and among the speakers are the Archbishop, Dr. Renault, Dr. Wilkin, Dr. Fitchett, the Rev. H. S. Begbie, and others. The subjects discussed will be the Trinity, the Deity of Christ, the Atonement, the Resurrection and the authority of the Scriptures. We trust that these conferences, which should prove most helpful, will be well attended.—C.E. Messenger.

GIPPSLAND.

Bishop Pain Memorial Pulpit.

A sub-committee of the Cathedral Chapter is now at work negotiating for acceptance by the Bishop-in-Council of a suitable design in blackwood to cost £100. It will be some months yet before the new pulpit will be ready, but when it is in position it will be a worthy Cathedral Memorial to the late beloved Bishop.

The Deaconesses.

"Our five women workers are now with us, and are actively engaged in the diocese. They spent All Saints' Day in retreat with me at Bishops Court, and on that evening in the Cathedral I set aside Miss Marie Sundell, Th.A., as a deaconess. She has gone to the Walhalla country, where her first term of service will be spent. Deaconess Shoobridge continued her diocesan-wide ministry of inspiration and succour. So greatly is the unique nursing ministry of Sister Dorothy valued in the country east of the Snowy River that I have received a largely-signed petition from the people there begging me not to remove her, and offering increased support. Miss Warren is about to commence her journeys through the diocese as the special commissioner for girls' work and the organiser of Sunday Schools. She is well equipped for this enterprise in heart and mind, and I ask for her your welcome and co-operation in a task which is full of great possibilities. Sister May is making good in Wonthaggi, where, with her vicar, Rev. W. Backholer, she is demonstrating the power and influence of true devotion and the value of the Church's contribution in all sides of life. I am greatly encouraged by the gift of £600 towards the cost of a deaconess headquarters house and home at Sale. We shall probably commence quite soon in a small way, and I already have visions of a big spiritual, social and educational centre in future years. I should be cheered if friends of the women's ministry in different parts of the diocese would take a share in providing this necessary home."—From the Bishop's Letter.

BALLARAT.

The Ministry of Children.

St. Matthew's, Wendouree, Sunday scholars visited the Ballarat Benevolent Asylum on the first Sunday afternoon in November, and sang their school festival hymns, as a service of sacred song for the old people. Miss Selovich, who had trained the scholars, accompanied them on the Asylum organ. Among the inmates is one old gentleman who has attained the patriarchal age of 108 years; and Dean Tucker expressed to him the reverence and honour they all felt for one who had lived so long in the world, and could look back upon so many years of useful and honourable service to mankind.

Spiritual Healing.

In preparation for the Mission of Spiritual Healing, to be conducted by Mr. J. M. Hickson, an important meeting of the clergy was held at Bishops Court on Monday, November 6. It was preceded by a celebration in the chapel at 8.30 a.m., when the Bishop was celebrant, and gave an illuminating address to the clergy on the subject. The tremendous importance and value of the revival of the gift of healing in the Church was realised by all present, and steps were taken to insure an adequate preparation, both of the clergy themselves and their congregations, for Mr. Hickson's visit. Apart from the settling of the details of procedure, the chief outcome of the meeting was a resolve on the part of the clergy to meet together fortnightly for spiritual inspiration and intellectual study of the whole subject. The Season of Advent is also to be used for teaching the people about it. Circles for study and prayer are also to be formed at each of the churches. It was decided that the Mission services are to be held in Christ Church, which is the pro-Cathedral, and in the very centre of the city.

BENDIGO.

The Bishop's Synod Charge (Continued.)

Arguments for Severing the Nexus.

"These, of course contradict the former argument. Thus as against the first of the above, it is pointed out that (a) the loyalty and patriotism of the Commonwealth is no whit less because we have our own Parliaments, i.e., are autonomous in civil things, so why should it weaken our loyalty if we become autonomous in Church life? For is the argument from patriotism and sentiment, when judged by autonomous churches, favourable to the upholders of the nexus. For he would be a bold man who would say that we, having the nexus, are more loyal and patriotic than the Irish, Canadian, or South African Churches without the nexus. There are "ties strong as steel though light as air" which no legal constitution can make or break. Then it is held that in spite of arguments brought forward (b) it is necessary to sever the nexus in order that we may have freedom to shorten and adapt our services to our local needs. That this is needful, appears when we ask the question: What possible hope has a clergyman, who has three or four Sunday services separated by long distances, of keeping the law? The law which demands a full service 'without diminishing . . . in any . . . respect, or adding anything in the matter or form thereof' (Canon 14). Again it is necessary to sever the nexus in order that we may have special prayers, for though every Bishop issues prayers, yet judged by the strict letter of the law, these are certainly illegal. So also is the shortening of the service (on Sundays) which we all do. In a word, we are forced into a position which may justly be described as horrible. We promise most faithfully to obey the Prayer Book, and then straightaway go forth and flagrantly and consistently disobey at least every Sunday of our lives, that same Prayer Book. My brethren, these things ought not so to be. It is bad, very bad, for our consciences. If it be impossible, as certainly is the case, to keep the Church's law, then the Church's law must be altered. But this involves severing the nexus. (c) The argument concerning party domination would certainly be strong were it a valid argument. But is it valid? Have we more to fear from the Australian than from the English Church? As a matter of fact, it would appear that there is less to fear, because whether we like or dislike the so-called Anglo-Catholic party, we must admit that it is far stronger in England than here.

"From the (d) democratic point of view, the argument in favour of severing the nexus is very strong, because it, of course, is obviously clean contrary to all democratic principles, that we should be governed by a body on which we have no representation. "And then we would point out the (e) ruinous hindrance inherent in our present system. If all the other Churches were

ready for unity, we would have to hold it up perhaps for years, till we had the autonomous church, for as we are now, we are not in a position to complete reunion. Indeed, this fact was one of the reasons why the projected union between the Presbyterians and ourselves, came to an abrupt end some 15 years ago. Our Presbyterian friends as much as said (and who can blame them?), "It is useless to discuss union with you, because you have not the power to carry it through."

"What appeals to me personally as one of the very strong arguments in favour of severing the nexus is probably that this is the only way of retaining the unity of our Church in the Commonwealth. For consider what might conceivably happen. Certain dioceses or provinces will certainly sever the nexus. If they cannot do it as part of the Australian Anglican Church as a whole, they will do it in sections. Now it is possible that this cannot be helped. It may be that such demands will be made that other portions of the Church feel it impossible to agree with. But first of all let us candidly examine such demands. Are they really such that we cannot agree with? For consider the alternative. Just at the time when reunion is in the air, at this time when the Anglican Church is making an appeal to the whole of Christendom for unity, we ourselves would split. And there would be two primates and two general synods—and so forth. But that would not be all. By a natural consequence such a split would accentuate to a terrible degree, party difference. The Protestant section would become more violently Protestant, and the High Church section would become more rabidly High Church. As we are placed now, it is one matter of profound thankfulness that each party makes its contribution to the whole Church, and reacts on the other party. Thus who can deny that the Evangelical has learnt many things from our High Church brethren? For example, that we should worship the Lord in the beauty of Holiness; the dignity and honour of the House of God, etc. On the other hand the High Church party has learnt from Evangelicals the need of individual conversion. At the present time there is a strong Anglo-Catholic movement in England, having as its objective the conversion of men and women and children to Christ as their personal Saviour. Indeed Evangelicals should very seriously ask themselves whether they are as keen as their High Church brethren in this all-important matter. I am quite aware that there are weaknesses, in certain directions many and grave weaknesses, and even errors, but these should not blind us to the fact that up to a certain point, the two parties are complementary. Each needs the best of the other, and a split would have the effect of robbing each of the help the other can and does give."

QUEENSLAND.

BRISBANE.

Varia.

The Archbishop of Brisbane laid the foundation stone of the Church of England Memorial Church, Yeronga, last Saturday, November 25. The site adjoins the vicarage, and is about four minutes' walk from Yeronga railway station.

NORTH QUEENSLAND.

Two Requests to the Church.

A handsome bequest has recently been made to the diocese by the late Henry Herbert Wills, the well-known tobacco manufacturer in England, who left a very large estate, from which munificent bequests are made to seven Anglican dioceses, as well as to the S.P.G. It is thought that the North Queensland share will amount to about £7000. The diocese of Grafton will receive an equal amount. A parishioner of Mackay, Karen Ingermans, has left to the parish the proceeds of her life insurance policy, amounting to £149 6s., which has been placed to the credit of the building fund.

SOUTH AUSTRALIA.

ADELAIDE.

O.S.P. Festival.

A large congregation of members of the Girls' Friendly Society assembled for the annual service in the Cathedral. The bishop was present and took part in the service. The sermon was preached by Rev. C. W. T. Rogers, rector of St. Luke's, who took as his subject "The power of a woman's influence" (Judg. iv. 8).

NEW ZEALAND.

Christchurch Synod passed a motion recommending church-people to vote for national prohibition at the next poll.

Miss D. M. Holland, M.A. (N.Z.) daughter of Rev. J. Holland, has been appointed as principal of the important Woodford House School, Hawke's Bay. Miss Holland had a distinguished career at Canterbury College. She spent some time in England and America studying modern methods of teaching, and is recognised as one of the leading authorities in the Dominion on the Montessori System.

The annual missionary sale of work was held at Tāradale on September 6, and proved a wonderful success. Considering the conditions prevailing at the present time it must be looked upon as most satisfactory that the receipts reached over £82. This sum has since been supplemented up to about £90 by sales of goods left over and by further donations. The expenses were very small owing to the voluntary efforts of the energetic workers, who strove together with great energy.

Auckland Synod passed a motion recommending church-people to vote for national prohibition. The Church Gazette is not happy about the vote. The New Zealand secular Press have shown a general lack of knowledge of matters ecclesiastical. The "Nexus" discussion in Australia has been bruited abroad by the N.Z. Press as the secession of the Australian Church."

Personal and General.

On St. Luke's Day, October 18, Pakake Hekator Leonard was ordained deacon in St. Stephens' Church, Marton, by the bishop of the diocese. The ordination sermon was preached in Maori by the Rev. A. O. Williams.

Extensive preparations are being made for the Church Congress to be held next year in Wellington. The evening meetings will probably be held in the Cathedral, as there is no local hall of sufficient size available.

Bishopscourt, Napier, the residence of the Bishop of Waipapu, has been sold. Rev. G. B. Malcolm, vicar of Porangahau, has accepted nomination to the vicarage of Parramatta, diocese of Wellington. The Christchurch Synod passed a bill limiting parochial representation to one Synodman for each parish.

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Jottings from the Motherland.

(By Rev. E. A. Colvin.)

I am beginning these "jottings" in the middle of September, and falling leaves, even now, tell us that autumn is upon us. The passing of summer has been somewhat singular, from the fact that, for more than three months, there have not been three consecutive days without some rain, but, as a rule, it has rained but for a few hours at a time. I have more than once thought what would Australia be like in vegetation under such conditions!

Eastbourne and Holidays.

The greatest holiday month in England is August. It is school holiday time, and the seaside resorts are especially sought by parents and children, one might say, in countless thousands. Think how London children enjoy paddling all day long, and digging in the sand with spades and buckets! There is no more popular resort than Eastbourne. It is some 60 miles from the great City itself, and from it, and other towns en route, like Croydon, Purley, and Redhill, multitudes are coming and going throughout the whole season.

We hope to be in our own home in six weeks, after two and a half years "living in boxes," and we are most thankful to have secured a nice house in a delightful locality. Mr. G. R. Sims, who died within the last few weeks, called Eastbourne "the Empress Queen of English watering places." He went to school here in his early childhood days. The ancient history of the town goes back to 681 A.D., but the oldest church (St. Mary's) dates from 1175 A.D. To-day we have eight very fine churches, while the Nonconformists are well represented. The Rev. Evan Hopkins, vicar of All Souls', is a son of the great Kewick leader, and Canon Carr Smith is at St. Peter's—a very well known as rector of St. James's, Sydney. He is just leaving for a small parish near Henfield in the diocese of London. Mr. and Mrs. Arthur Docker still live with him, and we have enjoyed their hospitality more than once.

Holy Trinity, Eastbourne.

It is rather strange we cannot get away from H.T., reminding us of Dulwich Hill. It was H.T. at Redhill, where we lived for years, and now the church we have here. The vicar (Rev. S. M. Warner) is a very exceptional preacher, and at every service definitely seeks the salvation of souls—after the evening service, holding up "decision cards," he invites those who want to decide for Christ, to pass out through a certain door to receive them. For the last three months there has not been one vacant seat at any service (rain or fine), and H.T. holds some 1300. The services are well appointed and entirely congregational, the organ softly accompanying the responses and creeds to ensure repetition together. Like almost every church in England, there is a good supplied choir of men and boys. The week-night congregations number about 250, and a prayer meeting on Saturday at 5.30 p.m. is attended by some 200 persons. After the Sunday evening service there is a lantern service at the seafront for the crowds, with wonderful results. I have the privilege of helping on Sunday, and have been taking the week evening services while Mr. Warner has been away for inside week holiday. We feel it is a great matter to have our boy Sydney, who is nearly 13, under such a ministry.

Some London Churches.

While on the subject of churches, and congregations, I might say something about visits to some London churches during a recent stay there of some weeks. It is more than 20 years since I first attended a service at Westminster Abbey. It was then crowded, scores of people standing throughout the whole service, and we found exactly the same conditions to-day. No doubt it has been so all the years at every service. I was glad to find the evening service (6.30) of the same popular kind. It begins with a hymn, then the litany, a lesson from the N.T., another hymn, sermon, hymn and benediction. The whole service is really evangelistic in the choice of hymns, and the direct simple proclamation of the gospel. It is simply glorious to find the greatest and most renowned House of God in the world, the place where men, and women, from all parts of the earth, hear the faithful message of Christ. Bishop Weldon was the preacher. He is a big man with rather a weak, but clear voice.

Consecration of Bishops.

On a Saturday morning at 10 o'clock, we had a splendid service in the Abbey to witness the consecration of three bishops—Charles Lisle Carr, D.D., as Bishop of Exeter, Thomas Alfred Chapman, B.D., as Bishop of Colchester, and Hon. Charles Henry Mowbray, D.D., as Assistant Bishop of London. The Archbishop of Canterbury, the Bishop of London and seven other Bishops took part. The sermon was preached by Rev. Canon H. J. Cody, D.D., LL.D., Rector of St. Paul's, Toronto, who declined the Archbishopric of Melbourne. He has a fine presence, and the sermon was a faithful and manly utterance and true to the core to the old-fashioned gospel. On the whole one feels thankful that he decided to remain in Canada, where he is so greatly needed, and Melbourne has the great advantage of an able and alert archbishop many years younger.

One bright Sunday morning found us in St. Margaret's, which is within a few steps from the Abbey. Canon Carnegie is in charge, and we heard from him a very decided message emphasising the necessity of the new birth as the real beginning of the Christian life. The beautiful church was packed, and we came away rejoicing.

The following Sunday morning, after a search, we found the Temple Church in Fleet Street, a gateway from the street leads to a great pile of Law Court buildings, amongst which stands the church. The congregation is very unique, consisting almost entirely of barristers of the Temple Courts. It was good to see such a congregation of fine intellectual men, with only a few ladies, who have distinct pews assigned to them. The sermon was preached by Dr. Draper, the Master of the Temple, on "The stoning of St. Stephen" in reference to the murder of Sir Henry Wilson a few days before. The choir is one of the best in London, and we thoroughly enjoyed the whole service.

In the evening we made a great descent and "sat under" Miss Maud Royden, whose pulpit, or desk, I think, must be the highest in London. The building itself was evidently an old Nonconformist place of worship. Miss Royden is a queer mixture, and I should imagine that the 500 or so who were present were mostly cranks of some kind. She appears to be convinced of the infallibility of the current ideas of certain intellectual theorists, and is endeavouring to mould Christianity to them. It was rather amusing to see the Rev. H. J. Noble, family and friends ushered into a pew five minutes after us.

A Country Church.

I was asked to preach a fortnight ago at Ore parish church, Hastings. From here one is within easy reach of several other attractive coastal towns—St. Leonards, Bexhill, Pelegrate, and Seaford. I was invited to preach for the week-end, and discovered that the rector (Rev. F. S. Bullock) is a son of the well-known clergyman, founder and author of "Home Words." Two other clerical sons continue to publish the magazine, and it is still used largely as an inset to parish magazines. I remember we did this at St. David's, Sydney, in Bishop Langley's days.

Ore's Ancient Parish Church.

The ruins of the original church still remain, and are not forgotten. The tower stands complete, and on portion of the four walls. Three times each summer services are held in the ruins at 3 p.m. I came in for one. Mr. Bullock has had a stone pulpit built, and seats (without backs) kept in the tower, are put down on the Saturday for about 200. Many others stand around. The ruins are in the ancient cemetery which is surrounded by trees, making the whole a picturesque scene. The old church registers are well preserved, and began in 1553, the first year of Queen Elizabeth's reign, and continue up to the present time.

"Ye Place," a house occupied by a parishioner near the ruins, was the original house of John of Gaunt, and near by is the largest Jesuit College in Great Britain. It was, therefore, very interesting to attend and preach at such a service, and think of those fellow Christians who worshipped there hundreds of years ago. Special and appropriate hymns were always used, and with the help of a small organ they were sung by a large congregation with heart and soul. I will always remember that solemn time.

COLLECT

(Authorised by the Archbishop of Melbourne for use at Evensong when desired.)

Let us pray for Wisdom for our Imperial Rulers.

(In regard to the Turkish Menace.)
 O Holy Spirit of God, guide, we pray Thee, all those to whom Thou hast committed the government of this Empire, and at this time give them wisdom and understanding, discernment and self-control, that they may consider all questions calmly in their deliberations, and act with judgment and decision, especially in all that concerns the settlement of the present trouble, upholding what is right, abhorring what is wrong, and performing what is just, so that in all things Thy will may be done as it is in Heaven, by the grace and for the sake of Jesus Christ our Lord. Amen.

Young People's Corner.

THE SALAMANDER.

Most likely you have never seen a real salamander. For these little creatures are not found in the British Isles, though there are plenty of them in other countries like France and Germany and Italy, in the centre and south of Europe. The salamander looks something like a lizard, from four to eight inches long. It is bred in stagnant water, just as a frog is born from frog-spawn, and at first it swims about like a tadpole. Then, in the same sort of way as a tadpole, it changes, its legs appear, and it leaves the water and crawls out on to dry land.

In earlier ages people used to hold a curious belief that the salamander had the power to live in fire, and not merely to endure, but even to put out the flame. The ancient Egyptians pictured this fable in their hieroglyphics and some of the old Greek writers seriously maintained it to be a fact. The great philosopher Aristotle says of the salamander that "when it walks through fire it extinguishes it." Aelian, who wrote a Greek book on natural history, tells us that "when a blacksmith cannot get his forge to work properly, and his bellows fail to quicken the flame, he knows what is the matter; he looks among the ashes for a salamander which he kills and so puts things right." Such a fantastic notion perhaps first arose, because the salamander has a cold, wet, slimy skin, which chills your hand if you lay hold of it. But long ago people proved for themselves that the legend was not true. One quaint old Latin author wrote: "Whereas it is commonly said that a salamander extinguisheth fire, we have found by experience that it is so far from quenching hot coals that it dieth immediately therein."

Nevertheless, this legend about the salamander lasted on all through the Middle Ages. You have heard of asbestos—the mineral whose fibres are used in making incandescent gas-mantles. When asbestos was discovered people began by calling it "salamanders' hair" or "salamander's wool."

The salamander has been pictured by heralds in various fashions. Usually it is represented as a kind of small dragon, surrounded by flames of fire. It became famous as the personal device or emblem adopted by Francis I., King of France. You remember reading in history how magnificently that sumptuous monarch entertained our King Henry VIII. on the Field of the Cloth of Gold. He also built part of the splendid chateau at the town of Amboise, on the river Loire. If you go down that beautiful river and stop at Amboise, and climb up the rocky hill to this wonderful chateau, you will find carved repeatedly the figure of the salamander—which was the emblem of the royal builder. Underneath the device is inscribed the salamander's motto: "Je vis, et je peins." These words mean, "I live in it (i.e., in the fire) and I quench it."

You all remember the wonderfully inspiring story in the book of Daniel about the three brave Hebrew youths who were cast into a burning fiery furnace because they refused to worship the gigantic golden image which Nebuchadnezzar, King of Babylon, had set up. But God delivered them from the heart of the fire, and they came out safe and unharmed. Now this curious legend about the salamander is like an allegory of how God still carries faithful souls unharmed through the furnace of affliction. For these His promise comes true: "When thou walkest through the fire thou shalt not be burned, neither shall any flame kindle upon thee." Nay, they sing a verse from the Song of the Three Children, which we still chant in our English churches:—

"O we fire and heat, bless ye the Lord; praise Him and magnify Him for ever."—The Bible in the World.

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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
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."