





official organ of the Bishop, who is pledged to defend the doctrines and discipline of the Church, while they, in season and out of season, insidiously work for the promulgation of what any loyal-hearted and thoughtful Anglican must regard as pernicious error. Romanism and all that ilk do not love publicity unless the position is so strong as to need no disguise. The "secret" societies of Anglo-Romanism and its guileful workings constitute one of the main dangers to our beloved Reformed and Protestant Church.

At the recent session of the Christ-church Synod, a spirited discussion took place on the subject of certain methods of raising money for various Church objects. The following motion was carried, with only one dissident:—

"That reverence and efficiency in church finance require direct-giving in proportion to means, and that Synod earnestly commends this practice to every loyal member of the Church."

One speaker put forward an earnest plea that churches should abandon many of the forms now employed for raising money, and educate their people to support the Church by direct giving instead. Dean Carrington said that in some parishes the cry was for money, money all the time, and he was afraid that Christianity was often pushed into the background. A downhill movement had set in. They were on a slippery slope, and the sooner they recovered themselves the better it would be.

The Archbishop also deprecated the employment of such methods as dances and whist-drives as means of raising money for churches. It is to be hoped that the resolution of the Synod will be loyally observed in the diocese of Christ-church, and that all other dioceses will follow this excellent example. Very great harm is done to the spiritual witness of the Church by the questionable methods so widely employed to assist Church finances.

With this issue we complete a ten years' course of existence. **Ourselves.** It has been a chequered course from a financial point of view, because it is practically impossible for a sectional religious paper to run an easy course without some regular assistance from those who are really concerned for its life and appreciate the necessity of its being conducted in such a manner as to fulfil the purpose of its existence. So far as our purpose is concerned it is one fraught with a large importance to that Church whose doctrine and practice require to be carefully preserved from the subtle inroads of a so-called "Catholicism" on the one hand and "rationalism" on the other. Probably the former constitutes our graver danger because of the large amount of underground engineering which has always characterised the movement right from its inception. Like the Roman sort, whose child it really is, many of the workings are in secret and marked by a subtle cleverness and plausibility which too often lead the unwary and unsuspecting into its meshes. It is because of our conviction that the truth of God is not best represented by the teaching of that "Catholicism," and that our Church deliberately enunciated certain teachings and practices characteristic of that movement, as seriously inconsistent with the Word of God, that our press organ is carried on in such contrast with the average

tion of what we conceive to be the truth and destructively with the errors and heresies that threaten the purity and usefulness of the Church.

We are quite aware that some of our good friends are patient towards us. It is not always possible with our limited staff to glean every item of importance in our Church's activities. We try to do our best. Sometimes, but not often, subscribers fail to appreciate the limitations of our space and the general importance or interest of news supplied to us, and our failure to publish sometimes gives rise to an unwarranted complaint. But we try, and we beg our subscribers to try, to rise above the trivialities and the little personal grievances over things that are not really essential; and we ask them to support us in our endeavour to keep going a press organ that has as its main aim, not the mere purveying of news, but the propagation of the evangelical principles of the grand old Church to which we are privileged to belong.

## A Holy People

(By the Rev. J. G. Simpson, D.D., Canon of St. Paul's.)

"Come ye out from among them, and be ye separate, and ye shall be to me sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18.

The one note of the Church which it is most important we should keep steadily before us at such a time as this is holiness. We must be separated unto the Gospel of God. It is the goal both of the life of the individual Christian and of the existence of the community, of body and members alike. Holiness to the Lord was the true character of the ancient Israel. It is no less the token of the Christian commonwealth. The old designation of the brotherhood was sancta ecclesia, the holy Church. In the western formula known to us by the title of the Apostles' Creed the word catholic is less than primitive. It was the holiness of the Church which to our first fathers seemed to embrace all that it was necessary to impress upon those who sought admission to the fellowship of Jesus. Now it is often little more than a convention. We have come to speak of the Christian society as holy, as we call a parson reverend or an archdeacon venerable. There is something honorary about it. Holiness in any sense in which it corresponds to reality becomes a counsel of perfection, not an insistent, immediate, universal necessity, a sine qua non of any Christianity which is not a social comedy. We could dispense with the punctilio which can never refer to the sacraments save as Holy Baptism and Holy Communion and to the fifth book of the New Testament save as the Acts of the Holy Apostles, if both as a church and as individuals we were concerned to follow after holiness, without which, as the author of the Epistle to the Hebrews tells us, there is no heavenly vision. The pursuit of holiness is the only road to that fellowship of common witness to the one Lord, apart from which unity is a mechanical fetish, catholicity a utopian dream, and apostolic order and doctrine a dead tradition.

### Call to be Like Christ.

Holiness is not a quality which we have to devaluate and limit by definition, a sort of copybook piety which repels us by its inhuman conventionalism. Holiness has been embodied once for all, it lives before our eyes, in the personality of Jesus Christ. The call to holiness is simply the call to be like Christ. And that is a call not to painful reproduction of His actions, but to contemplation of His character and fellowship with His Spirit. For conscious imitation too often ends in caricature, and the only road to likeness is love.

I do not think that we can study the life of Jesus of Nazareth with any care without realising that what is most impressive, by which I mean what strikes us first, in the revelation of His Personality is not its contact with ourselves, but its touch with a reality which makes our estimate of the

Jesus Christ is perfectly at home with God. To Him the world does not present the problem which is woefully apparent to our darkened minds, not because He is a stranger to its pain, but because it is His Father's House.

Perhaps some of you remember how Hamlet speaks of a special Providence in the fall of a sparrow. The sophistication of our Lord's words is as significant as the reference is obvious. "Are not two sparrows sold for a farthing?" said Jesus, "yet not one of them falls to the ground without your Father." Does not Hamlet's paraphrase sound almost like a misquotation? The beauty, the power, the truth of the thought to which Jesus gives expression is all gone, and we are given instead a bit of religious philosophy which has not even the merit of resting upon ascertained fact. Christ never said that the fall of a sparrow was part of God's providential action. That's what people say who have vague memories of lectures on Christian Evidences. What He did say was that when the sparrow fell, the Father, Who loves the birds, was there all the time. Now, what I say is that the first impression Christ leaves upon us, as He did upon His contemporaries, is of one who lived in a world which, so far as it is composed of earth and sky and sea, is the same world in which our lot is cast, but in which for Him the one, central reality was always the Being whom He addressed as Father. The flowers, the birds, the grass of the field, the hills whose tops He sought, the wilderness where He found companionship with the beasts, the children whom He lifted in His arms or set upon His knee, were all seen by Him in relation to the Father. Thomas Chalmers, the great Scottish preacher, was heard murmuring as it were to himself, as he wandered on the last morning of his life in the manse garden, "My heavenly Father, my heavenly Father." There is a reflection here of that attitude towards what was round about Him that distinguished the Personality of Jesus. He saw, if I may so express it, the fatherhood that is in things. What men felt about Him, what they still feel about Him, is that He was inside the secret of nature; He was at home; His soul was not lonely in a boundless creation because, as He Himself put it with the simple directness of one who states a fact of present and actual experience, the Father was with Him. At home with God in a world that by reason of the radiant Presence was always for Him a beautiful house, a holy temple, a palace of truth! Pain could not dim, nor death destroy, nor sin extinguish the shining of the Light Eternal. The one thing that Jesus never lost, even amid the darkness of Calvary, was this wonderful awareness of the Father.

### Alertness of Jesus.

This was a separation from the ordinary levels of mankind utterly unlike that pietistic insensibility to the warmer interests of human life which is too often associated in our minds with the conception of holiness. We don't want to be holy because it is unhealthy. We are hearty folk who would warm both hands before the fire of life. The Sunday go-to-meeting habit of mind is one from which we shrink. But that is not Jesus Christ at all. No man ever lived who saw life more steadily than He. You cannot read His parables, or follow His discourses, or watch His intercourse with men without realising how fixed was His gaze, how sensitive He was to impressions, how ready to respond to all that was passing around Him. May I say without irreverence that Jesus was all there? Folk could never catch Him out or make Him look ridiculous. An indulgent smile was the last expression with which a man of the world could meet His penetrating gaze. What everyone instinctively knew, as soon as he was brought into contact with the Man of Nazareth, was that the real values were embodied in His personality; that, if the natural order responded to His touch, it was because He responded to the natural order, because He moved in rhythm with its beating heart. He never struck a false note, never uttered a false sentiment, never judged by a false standard. He came straight out of the womb of the universe. He was born not of blood nor of the will of the flesh, nor of the will of man, but of God.

Jesus was at home with God, and men and women felt their own alienation when they were brought into contact with Him. But—and this was the marvel—there was nothing of the spiritual aristocrat in Jesus. He did not shun contact. He did not linger on the mountain tops or close the door of His heart. People are quite ready in these days to be great stress upon the humanity of Christ, but I don't think they are quite so ready to

He calls His brethren. His fellowship with the common lot of men really appears. The outward conditions of His life are of course the same, though even here, whatever we may say about miracles, I don't think it can be doubted that He exhibits a command over these conditions which differentiates Him at once from all others. But He eats and drinks, He sleeps, He smiles, He laughs, He weeps, He suffers, He dies. All that, however, if He had withdrawn Himself, like many a philosopher who has seemed to view the world with larger, other eyes than those of common men, would have only added to the unintelligible mystery of His strange and virgin life.

We become aware of that universal fellowship with ourselves to which Christ Himself points in the title of the Son of Man, in that reconciling love wherein He makes the exchange, if I may so put it, between His strength and our weakness, taking our sicknesses to impart His health, bearing our guilt that He may forgive our sins.

I want to insist upon this, for it seems to me vital. We have people nowadays telling us that they find a difficulty in believing that Jesus was born of the Virgin Mary, because, say they, even to imagine that the Lord had a different entrance into mortal life from that by which each one of us entered upon the stage of our earthly experience is to detract from the reality of His human nature. But that is just it. My own sympathy with other men and women consists in this, that, if I share their vitality, I share also the body of death, the diseases of their physical frame, their mental infirmities, their moral weaknesses. That is precisely what I do not see when I am brought face to face in the New Testament with the personality of Jesus Christ. There I see perfect health of body, complete sanity of mind, spotless purity of character. Who can imagine Jesus dying of cancer, or declining in mental power, or—but I will not finish. Such a personality is antecedently impossible. All experience is against it. But there it is. And it is the most real of all personalities. He is neither a paragon of virtue, nor a mental prodigy, nor a plaster saint. There is a fellowship in Jesus that no one expects for a moment in any of the sons of men, in any of those who are born of blood or of the will of the flesh. You know at once, as all those Galilean folk knew as by instinct, that He feels with you as though He were yourself, that He understands your sickness as though He Himself was sick, that He sympathises with you in your sins as though He had Himself committed them. What a friend we have in Jesus! In all our afflictions He is afflicted. He gets right in. He touches our poor, perplexed, suffering, sinful humanity at every point. It is the soft touch that feels, but it is the mighty grip that reconciles, redeems, and saves.

### Hour of World's Greatest Need.

That, my brothers and sisters, is the holiness to which the Fellowship of the Son of Man, to which you and I are called in this hour of the world's great need. How great that need is surpasses the capacity of most men to imagine and of any to describe. Reality and reconciliation are the two watch-words which ought to be not only on the tongue, but in the heart of every lover of mankind to-day. This is not the time nor the place to survey the field of international politics nor to discuss the economic plight of Europe. The condition of many countries is desperate, and the perils that surround us in our own land are graver than they have ever been since we became a nation. Amid hypocrisy and lies and the refusal even yet to acknowledge or even to see the true significance of facts, there is a trumpet call for men and women whose eyes are open to the supreme and only real values. In the midst of selfishness and lust, of hatred and revenge, of callous indifference to the sufferings of mankind, which, careless of the morrow, picnics on the diminishing returns of an exhausted world, while lean and hungry spectres glide in and out the ruins, there is an urgent cry, heeded as yet by the few, for a great company gathered from all peoples and kindreds and tongues, in whose heart burns a passion of reconciling love, and whose hand is mighty to save. This is the holiness to which the Church, linking up its broken unity and in access to a common Father discovering afresh the bonds of its own brotherhood, is summoned at this hour. It is no virtue of the cloister, but a strong, tender, active spirit, no less human than divine. We must seek it, each for himself and all together, at the foot of that wondrous Cross, in which alone life in its reality is disclosed; by which faith is so quickened that it becomes a power of service and sacrifice; and on which the living Christ is uplifted from the earth to draw all men to Himself.

## Some Moss from a Rolling Stone

(Continued.)

Prairie\* townships and homes are rather similar to those of the Australian wheat belt. The population carried is greater, and the towns are not so far apart as they are with us. But they are very dismal and desolate in appearance. The writer has seen something of the big back country of Australia, and could find rough corrugated iron cottages dumped down on the plains without shade or shelter. But there are hundreds of similar little places where, despite precarious water supply and burning hot winds, some pepper trees or sugar gums have been patiently cultivated, and now give pleasant relief to man and beast. Not so with the settler's home on the prairies of Western Canada. A building of wood (called a frame house), frequently two-storied, unpainted, and gaunt, it stands in the midst of its "lot." Wind-swept and sun-dried in summer and blizzard-frozen in winter they must be. The cluster of such, with a store or two, fringed by a "board walk," which make up a railway-side town, presents no better sight. Apparently the life objective on the prairies is wheat, and more wheat. At present there are thousands of acres covered with tens of thousands of stooks awaiting the coming of the threshing team. Day after day the train rolls on, and the traveller still sees the limitless prairies. They may, and do, tell of dreariness, but they also reveal Canada as the granary of the world.

Winnipeg, that city of 250,000 people, a growth of 40 years, came to our sight at 7 o'clock on a Sunday morning. There was clear evidence of a conspiracy of kindness among the Saskatoon clergy in the welcome given by a clerical brother who apparently had been apprised of my intended arrival. He was on the platform to greet the stranger even at that early hour. Under the circumstances, who could resist the pressing invitation to come and preach about B.C.A. work in Australia? The big man of Winnipeg is Archdeacon MacElheran, who has interesting recollections of the Archbishop of Sydney, also of Rev. R. B. S. Hammond. The Archdeacon's Church, St. Matthew's, is wonderfully unique. Immense in size, spacious and lofty, its great roof span stretches from one wall to another. No pillars or arches break the view. The deep chancel seats the large, unsurpassed choir of male and female voices. At night the lighting of the church excites the visitor's interest. No lamps of any sort are visible, nor are dome lights used. Situated under the eaves of the roof are hooded electric globes. The rays strike the ceiling, and are then reflected down upon the congregation. The stranger's first impression is that of dimness, but it is surprising on opening a book to find how clearly everything may be seen. Here another crowded congregation had gathered. And what a sight it is to see twenty or thirty motors "parked" outside the church! It was interesting to hear the evening preacher, Rev. Dr. Armitage, Archdeacon of Kingston, described as the "father of the Revised Canadian Prayer Book."

We leave Winnipeg and undertake a two-day rail journey. Let a parenthetical remark on the railway system of Canada be ventured. The trans-continental run from Vancouver to Montreal is 2885 miles. The traveller may sit or sleep in comfort without any fear of a midnight call to change trains. There is no annoying break of gauge. Apart from this latter (the curse that blights our Australian system) it may be claimed that the Canadian service does not surpass that of our Interstate Commonwealth expresses. Three types of sleeping accommodation are provided—a boon to people of slender purse. Nevertheless, the "standard sleeper," equivalent to our first-class, does not carry that degree of privacy or convenience which our service supplies. The Canadian-Pacific Railway Company looms large in the Dominion; its engineers first broke through the "Rockies," thus linking East with West. It feeds its mail system by a fleet of trans-Atlantic and trans-Pacific liners. In every large city it maintains magnificently equipped hotels. It possesses a cable and telegraph service linked with all parts of the world. It successfully fights a Government-controlled railway that frequently runs lines parallel with its rival. It overlooks no detail of need, and even supplies ladies with large paper bags for their hats and gentlemen with hangers for their coats. But, like lawyers in general and "cabbies" in particular, it knows how to charge—at least, in its dining saloon. Forty-five cents (1/10) for one lamb chop (nothing else given in) is almost enough to drive a healthy man to vegetarianism; but when he finds that a boiled egg is listed at 20 cents

(10d) he can only weakly enquire whether the hen that laid the egg is given in also. One thing is free on all trains, in hotels, restaurants, and ice-cream parlours, and that is iced water. Everybody drinks it before meals or refreshments of any sort, hot or cold. In fact, it is so general in America that the visitor considers at first whether it is taken as a sort of new religion or just as a medicine. It is not long before he finds himself held fast in the not unpleasant toils of this same habit. But there is an element of topsy-turvydom in the matter so far as the trains are concerned. A stop is made at some wayside station—no! "depo," please—and at one end of the train some hands will be adjusting the apparatus which super-heats the carriages to suffocation point to keep out the cold, and at the other end some will be storing in great quantities of ice to keep passengers supplied with their favourite beverage. The second day is spent in part skirting the shores of that great lake, Lake Superior. Ocean-like are its expanses, and its wave-beaten shores. Yet again and again some high, pine-covered bluff, fissured by a great stream-bearing eddy, reveals a beauty worth more than the fleeting glance from the carriage window. But the train does not stop. Toronto is its goal. And Toronto is worth while. It is reputed to be the city beautiful of Canada, and a hurried visit gives no lie thereto. Of course, it serves as an easy starting point for the visitor wishing to see Niagara Falls. And let no Australian fail to make that side trip, even though by the humiliating and contemptible immigration regulations of the United States he be denied the courtesy of viewing that magnificent sight from the "American" side. However, he may enjoy unrestricted access to the larger, or Canadian, Falls, and even the U.S. immigration officials have been prevented by a kindly Nature from completely denying to the tourist a whole-scale survey of the river and its might.

But it is of Toronto we must write. And to the churchman the theological colleges, Wycliffe and Trinity, will be of greatest importance. Both play an important part in the University art in Canadian church life. For Trinity new buildings are in course of erection. Wycliffe is already splendidly equipped. Naturally, as a guest of Principal O'Meara, D.D., of Wycliffe, one can speak more fully of the work at that centre. It is easy, fatally easy, for a visitor to speak of the things that he admires in terms of the superlative. He doesn't stay long enough to investigate, to reflect, and to make comparisons. Yet it

(Continued on page 10.)

## THE NEW LECTIONARY.

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

**Dec. 30th, Sunday after Christmas.—M.:** Pss. 2, 8; Isa. xl., 1-11; Luke ii., 22-40; or Col. i., 1-20. **E.:** Pss. 45, 110, 113; Isa. xl., 12, or xli., 1-20; John x., 1-16; or Phil. ii., 1-11.

**Jan. 6th, Epiphany of Our Lord.—M.:** Ps. 72; Isa. lx., Luke iii., 15-22. **E.:** Pss. 96, 97, 117; Isa. lxi.; John ii., 1-11.



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## Our Melbourne Letter.

(From Our Correspondent.)

Charles Lamb credits "Sabbathless Satan" with having invented "dry drudgery at the desks' dead wood." Many a schoolboy has endorsed that verdict, and many a master and mistress, too. Especially at this time of year does the teacher feel the strain. For this is the time of examinations; and examinations (which have been defined as presumptuous attempts to fathom the depths of human ignorance) are very exhausting affairs. They afterward yield some peaceable fruits, and a few plums in the shape of "howlers." But for the present they seem not joyous but grievous.

There seems to be at least one exception to this rule in Melbourne. Mr. George Maxwell, M.H.R., sets a general-knowledge paper for the Camberwell Grammar School, and presents a prize to the winner. He has none of the strain of preparing the boys for the paper; and, in fact, nobody has, or could have, for here are some of his questions this year:—

"What is a gentleman?" (To this one boy gave an elaborate answer, and concluded by expressing his deep regret that he had never in his life met anyone that came up to his idea. This was rough on the headmaster!)

"What do you know about the Imperial Conference?" ("Nothing," answered one boy with commendable candour.)

"What do you know about the League of Nations?" ("I take no interest in politics," wrote one tactless youth, to this question set by an M.H.R.)

"Write an epitaph on your favourite dog." "Write a poem on your first shave." Think of it, my masters! What a time the modern schoolboy has! Had we but his chances when we were young! Here goes; let us take flight:—

Suggested epitaphs on a dog (for free use of any boy in future contingencies).

"He never caused anyone to shed tears except at his death." (N.B.—Not suitable for dog of savage disposition.)

"Here my neighbour's dog doth lie; He's at rest, and so am I."

Or think how we could have expanded on the subject of our first shave!

Ere on my chin the springing beard began To spread a doubtful down, and promise man,

I to the ironmonger's shop did go, And brought me home a razor spic and span.

On face and chin the creamy lather spread; Up and down the strop the gleaming razor sped.

And, then, but on the rest a veil I draw. (The sticking-plaster stayed the stream of red.)

But enough of this nonsense! The holiday spirit must be my excuse for



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this lapse.

Four sons of Melbourne clergy have just distinguished themselves by gaining scholarships. A son of the Rev. C. C. Macmichael has gained one which will take him to Geelong Grammar; and three others have won Trinity College Scholarships. They are Geoffrey Hart, son of our Dean; John Jones, son of the Vicar of All Saints, St. Kilda; and Marcus Ashton, son of the Bishop of Grafton (formerly Vicar of All Saints, St. Kilda).

Trinity Grammar School, Kew, has hit on a good idea. Acting on the invitation of the commissioners of the State Savings Bank, a branch of the penny bank has been established in the school. The headmaster, to encourage thrift, has arranged that there shall be a form contest for a challenge cup, and a prize, which will probably take the form of an addition to the deposit of each boy in the successful form. The winning form will be the one which has the highest percentage of deposits week by week, irrespective of the amount of the deposit, the minimum being one penny and the maximum five shillings a week. This is a plan which ought to save a great deal of waste. Too much of a boy's money goes after the manner of a certain English boy whose father was delighted, on inspecting his accounts, to see frequent entries marked apparently as donations to the S.P.G. But he found that the letters stood for—Spent Probably on Grub.

Mr. A. E. H. Nickson, who is specially qualified to speak on the matter, gives very high praise to the Cathedral choir. Here are his words:—"The Cathedral choir has lived now for some time at a dangerous altitude, but it seems to be secure in its niche. There was no dissembling of divided or double hearts; the whole personality of each man and boy was sacrificed into a harmonious team-work, both eloquent and convincing. The most exacting critics must have been entranced by the purity of the boys' voices, by the animation pervading the choir, and by the unanimity with which it presented the expressive points. A successfully united choral ensemble is as difficult as the management of orchestral timbre. It says much for the city of Melbourne that choral development has gone so far. We are only too familiar with imperfect choral technique. It is a pleasure, therefore, to record a performance that in its purity enabled the music to make its own appeal, and to win its own reward." So, then, St. Paul's, Melbourne, cannot be the Cathedral to whose choir a famous Dean took strong exception. He said that to listen to that choir always made him think of the verse in Amos:—"The songs of the temple shall be howlings in that day."

A splendid welcome was accorded the new organising secretary of C.M.S., the Rev. W. T. J. Pay. The Archbishop, Bishop Langley, and others spoke, and Mr. Pay made a splendid response. If sincerity, missionary enthusiasm, experience, and boundless energy count for anything, the Victorian C.M.S. is in for a good time. But it is necessary that all sympathisers should pray for him, work with him, and (as Mr. Pay said emphatically) trust him.

The Church Girl Guides now have the lease of a portion of the Church's property at Cowes, Phillip Island. This is to be used as a camping-ground, and the boarding-house adjoining has been purchased on behalf of the Church of England Girl Guides. What is now

wanted is £800 to pay for and furnish the house.

There is a steady stream of Roman Catholics coming into the Church of England—a stream which no one hears much about. As I write this letter a service of admission is being held at St. Luke's, North Fitzroy. This is the third service of its kind held in that parish within the last two years.

The vestry of St. John's, Camberwell, have given a nice Christmas box to their Vicar (the Rev. Roscoe Wilson). It is a beautiful carpet for the front room and half of the vicarage, costing £60. It is pleasant to hear of vestries which do more than take a man's good qualities and efforts for granted. I could tell of a vestry very different to this. In the three years the last Vicar was there the collections increased 70 per cent., and the total amount of money raised in the parish during his three years was over £3000. Yet this stipend remained throughout the minimum allowed by the diocese, and only that with substantial aid from the diocese. When he was leaving many bouquets were thrown to him. A little practical knowledge of the psychology of encouragement would do no vestry any harm.

If ever a man deserved a holiday it is our Archbishop. He goes away on the last day of the year, and will be back about the middle of February. He goes with the best wishes of all his people. Long may he be spared to us!

## Personal.

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Rev. J. Walker, formerly Vicar of Masterton, New Zealand, has now, on the presentation of the Bishop of Lichfield, been appointed to the benefice of St. Paul's, Wolverhampton. The city of Wolverhampton is a busy industrial centre, and possesses no less than 15 parish churches.

The Auckland Diocese has decided to place a stained glass window of two lights in St. Mary's Cathedral, as a memorial to the late Bishop Neligan, and a subscription list has already been opened. As it is confidently expected that much more money will be subscribed than will be needed to provide the window, the balance will be used to endow a scholarship, to be known as the Bishop

Neligan Memorial Scholarship. The scholarship will be available for the daughter of any clergyman in the Auckland Diocese at the Diocesan High School.

Mr. Walter Averill, the eldest son of the Bishop of Auckland, who served as adjutant with the Auckland Mounted Rifles in Palestine during the late war, is to be ordained deacon at Christmas. He has accepted the offer of an assistant-curacy in the Parish of Cambridge, in the Auckland Diocese.

Deaconess Hatton, of Moa, Torres Straits, reached Sydney on November 24th on her way to Melbourne.

Rev. Philip Carrington, M.A., of Christchurch, who has been appointed Warden of St. Barnabas' Theological College, and special preacher at the Cathedral of the Diocese of Adelaide, goes to his new work in January.

A dismissal service for two Auckland ladies—Dr. Phyllis Haddow and Miss B. Tobin—who are proceeding to China as missionaries under the N.Z. C.M.S., was held in St. Mary's Cathedral, Auckland, on Wednesday, October 3. Dr. Phyllis Haddow will be associated with Dr. Strange at the C.M.S. Hospital, Hangchow, and Miss Tobin will work with Miss Dineen at Hengchowfa, Hunan.

Miss Webb, Principal of St. Winifred's School, Hawke's Bay, N.Z., has gained the degree of L.L.A. (Lady Licentiate of Arts) of St. Andrew's.

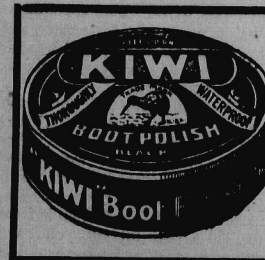
The retirement is announced of the Rev. A. H. Julius, Vicar of Akaroa, N.Z., since 1904. Ordained nearly 40 years ago, he spent the early days of his ministry in Queensland, and in his 19 years' pastorate of Akaroa has been a diligent and well-loved parish priest. He is a cousin of the Archbishop of New Zealand.

### English Notes.

Rev. Dr. Cyril C. B. Bardsley, who has been the Hon. Secretary of the Church Missionary Society since 1910, has been appointed Bishop of Peterborough, in succession to Dr. Woods, who has been translated to the See of Winchester.

Rev. Walter Howard Frere, D.D., of the Community of the Resurrection, has been appointed Bishop of Truro, in succession to Dr. Guy Warman, who vacates the See by his translation to Chelmsford.

Rev. G. W. Wright, Vicar of St. Mary's, Boulton, near Derby, has been appointed Bishop of Sierra Leone. Mr. Wright has worked in connection with the Church Missionary Society in Mombasa and later in British East Africa.



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No. 10. 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 21, 1923.

## THE CHURCH OF ENGLAND MEN'S SOCIETY.

## Some of Its Ideals.

(By Rev. A. R. EBBES.)

It is necessary for real success that movements, as well as individuals, should have large ideals, towards which they are steadily moving. The success attending the work of the C.E.M.S. in the past three or four years is due, to a considerable extent, to the place certain ideals have found in the society's programme. They were there before, but they have been stressed in the period mentioned. I mention some of them:—

## Personal Devotion to our Blessed Lord.

1. This stands as the commanding ideal for every C.E.M.S. man. Wherever a brother churchman is found who wears the badge, that man is being called and called again to press on in a growing fellowship with Christ. We want our men to study and re-study that perfect life; to view it from many standpoints. To read of it again in a great record like that of Papini; and, above all, to be able to say as year succeeds year, "I am enriched in everything within." We do humbly believe that God the Holy Spirit is leading the whole body into a fuller realisation of this lofty ideal.

## The Spirit of the Servant.

2. This ideal has become very prominent in the past twelve months, and, if persevered in, will be one of the royal roads to true success for the society. We are servants of Christ first of all, and then servants of the Church and of the nation. It matters little to us whether the society gets the credit or not. Our ideal is that Christ may be glorified in all things. I say this spirit of service for others has been an outstanding feature of the past twelve months. In the raw, cold months of July and August you would, for example, at our Melbourne rooms, have found the manageress (Mrs. Deanes) and members of the executive, day by day for several weeks assembling at daylight in order to prepare a free breakfast for the Melbourne men who were hungry and unemployed. Or, during the past four months, two or three of the members of the Sydney Social Service Committee were at Cronulla by breakfast time in order to supervise the arrangements for the establishing of a seaside holiday home for very poor children; or, leaders like Mr. Groom and Mr. Biggs, in the midst of a strenuous

life, always made time to serve the Church through the C.E.M.S. Only this week, in Sydney, a beautiful illustration is given of the fulfilment of this ideal by members of the C.E.M.S. at St. Mary's, Waverley, who are entertaining the whole of the kindergarten children at a Christmas party, and on the following Saturday afternoon are running a Jumble Sale at Woolloomooloo in connection with the Social Service Committee of the C.E.M.S.

3. Another ideal is the development of the thinking powers of the whole membership so that the C.E.M.S. in its leadership and witness shall carry that weight and bear that influence which such a body ought to wield. The holding of an Annual National Conference of Churchmen is one of the means employed for the fulfilment of this ideal. It is a splendid thing for the Church and the nation that our Bishops, Clergy and Laity should live together for a few days where they fearlessly face out some of the larger issues that confront us, and take whatever action may be deemed to be necessary. This is the reason why Churchmen, with the most varying views, are invited and urged to come to Cranbrook from December 28 until January 2. We believe that these annual conferences will yet become one of the great driving forces of the Church in Australia.

4. The only other ideal I mention on this occasion is that of caring for the lad. This is a task of supreme and challenging importance, and in season and out of season we urge it upon our men. We want them to be profoundly interested in everything that affects for good or ill the lives of our future men; therefore the range of operation is full of interest. We should be deeply concerned, for example, in the apprenticeship question, in technical schools at night, and particularly and especially in what is known as the Delinquent Boy Problem. It is a delight to us to know that that virile and daring group of young laymen, who form the Sydney Social Service Committee, are hoping to appoint an expert to this department.

These are some of our ideals. Men of the greatest Church in the world, live them out in your lives—put them into operation!

## Lucas-Tooth Scholarship Trust.

This scholarship was established by the late Sir Robert Lucas-Tooth, Bart., and is for the purpose of assisting men desirous of serving in Holy Orders in the Church of England in Australia to attain in England and elsewhere a wider culture.

The trustees of the fund are Messrs. C. R. Walsh, W. D. M. Merewether, and H. M. Stephen, of Sydney, New South Wales, and they have very wide discretion in selecting scholars.

The next appointment will be made in February or March, 1924, and the scholar must be prepared to go to Oxford or Cambridge or to some other place in England in accordance with such arrangements as may be made.

The amount of the scholarship is from £200 to £300 a year for two years, and the trustees have power to extend this period for one or two years in order to enable the scholar to continue his studies and to travel, subject in all cases to the provisions of the trust deed.

The secretary to the trustees will be glad to give any further information within his power.

Nominations of all persons who wish

to be candidates and are considered eligible for nomination by the Bishop of Goulburn, the Archbishop of Sydney, the bishop of any other diocese of New South Wales; the Archbishop of Melbourne, or the Archbishop of Brisbane, shall be made in writing and signed by the Bishop or Archbishop making the nomination, and shall be in the secretary's hands on or before January 31, 1924.

## Welcome Visitors.

Lord and Lady Harrowby are due to arrive in the Commonwealth about February next. Of their splendid hospitality to Australians during the war years Mrs. Vickery, of Darling Point, Sydney, writes as follows:—

"In order that the officers from our Dominions should not feel themselves strangers and aliens at the heart of the Empire, a number of ladies organised a system of hospitality which aimed to be as free from the spirit of institutionalism as loving service and a deep concern for the good name of England could make it. The officers were to be sought out in camps, barracks, clubs, hostels, hospitals, and convalescent homes. They were to be invited to visit certain of the best houses in London. Their hostesses were to entertain them just as they entertained their own friends. And those officers who expressed a desire to see something of English country life were to be the guests of ladies in all parts of the United Kingdom. In short, officers from our Dominions arriving in England were to be treated like the friends and relations of the very best families in England."

"Lady Harrowby gave up her own house in Grosvenor Place for the use of Australian officers, and she and her daughters organised the Hospitality League throughout the United Kingdom. She had 695 hostesses on her list. "It shows how eminently the heart of man is domestic that a woman of Lady Harrowby's character should have made a profound impression on her guests. They loved coming to her house. She and her daughter (the two ladies are like sisters) became in the eyes of thousands of Colonial soldiers ideal representatives of English social life at its best—a life of warmth, friendliness, and bright good cheer, but a life of refinement, virtue, good manners, moral sweetness, and great social dignity. I mean these men from every quarter of the Empire, and drawn from almost every class of their various communities, found themselves not only perfectly at ease in Lady Harrowby's house, but perfectly happy in that atmosphere of sweetness and restraint, where an attitude of reverence towards women was as natural as irreverence in a night-club."

## Moore Theological College.

## ANNUAL CONFERENCE

About 200 guests assembled at Moore College on Friday, December 7th. There was a representative gathering, including the Archbishop of Sydney and Miss Wright, at 3 p.m. The Warden and Registrar of the University and Mrs. Barff, the Warden of St. Paul's College and Mrs. Garnsey, the Principal of St. Andrew's College, and the Principal of the Presbyterian Assembly, Archdeacon Boyce and Mrs. Boyce, Miss Pallister, and many others.

The principal (Archdeacon Davies) in his report said that the college would soon celebrate its 68th birthday. Three hundred and sixty-eight students have passed through it into the ministry—eighty-two during the time of the present principal.

Good progress had been made during the past year. The number of students had increased fifty per cent, since the principal's return from England. There are ten entries already for next year, and more are still coming in. The college Board of Reference have expressed appreciation of the type of men who are coming forward. Including all who attend classes or lectures, about forty were receiving instruction at the college during the year.

New buildings costing £2000 have provided new domestic quarters and class-room, and have set free three more rooms for students. More accommodation is needed.

The examination results have been very good. Moore College had more names than any other college in the A.C.T. lists this year. Two former students appear in the Th.

School, and in the Th.L. there are one first-class, two second-classes, three passes, and four successes in part 2. At the University E. R. Elder graduated with double first-class honours in philosophy and history, winning the professor's prize in the latter subject. W. H. Stanger graduated with second-class honours in English. Several past and present students are continuing their course for the arts degree. W. Marr obtained the B.A. in Cambridge University last June.

The missionary roll of the college goes on lengthening. G. F. Cranswick has just gone to India to do educational work. O. N. Murray has gone to Grafton, and L. R. K. Hobden is going to Wilcannia under the B.C.A., and others are being trained at the college for work in the "bush."

The teaching staff is mainly composed of old students, and the one who is not in that category is the son of an old student. There have been seven sons of clergy resident in the college during the year, three of them sons of former students, and one the grandson of the second principal.

The new course has doubled the amount of work, but has more than doubled the interest and practical value of the course of training.

Social intercourse has been maintained with other colleges, chiefly in the tennis court, but also in the lecture-room. A start has been made with co-operative classes, and further developments in that direction will be made next year.

A valuable memorial reading prize has been founded by the family of the late Rev. T. Watson, and other gifts have been made.

With all this progress the college is still under-equipped. The most urgent need is further support for students. £100 is wanted at once to meet emergency calls. The Sydney Home Mission Society has subsidised a few students, and proposes to help more. The B.C.A. also helps men who will serve in the "bush," and three men have been assisted in this way this year. The Sydney Educational and Book Society has granted a sum towards purchasing a stock of text-books.

The college has reached the stage where a comprehensive building scheme ought to be drawn up and proceeded with bit by bit as funds come in. The present buildings are inadequate.

It is proposed to place a memorial tablet in the chapel to commemorate Principal Hodgson and Archdeacon King. The total cost would not exceed forty pounds—probably thirty-five. The principal still meets people who remember with gratitude and affection the spiritual help they received from the ministrations of former students. There are plenty of men who are able and willing to enter the ministry. There is abundant opportunity for a largely increased staff of clergy throughout the church. The Theological College is the link between the supply and the demand for man-power in the church. That is its claim on the generosity of church people.

The Archbishop of Sydney spoke in support of the work of the college, and he was followed by Archdeacon Boyce, one of the oldest students. A message was received from Moore College men in Gippsland per Canon Haultain. The vice-principal and the senior student also made brief speeches. Afterwards the principal, Mrs. Davies, was "at home" to those present.

## Correspondence.

## The Unfair Representation in the General Synod.

(To the Editor of "The Church Record.") Sir,—Referring to the recent session of the General Synod, I wish to make known in your columns the reasons why I called in the new Determination only an instalment.

## The Episcopal Bench.

The House of Bishops may be said to rank like the Senate in the Commonwealth, though there are differences. It decides separately. There are 24 Bishops, each with an equal voting power. The Bishop of Carpentaria, for instance, Right Rev. S. H. Davies, has but eleven clergy, and he has the same vote as the Bishop of Adelaide. The Bishop of North-west Australia, Dr. Trower, formerly Rector of Christ Church, Sydney, has but four clergy in his Diocese, yet he has an equal voice by his vote with the Archbishop of Sydney. The Bishop of Kalgoorlie, Dr. Eley, has but nine clergy, yet his vote is of the same value as that of the Archbishop of Melbourne. The small Dioceses can by their votes wholly control the House of Bishops. I have great respect for that House, and regard for men working out in the back-blocks, but considering their voting powers the small

Dioceses are well able to rule and control serve all their own rights and real or supposed advantages.

## The People's House.

The House of Representatives is elected and intended, I suppose, to embody the views and opinions of our church people in the whole Commonwealth. I do not think of sheep and cattle, or broad acres, but of living and immortal souls. Should there not be a fair equality in the representation? We have it in the Federal Parliament, and why not in the Church. For convenience the number of clergy has been made the basis of the representation. There are 14 Dioceses having less than forty clergymen each, and under this new constitution they have no less than 66 clerical and lay representatives between them. Four more of the larger kind having a total of 274 clergy, have 38. They are Ballarat, Bathurst, Goulburn, and Newcastle. When we include the 14 referred to before, this makes a total of 104 members, or a clear majority of our House of Representatives.

## The Dioceses of the Capital Cities.

How serious this is when it is seen that great Dioceses like Sydney and Melbourne have alone far more clergy than all the 18 referred to, say about 500 between them, and but 40 representatives. If we include all the six capital cities, that is, Melbourne, Hobart, Perth, Brisbane, Adelaide, and Sydney, with their Dioceses, we find about 900 clergy in them, and approximately but 84 members. It is plain that the 18 small Dioceses have a big majority, and can govern as they please.

## Growth Penalised.

Another unfair point is that when a Diocese reaches 24 representatives it can never have any more. Sydney or Melbourne might become as big as London, but can never improve its position in the General Synod.

It is evident that the new part of the constitution while an improvement, is still very unfair, and can only be called an instalment. The Sydney Synod has passed more than one resolution unanimously in favour of equitable representation. This important question will stand out very definitely when the Church in Australia has to settle great matters, such, for instance, as Prayer Book Revision, the Union of the Churches, or the Nexus.

## Dr. Radford's Proposal.

The Bishop of Goulburn alone spoke in reference to my address. He knew that there was no reply, but tried to divert attention by saying that the larger Dioceses ought to be subdivided. This would mean about £30,000 would have to be collected for an endowment, and more for a new Cathedral. But in England and suffragan or assistant-Bishops are mostly employed. The Bishop of London has four. Why, I ask, should justice be long delayed? The Bishop's proposal is a miserably lame device from several points of view.

## Powers of Our Federal Synod.

As things are, this Federal Synod could alter its own constitution by wonderfully enlarging its own powers, and the sparsely populated Dioceses, two-thirds only are necessary to give assent, would no doubt supply the necessary support; and a change even that would remove the requirement of any legal approval by larger Dioceses. I plead for full consideration of this great question so that the Central Church Assembly in this Commonwealth may be built on useful, sound, and just lines, and so secure the confidence of the majority of church people.

I am,  
Your obedient servant,  
F. B. BOYCE.

St. Paul's, Sydney.  
December 4th, 1923.

## UNIVERSAL WEEK OF PRAYER.

Mr. G. E. Ardill, who is the local representative of the World's Evangelical Alliance, has received advance copies of the invitation and daily topics for the universal week of prayer of 1924. The days fixed are as heretofore, the first complete week in the New Year. Thus for 1924 the days will be January 6th to 12th inclusive.

It is desired that the week of prayer shall be not only a manifestation of Christian unity, but a period of intensive and united prayer in keeping with the daily topics. It is desired that ministers in the various centres will unite to secure early arrangements in the different localities. It is hoped that the ministers in the various churches will deliver sermons and addresses from the suggested topics on Sunday, January 6th.

Copies of the programmes can be secured from Mr. G. E. Ardill, local representative, World's Evangelical Alliance, 145 Commonwealth St., Sydney.

The Church in Australasia.  
NEW SOUTH WALES.

## SYDNEY.

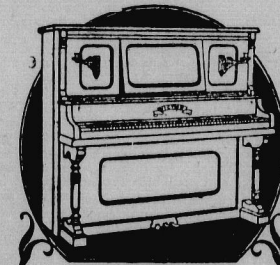
## An Historic Cemetery.

Following on reports of vandalism at the historic Camperdown cemetery, an appeal was made early this year for financial aid towards its preservation and upkeep. There was a fair response to the appeal, and the sum of £450 has been received up to the present. A new fence has been completed at a cost of £425, and all the main paths have been remade with old metal given by the Newtown Council. A new track has also been made right round the cemetery, rubbish cleared away, and the fallen and damaged tombstones replaced as far as possible. It is thought that the Newtown Council, the Government, and the relatives of those who are laid to rest in the cemetery might combine to provide a permanent fund for the upkeep of the cemetery. Already one family has responded very generously with a donation of £110. The present trustees are Mr. F. W. Stoddart, Mr. T. C. J. Foster, Dr. R. B. Trindall, and Mr. P. W. Gledhill.

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

At the Chapter-house recently the Women's Auxiliary of the Australian Board of Missions held a farewell gathering in honour of Miss Henderson (who was for four years travelling secretary of the A.B.M.), who leaves for England in January, where she will engage in work for the Society for the Propagation of the Gospel. Miss MacArthur Onslow received the guests, and later presided at the meeting, when Miss Henderson formally said good-bye to the large company of friends who were present. Miss Thea Milner Stephen said that recently the worth of the work done by the Women's Auxiliary of the A.B.M. had been challenged, and in reply she gave very convincing arguments to show the big part it is playing in the life of the church. She touched on the efforts being made by the auxiliaries in the different States, which were a source of revenue, and also spoke of the real purpose of the association—to organise the work of the women of the church for missions.

The Bishop of Bathurst, who paid a high tribute to Miss Henderson and to the services she had rendered the church and the people individually, explained something of



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the objects of the A.B.M. He dwelt on the responsibility of Australia to the mandated territories. These could not be fulfilled merely by legislation, for the intrusion of the white race into the islands had introduced elements that were degenerating for the natives, and it was therefore the duty of the white man to give them something that was higher and nobler than the habits and customs which he had caused them to forego.

Among the many who attended were the Bishops of Willochra and Armidale, Canon and Mrs. Hughes (Melbourne), Miss Pallister, Mrs. Stone Wigg, Miss Bedford, Professor and Mrs. MacCallum, Mrs. Clive Dangar, Mrs. Wentworth Shields.

Prior to the social gathering a meeting was held of the Sydney committee of the Women's Auxiliary. The election of office-bearers was as follows:—President, Mrs. J. C. Wright; chairman, Mrs. Stone-Wigg; vice-chairmen, Mrs. Armstrong, Mrs. Gilligan; hon. treasurer, Miss Jeanneret; hon. secretary, Miss A. B. Knox.

#### C.M.S. Notes.

At the last meeting of the General Committee of the N.S.W. Branch of C.M.S., a letter was received from Miss Mutton, of Cronulla, intimating that it was her intention to endow by legacy a fund to be known as the "Charlotte Elizabeth Mutton" Trust as a memorial to her mother. The interest on this fund is to be applied for all time in support of village evangelistic work in the Diocese of Dornakal. Until the legacy is received, Miss Mutton stated that she would annually subscribe a sufficient amount to support an Indian Evangelist in Dornakal.

After taking into consideration a number of developments, and in view of the experience of past years, the Committee of C.M.S. has decided that January is no longer the ideal month in which to hold a Summer School. Consequently, the tentative arrangements, already advertised, for holding a Summer School at Barker College in the coming January have been cancelled.

#### A Fine Result.

On November 22nd and 23rd a Village Fair and Floral Fete was held at Kangaroo Valley in aid of the local church. In spite of the fact that there are only about 100 Anglican families in the district, the remarkable sum of £335 was cleared. The rector of the parish is Rev. H. L. Kingston, B.A.

#### NEWCASTLE.

##### Seamen's Institute.

(Held 10/12/23.)

There was a large attendance of seafarers and Newcastle and Stockton supporters at the annual meeting of the Newcastle Missions to Seamen last night at the Chelmsford Institute. The Bishop of Newcastle presided. The report was formally adopted on the motion of the Bishop who said that it was always a pleasure to be present at the annual meetings of the mission. He could truly congratulate the chaplain, the Rev. H. K. Vickery, and the committee, and the ladies interested in the work, as well as the seafarers who enjoyed the privileges and associations of the mission. He urged the committee and workers to carry on with a full measure of interest, so that the work might not slacken, and there would be no fear of the removal of their chaplain, whose services he knew were being sought after in other cities.

Mr. Parnell spoke in support of the acceptance of the report and mentioned that the institute will not be complete until a gymnasium is erected in the mission ground. He advised all interested to make a special effort to obtain such a building as quickly as possible.

Mr. Watkins, M.H.R., commended the work of the Ladies' Harbour Lights Guild, and spoke of the valued work done by the guild in visiting the institute and promoting the welfare of sailors and others. As a traveller, he said he knew the temptation to which men were subjected at various seaports, and also knew the value and influence for good

of such work as that carried on by the Harbour Lights Guild.

Captain Irvine, D.S.O., commended the work of the chaplain and Mrs. Vickery.

Mr. Vickery expressed his thanks to all who had helped during the year towards the good results achieved, and referred especially to the interest and help of the Bishop and the committee. He made particular reference also to the enthusiasm and devotion of the secretary, Mr. A. H. Parton. Without the help of Mrs. Vickery and her band of lady workers, said the chaplain, the institute could not have accomplished such gratifying results.

The following statistics of the work are of interest:—

Visits to Ships by Staff, at Wharf	800
Visits to Ships by Staff, Afloat	62
Visits to H.M. Ships	7
Visits to Seamen in Hospital	62
Attendances of Seamen at Church Services	3,686
Attendances of Seamen at Institute	14,314
Letters written by Seamen at Institute, about	2,510
Letters received by Seamen at Institute	956

#### GOULBURN.

##### Church of England Property Trust.

The Trust met on the 6th December, the Bishop presiding, and dealt with a considerable agenda. Some further shed accommodation was authorised for tenants on the old Bishopthorpe Estate. Holbrook was given permission to sell the old rectory by auction, the Trust fixing a reserve. A search in the matter of the Woomargama Church lands title was directed to be undertaken. A large amount of business that had arisen and been dealt with during the interim between meetings in respect to the Junee Glebe was checked and confirmed. The report of the Wagg Lands Commission was received and adopted. This commission was appointed to enquire into and report upon all the church lands and their use in the parish. The commission consisted of the Bishop, Sir Charles Rosenhal, Mr. J. L. Sands, and the Registrar. The commission met at Wagga first and took evidence there, and then at Goulburn and drew up its report. Briefly its recommendations are:—(1) The retention of the Glebe despite the fact that an ordinance of Synod authorises its sale. (2) The sale of the present church and site. (3) The conversion of St. John's Church Hall into a temporary church. (4) The further development of the Baylis Street property by the erection of new shops. (5) That a new rectory be erected in Peter Street. (6) The reservation of the balance of the Peter Street land for a new church, church offices, and parish hall. "Wagga," said the commission, "has a great future. It may, perhaps, become the capital of a new State, or the Cathedral city of a new Diocese."

#### VICTORIA.

##### MELBOURNE. Development.

On Tuesday, December 4, a large number of people interested in the development of the newly-formed parish and a projected church building at East Kew attended a meeting in the High Street Hall. The Archbishop presided, and in his own transparently sincere and spiritual fashion quietly lifted the gathering into an atmosphere of expectation and determination to do its best for the cause of Christ's Church. The other speakers were Bishop Langley, Archdeacon Hindley, and the minister of St. Hilary's, Rev. C. H. Barnes. The result was an encouraging beginning to the Building Fund of the church to be erected in Balfour-road. Certain sums were promised quarterly, monthly, and weekly totalling £85 per annum; £16 in cash, and £25 when the first contract is signed.

##### St. Hilary's, East Kew.

A memorable service took place on Sunday evening, November 18, when 34 men were admitted as members of the C.E.M. Society.

the majority as full members. Despite a wet, cold evening a very good congregation followed the impressive service with reverent interest. The admission by the President took place immediately preceding a most appropriate sermon on the words, "A Good Soldier of Jesus Christ," preached in virile terms by Bishop Langley. In more than one instance fathers and sons were admitted together. The occasion filled hearts with great hope that, in the power of the Holy Spirit, all these brothers would indeed help forward the Kingdom of Christ.

#### C. of E. Girls' Grammar School.

The Council of the Melbourne Church of England Girls' Grammar School have decided to close the branch school, "Lovell House," Alma Road, Caulfield, at the end of the current year. The reason for this action is that the present buildings are inadequate to provide for the increasing number of scholars, and the cost of erecting up-to-date buildings and putting the games field in order is prohibitive. There are a number of Church of England Schools, both Secondary and Intermediate, within easy distance for all the girls now attending "Lovell House," and though necessarily there will be disappointment that a School which has done such good work should be disbanded, the parents are not deprived of the opportunity of educating their girls under the aegis of the Church, which is the raison d'être of these Schools.

#### C.M.S. Notes.

The Rev. C. P. and Mrs. Young, of the Church Missionary Society, leave Melbourne by the R.M.S. "Narkunda" on the 8th January to return to Santia, India.

The Rev. and Mrs. C. B. G. Chambers will sail by the same vessel for Peshawar, in the north-west frontier Province of India.

Mr. H. Leslie Perriman, of the Roper River Mission to the Aborigines, recently arrived in Melbourne for furlough. He is supported by the Tasmanian Branch of the Church Missionary Society.

The Bishop of Dornakal, the Right Rev. V. S. Azariah, in acknowledging receipt of a draft from Melbourne, states he proposes to use the money for a well in Dornakal very badly needed for the Ordination Class of men. It will be known as the "Melbourne Well."

Miss E. Z. Macfie reached Melbourne for furlough by the R.M.S. "Narkunda." The Church Missionary Society's secretary at Bombay writes that Miss Macfie has done wonders with her school at Aurangabad, and expresses the hope that Australia may have many more Missionary for India of the same stamp.

A welcome to eight Missionaries of the Church Missionary Society will take place in St. Paul's Cathedral Chapter House at 7.45 p.m. on Tuesday, 11th December. At the same time farewell will be said to the Rev. and Mrs. C. P. Young.

The Rev. W. J. T. Pav, the new General Secretary of the Victorian Branch of the Church Missionary Society, will take up his duties on 1st January next.

#### QUEENSLAND.

(From our Correspondent.)

Brisbane has just wound up the accounts in connection with the Missionary Exhibition; the profits are largely those made by the A.B.M. and C.M.S. by the sale of curios, etc., at their stalls, but the amount of information disseminated by the exhibition should yield good fruit in the hearts to come, and the winning of such whole-hearted support to missionary work as that expressed by the Home Secretary of Queensland and the leader of the Parliamentary Opposition in their speeches must count for much. The missionary film, "The Heart of New Guinea," is now touring the Darling Downs, but, unfortunately for the A.B.M., though fortunately for the country, the success of the meetings has been greatly interfered with by thunderstorms. The Archbishop of Brisbane has been very busy with the annual speech days of various

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held in St. Paul's Pro-Cathedral, Wellington, on November 27th, when the Bishop of Wellington read a number of testimonials which had been received. A mother whose baby, as far as the doctors could tell, was born blind, and was physically weak, had declared that the child had greatly improved since the mission, and that its sight was coming. A boy, 16 years of age, who was stone deaf, had his hearing restored. A woman who had been suffering from tuberculosis of the lungs for eight years, and spent several months in a sanatorium, began to feel her strength returning during the preparation of the mission. Three weeks after the laying-on of hands, the Bishop said, she had been examined by a doctor who attended her for many years, and who had said the lungs were perfectly well.

#### Converted, Baptised, and Healed.

There was one particularly interesting incident in the Hamilton Mission. A party of Maoris came from Te Papatapu, on the shore of the Aotea Harbour, and not only desired spiritual and bodily healing, but asked to be baptised. The Bishop admitted them to the Church on the last evening of the Mission. One of them, a woman who had been blind, was met by a magistrate on her journey home and he hardly recognised her. She had received her sight partially, and was radiantly happy. He told the Bishop that on his journey home he had met the first fruits of the Mission.

#### The Mothers' Union.

The Annual Festival Service was held in the Auckland Cathedral on December 5th, at 2.30, when the Bishop of Auckland gave an address. After the service all members and friends were cordially invited to afternoon tea at Bishops Court by the Bishop and Mrs. Averill.

#### "Love" and "Love Divine"

By FAIRLIE THORNTON

"Will please many of her readers, not only because it contains poetry, but because it is poetry put to the service of religion. 'Love' ought to make a dainty present for Christmas."—*The Spectator*. 1/6 each, posted 1/7.  
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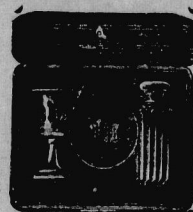
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# Churchmen's Conference at Cranbrook, Sydney

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THE BISHOP OF BATHURST will preside.

Full particulars from Rev. A. R. EBBS, Church House, George St., Sydney.



## Spreading the Word in Australia.

About a quarter of a million Testaments distributed in two years. A call to China.

By George T. B. Davis.

Many of the readers of this paper will remember with joy the Chapman Alexander missions in Australia in 1909 and 1912. The first mission especially was like a veritable gale from heaven. It was the privilege of myself and my mother to accompany those Spirit-filled men each time they visited Australia. Both these honoured servants have since passed to their heavenly reward, but praise God their works still follow them.

More than two years ago the writer received an invitation from a Sydney business man to revisit Australia for the distribution of God's Word and soul winning in connection with the Pocket Testament League. I felt the call from God, and although my mother was then 85 years of age, I determined to bring her with me. Some people asked me how I dared to take my mother to a distant land at that age. But I knew God answered prayer.

Before leaving America I sent out letters to more than 1500 people asking them to pray for us and the work, and God has answered in a truly miraculous manner. Although my mother has been ill several times, the Lord has raised her up, and now at 87 years of age, accompanied by her companion Miss Beebe, we are on our way from New Zealand to China.

A little more than two years ago when we reached Sydney I supposed, of course, that our chief work would be amongst adults, but in an unexpected manner in answer to prayer, God swung wide the doors of the schools of Australia; and at the same time He swung wide the purse strings of the man who invited us to this country. He declared he would give a Testament free of charge to every boy and girl in Sydney who would join the Pocket Testament League. In two months more than 18,000 Testaments were given away, and thousands of boys and girls and young people confessed Christ as their personal Saviour.

Seeing the blessing that resulted from this distribution of God's Word in Sydney, this godly business man started giving Testaments to boys and girls throughout the entire State who would agree to carry and read them. In a little more than two years more than 150,000 Testaments have been thus distributed and the work is going on gloriously, with 20,000 or more Testaments now on hand ready for free distribution.

While this splendid circulation of the Word of God has been going on in New South Wales, our party have been visiting other parts of Australasia. More than a year we laboured in Melbourne and Victoria, then visited Tasmania, and now have just returned from six months in New Zealand. A total of about 250,000 Testaments have been distributed free of cost, chiefly to the young life of these southern lands, since we landed in Sydney twenty seven months ago. It is all the Lord's doing in answer to prayer and to Him we give all the praise.

A few months ago, while in New Zealand, I received an urgent invitation from Dr. Jonathan Goforth, the well-known missionary evangelist of China, to visit that country and work in General Feng's Christian army. We are now on our way from New Zealand to Peking in response to this invitation. General Feng is one of the most interesting and unique figures in China to-day, and his army is one of the most remarkable since the days of Cromwell.

The latest report is that of the 30,000 men in the army 15,000 have now become Christians. We are hoping to enroll most of the men in the Pocket Testament League and to see large numbers confessing Christ as their Saviour. An edition of 50,000 Testaments is being specially printed for the work in China.

Dr. Goforth urges me to get Christians everywhere to pray for General Feng and his army: "Because their upholding means the salvation of untold millions." Rev. C. N. Nash, the head of the Melbourne Bible Institute, and a man of deep spiritual insight, has written me saying: "I agree with Dr. Goforth that this Christian army is the key to the future welfare of China."

You can have a definite and vital share in this strategic and far-reaching work in China by praying daily for General Feng and his army, and for our party as we labour there. I am sending out thousands of letters to people throughout the world asking them to pray. We wish to enrol 50,000 intercessors for the work and workers. Can we count on your co-operation? Prayer cards have been printed with suggested prayers for General Feng and his army, and for ourselves. You can render

splendid service to the cause by sending for a supply of these and distributing them in your church and community. They will be sent free of cost, in any quantity desired, if you will address a letter or post card to Mr. G. E. Ardill, 145 Commonwealth St., Sydney.

In closing let me say that I have greatly enjoyed my sojourn of more than two years in these southern lands. I fell in love with the people of Australia during our previous visits and for years I have been longing to revisit the Commonwealth. May the Lord most abundantly bless and reward you all for your co-operation in our Mission of Bible distribution and soul winning in China and other lands as the Lord may lead us.

## Some Moss from a Rolling Stone.

(Continued from page 3.)

would be a mistake to conclude that fine praise and admiration of Wycliffe at Toronto University must be discounted in part. Its name and its work stand—the intellectual and spiritual centre of a real churchmanship, sturdily Evangelical and loyal to the best traditions of our Faith. It draws students from India, Japan, as well as England, America, and South Africa. Its staff represents scholarship; its course demands close study, solid thinking. The worth of Wycliffe may be seen in the churches of the Dominion. It was no small privilege to stay within its walls, also to be enabled to speak concerning Australia to the students assembled in chapel. Some Sydney churchmen may be interested to know that prominent on the staff of Wycliffe is Dr. Pilcher, a visitor to the Diocese some three years ago. Renewal of acquaintance then made gave pleasure to the sojourn at the College.

Another institution in Toronto is the Havergal College for girls, presided over by Miss Knox, sister of Dr. Knox, one time Bishop of Manchester. Three hundred students are here, while in the city are three other preparatory schools, and in other parts of Canada six others, all of them subservient to Havergal. The system is really a marvellous piece of organisation and thoughtful planning. Yet 27 years ago it was not in existence. Miss Knox came to Havergal at its foundation, but steadily the whole scheme has been worked out, and now there is a network of fine church schools, all a token of the ability and Christian leadership of a prayerful, gracious lady, who has lived for the work which God gave her to do. It should be added that Havergal and Wycliffe, as well as a Boys' Grammar School in the city, were established by laymen who were anxious that their church should not lose its reformation character. Scant regard was paid to them by some of those who were in high places. Wycliffe graduates were not always welcomed to the list of ordinands. But they won through, and the constructive Evangelicalism for which they stood and the financial sacrifice which was made have been justified in the results seen in this happier, healthier day in Canada.

A visit to Canon H. J. Cody (nominated in 1921 to the Archbishopric of Melbourne)

meant an introduction to one of the really big men of the Church in Canada. His influence in all circles is great. He was asked to join the Provincial Cabinet as Minister of Education, and for twelve months he served in that office, re-organising and uplifting the department. He is the counsellor and guide of all societies making for the good of the Dominion. He still leads in the van in the fight for the Bible in the schools, and every Sunday he fills his magnificent church (as large as St. Paul's Cathedral, Melbourne) by a preaching of the Gospel of the grace of God.

But here our journal must end. Toronto leads to Montreal, and at Montreal the C.P.R. steamer is just about to put out on its two-day voyage down the St. Lawrence River, with a short stay at Quebec. Canada slowly becomes a receding landscape; it will always be a happy memory.

One or two reflections demand expression; they are really answers to questions. What about prohibition? How many raise that query? The writer has travelled all the way from Honolulu to Montreal. He has spent days in trains; he has walked the streets; he has visited the places where men of all sorts and conditions congregate; cities, towns, villages he has entered; on to farms with threshing teams of big, rough workers he has gone; he has been up early in the morning and, let it be confessed, has stayed out late in the night, but never once has he seen a drunken man nor one on whom there was the slightest suspicion of drink. Reports of bootlegging and the drinking of "hooch" are rife (even in British Columbia under "Government control"), and doubtless there must be some truth in the statements, though they are grotesquely exaggerated. But not since he arrived on the Continent has he seen an intoxicated man or woman. And he thinks of Australia, the fairest land of all, with many of its bars, say at 6 o'clock on a Saturday afternoon, vomiting forth an awful mess of sprawling, quarrelsome, loud-mouthed, befuddled men, a mess to be cleaned up in part by an expensive police force, and he cries, "How long? O Lord, how long?" But let an impartial Canadian paper, "The Toronto Globe" (October 11, 1923), state the case; no further comment is needed.

## Canada's Good Showing.

Comparisons between the figures for drunkenness in prohibition and in liquor-selling provinces cannot be expected to tell the whole story no matter what the figures may show. The testimony of the average citizen of unbiased mind is better than any set of statistics purporting to show the extent to which liquor drinking is a social evil.

Here in Toronto, the largest centre of population in Ontario, one seldom sees a drunken man. It is scarcely an exaggeration to say that there are children running about on our streets who have never seen an intoxicated person. The sight of workmen staggering home to their families on pay nights minus a large proportion of their wages has become gratifyingly rare. The night street cars are no longer cluttered up with half-tipsy men who make themselves a nuisance to all the

other passengers. Women go about with a much greater sense of safety.

The next question is, What of the Church? In Canada the Church of England only numbers one-third of the population, yet from a score of its churches with their crowded congregations, on a glance at many sided parochial missionary activities, from some knowledge of its colleges and schools, the Church gains an ineffaceable impression of a remarkable spiritual vigour and efficiency. As some Australian would find this in the fact that the Canadian Church is not troubled with the "Nexus." We have an independence which stands firmly on the reformation settlement, as set forth in the thirty-nine articles, and which resolutely refuses (as it did on the occasion of the recent revision) to alter with the Prayer Book and Communion Office and thus disturb the balance of doctrine, would perhaps be not at all to the liking of those who "boggle" over the present state of affairs in Australia. Others would see the secret of its vigour in the generosity of giving in the Church. It can do things because the needful is supplied. This is true, and Australians have to remember that Canadian generosity is the outcome of the general use of the envelope system in the churches. Results are remarkable. Here is one parish certainly well situated, yet with a congregation of 400 people, where the duplex envelopes bring in 250 dollars (\$50 each Sunday, here another with 430, another with 420. Why! some of our Australian churchwardens would become paralytic with surprise and joy if offertories regularly reached such sums on ordinary Sundays. And yet envelopes in so many Australian churches are a scorn and derision, especially where they have never been used. It may be that climate has some effect upon church life. The long winter builds up home life, and after all the Church and the Home are true allies. We in Australia have the fierce competition of open-air interests to face, the debilitating influence of Sunday sport all the year round. Church work in Canada is not easy, but somehow in some way it is not as hard as sometimes it is with us. However, the Canadian Church has a big task before it. French Roman Catholicism is dominant in the Province of Quebec, powerful in other localities. British Columbia is influenced over-much by the United States and the fancy religions and so-called "new thought" of California. On the prairies are large colonies of mid-European, Mennonites, and others as yet unassimilated into Canadian life and citizenship. The work of the Church of England in the Sister Dominion will be to leaven the mass, to infuse it with the spirit of a sturdy faith, and to produce citizens who shall not be ashamed of the Empire and of their God.

in the city of Kweilin, the former capital of the Province of Kwangsi, and still a place of considerable importance, with its many large Chinese schools for both boys and girls.

Miss Wu is one of the youngest of a large, well-to-do family, being herself now about 21 or 22 years of age. At the time when she made up her mind to seek definite instruction in the way of the Lord she chose for herself the personal name of Hun-Tze, which means literally "perseveringly knowing," or, as we might translate it in Bible language, "following on to know." But this is anticipating her story, in order that I may introduce her with her full name.

## The Attraction.

When I first came into touch with Hun-Tze she was a fairly tall, thin girl in dark green coat and trousers, a regular tom-boy, with a long plait of hair hanging down her back. One of her elder sisters, Mrs. Hwang, was already being prepared for baptism, and attending a small women's day school which we held for a few months. One of the lessons taught was the new phonetic script—a simplified form of reading and writing Chinese, consisting of some forty signs in place of the many thousands of Chinese "characters." As it was then becoming the fashion for school children to learn this new method of reading, Hun-Tze and another sister were pining to find someone to teach them. Their own school being closed at the time, they were tempted to come with their married sister and see if they could get what they wanted at the Christian school.

At first they thought it great fun, and were extremely interested in trying to master the new signs. When, however, they found they were expected to take a Scripture lesson, in addition to the subject which they had chosen, they objected and ceased to attend the school.

For several months after that we heard no more of them, except when they paid an occasional friendly call on our doctor, Mrs. Bacon, whose flower garden was now the chief attraction. Then followed the hot summer months when we former women have to go to the hills. During the time of our absence the whole city became a scene of confusion, owing to the arrival of thousands of soldiers, and the taking over of the city by the Southern Government. Some fighting took place outside the city walls, and much fear prevailed. Then it was that Hun-Tze, with the rest of her family and many others, took refuge in our church premises, and came under the faithful Christian influence of our Chinese catechist and his wife, Mr. and Mrs. Su, who day by day taught them about the Lord Jesus.

On our return from the holidays we were

told that, as a result of this faithful witness, Hun-Tze and nearly the whole of her family were asking to be instructed. After some weeks of preparation, on Christmas Day she and two others were received as candidates for baptism, and began to enter on a further course of teaching, which, it was hoped, in due time would lead them to a full confession of Christ in baptism.

## A Probationer Nurse.

Shortly after this Hun-Tze and her sister, two years older than herself, applied to Mrs. Bacon to be received as probationer nurses in the hospital, which had long attracted them as a field of opportunity for their budding womanhood. Had they entered sooner, and found how much drudgery is included in the occupation of a nurse, it would probably have led to another "turning back." But by the new year they were beginning to have a dawning love for their Saviour, and to understand something of His great love, which compels to works of loving ministrations to the sick and suffering.

Naturally brimming over with the joy of life, and eager for any fresh excitement, Hun-Tze is generally to be seen with a laughing, mischievous look on her face. One would have feared for her in her home, where card playing and gambling are the normal forms of amusement; but in a Christian hospital among other young nurses of her own age she can find healthy outlet for her energies, while being safeguarded from much temptation.

Though Hun-Tze and her sister have preferred to delay their baptism beyond the usual time required for preparation, we have testimony to the fact that Hun-Tze is being truly taught by the Spirit of God.

One day, when she had gone to the special class of preparation for baptism, she spontaneously gave utterance to the thoughts of her heart in some such words as these: "Oh, isn't it wonderful that God is always with us, and that He hears us when we talk of Him! At first, when Mrs. Su used to tell me this, I didn't believe her, but now I know it is true. I often tell Him things, and ask His help, and He hears me!"

Such words as these make us realise that here is a soul who is learning what touch with a living God means: and so we need not fear as long as she keeps "following on to know the Lord." But China is a dangerous country, and the path of the Christian is not easy; so you who read Hun-Tze's story are asked to do your share by prayer in helping her to continue steadfast and not to shrink from making a public confession of her Lord in baptism.

—ELSIE M. HOLDEN.

## Young People's Corner.

### Christmas Day.

Christmas Day once more is here, Day to children always dear, Best and brightest of the year.

Welcome it with holy mirth, Day that gave the Saviour birth: Praise to Heaven for peace on earth!

Children, do you ask me why Jesus left the glorious sky? He was born that He might die!

Therefore Christmas garlands bring To His House, and grateful sing Praises to the Infant King.

On the Day when He was born Let your wreaths His brow adorn, Crowned another day with thorn.

Font and pillar, desk and wall, Garlands weave for one and all: Round the pulpit let them fall:

There is preached the same glad Word Which from angel-pips was heard, When the shepherds' hearts were stirred.

There we hear the "joyful sound," Therefore wreath the pulpit round— But let red with green be found!

—RICHARD WILTON.

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