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Vol. VIII., No. 24

DECEMBER 2, 1921.

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

The Advent Season comes oppor-  
tunely with its stirring reminder of the  
great inspiring hope of  
the Church—the second  
coming in glorious ma-  
jesty of the Lord Jesus  
Christ. As the Rev. P.

Micklem reminded the members of  
Synod last week in his Synod sermon,  
the hope of the early Church was ex-  
pressed in the great watchword  
"Maran-atha"—our Lord Cometh—  
with which the Christians used to greet  
and inspire each other in their diffi-  
culties and dangers. It is a reminder  
of a fact—some day, sooner or later to  
be realized (perhaps sooner than many  
think), the personal return of our Lord  
to usher in His universal rule of  
righteousness and peace.

It is further a reminder to the Church  
of God to be prepared, and to be pre-  
paring others, for that great day of His  
return. How was it that St. Paul pre-  
pared for it? Was it not by using to  
the very fullest extent his abilities and  
opportunities for an aggressive and en-  
terprising evangelism? Did not our  
Lord Himself say "Blessed are those  
servants whom the Lord, when he com-  
eth, shall find watching?" and that only  
is the true watchfulness that is found  
busy in the interests of the Kingdom  
of God, as is clearly seen in the further  
words of the Saviour—"Blessed is that  
servant whom his Lord when he cometh  
shall find so doing" (Luke xii., 37-43.)

These are days when the whole world  
outlook may be regarded as cause for  
anxiety "when men's hearts are failing  
them for fear, and for looking after  
those things that are coming on the  
earth." They are also days when the  
Gospel message and the Gospel Hope  
of the Lord's return are more than ever  
needed. If it was true in St. Paul's  
day as he wrote to the Church at  
Rome, "it is high time to awake out of  
sleep, for now is our salvation nearer  
than when we believed—the night is  
far spent, the day is at hand." Surely  
it is more true to-day, and the Church's  
season gives a clamant imperious  
call to the true business committed to  
her by her Divine Master.

"A new era, an era big with possi-  
bilities and fraught with difficulties and  
problems for Christian-  
ity was inaugurated in  
the history of the  
Church of England in  
Queensland with the en-  
thronement at St. John's Cathedral yester-  
day morning of Dr. Gerald Sharp as  
Archbishop of Brisbane."

Such was the bold headline with  
which one of the Brisbane newspapers  
drew attention to the enthronement of  
Dr. Sharp, as Archbishop of Brisbane.

It was a big thing to say and a bigger  
thing to have it said by the secular  
press. Not only will Queensland church-  
men, but churchmen generally will  
view with interest the new leadership  
that has been so happily inaugurated.  
But to evangelical churchmen the new  
Archbishop has brought a new hope.  
The policy of some of the Queensland  
dioceses has been such as to discourage  
Evangelicals from entering them, be-  
cause of the lack of sympathy and the  
pressure brought to bear upon them to  
conform to practices contrary to their  
deepest convictions. In some cases  
the conditions laid down have been such  
as to make it impossible for them to  
enter without grave abuse of conse-  
science. We are rejoiced to note  
that the policy of the new Archbishop  
is to be set in no such narrow and un-  
constitutional groove. At Dr. Sharp's  
welcome in Brisbane the other week, the  
Brisbane "Daily Mail" reports:—

"His Grace went on to say that he did not  
want rigid uniformity with regard to what  
was called a school of thought in the church,  
nor rigid uniformity in ritual or celebrating  
the Holy Communion, or conducting a service.  
It would be an entire mistake to imagine that  
he would like all to think exactly alike in  
church matters, and that he would like all  
to conduct services just in the same way.  
He was no lover of rigid uniformity, which  
was not a good thing. He wanted the di-  
ocese to be labelled neither a high church di-  
ocese nor a low church diocese. It was nei-  
ther. It was a church diocese. Though he  
had been brought up in what was rather com-  
ing to be called the Anglo-Catholic way, yet  
he had always been quite happy in worship-  
ping in churches whose services were of rather  
a different type."

We are grateful for this brave de-  
claration of policy, and for the lead  
thus given to his episcopal brethren in  
other Australian Dioceses.

Criticism is always useful if it is fair,  
and in the right spirit; all bodies that  
work for the public  
good must expect to be  
criticised and ought to  
welcome criticism; for,  
as the Book of Books

puts it, "Faithful are the wounds of  
a friend." For this reason we wel-  
come such criticism in the leading  
columns of one of Sydney's great  
dailies. The article is entitled, "Church  
and Community," and is a challenge  
to the church to come out more and  
more vigorously in its attack upon the  
social evils that afflict the community.

That seems to be the main purport  
of the article, otherwise we should unwill-  
ingly suspect that it was only a gen-  
eral "grouse" on the part of some dis-  
gruntled soul who is outside, and not  
inside, the ranks of an organised  
Christianity, about which he has to ad-  
mit that "in social service, in philan-  
thropy, in education, its efforts are un-  
flagging, and their value cannot be ex-  
aggerated." The writer thinks that  
there is some reason for the average

man's excuse for perfunctory religious  
exercise, viz., that "the Church is too  
remote from his daily existence.  
It gives him councils of perfection, but  
little practical help and guidance in  
the ordinary affairs of life.

Now, while we admit to the full that  
the practice of Christianity is the jus-  
tification of Christian profession, and  
that therefore Christian faith must  
be applied to the details of common life,  
we do not admit that the Church's mes-  
sage is necessarily deficient. Too of-  
ten the layman's "Council of perfec-  
tion" are the demands of his great  
Master, Christ; and his unwillingness to  
"take up his cross daily and deny  
self" in the following of Christ, brings  
to him a weakness and discontent, and  
an unrest that makes him blame the  
very instrument by which his life might  
be strengthened, brightened and en-  
larged.

But it is in relation to the Church as  
a leader in cleansing the social life that  
the writer gets nearer  
the mark in his criti-  
cism. Referring to the  
Church's influence he  
says:—

"The Church—by which we mean the Churches—has a unique opportunity for giving  
the community a lead in many public ques-  
tions, but has it always taken the opportu-  
nity? The moral effect of its united voice  
would be overwhelming, but is its voice al-  
ways united? We do not suggest that the  
Churches should engage in political activities.  
That would be wholly foreign to their proper  
function, and nothing could injure them more  
in the eyes of the laity. No Church would  
claim to represent one particular class; the  
pride of all is that they recognise no  
distinctions of wealth or station or political  
 creed, and that their adherents are all equal.  
Nor do we suggest that they should seek to  
extend their influence by the blatant adver-  
tisements and the methods of evangelism  
which in America have recently alienated  
the reverents. But there are occasions upon  
which they could have taken a more definite  
line than they have done. For too long, for  
instance, the Churches as a body maintained  
silence about the problem of venereal dis-  
ease, a subject on which its pastoral work  
and its knowledge of many domestic trage-  
dies enables it to speak with unique author-  
ity while betraying no confidences. The evils  
of sectarianism, the need for greater har-  
mony and toleration in our industrial rela-  
tionships, on these and many other matters  
the Churches might make their voice heard  
more frequently and decisively.

First of all, let us say that we believe  
that the Church does speak out on  
these matters more than the general  
public is aware, and that the ignorance  
of the general public is due in no small  
measure to the unwillingness of the  
press to give any fair prominence to  
the steps the Church does take. We  
are quite free to admit that the Church  
is not free from blame; but that is  
often because the Church is not con-  
fined to an ordained ministry, but is  
composed in much larger and more  
effective part of the rank and file mem-  
bers. Leaders can only lead where

others are willing to follow, but others for various reasons often fail to evince any great willingness to follow when that following entails a loss of ease, popularity, prestige or material profit. A lowered public opinion affects the life of a community inside as well as outside of the Churches, and is due to the lessened impact for righteousness that the rank and file Church members are making on the common life. The ministry of the Church is intended in the divine ideal to fit and perfect the Saints, who are the rank and file members, for their work of ministry in building up the body of Christ, that is to say, in extending His kingdom of righteousness upon earth, and therefore amongst their fellow citizens.

But it must not be forgotten that, in the ideal, the Press of a community exists to build up the same kingdom of righteousness. Consequently a right-minded and independent Press should

really be hand in hand with every other instrument of righteousness. It should have careful regard to the fine ideals of life itself, so as to keep its own eyes clear to see the wrong, and its hands clean to fight against it.

Such a Press has every right to encourage and exhort the Churches to be true to their great work along the same important lines in seeking to effect a national righteousness and advancement. But is the Press to-day doing these things? Is the Press to-day politically independent and clean in its discussion of great public questions? Is it always fair in its dissemination of news? Does it earnestly strive to free itself from a degrading partisan spirit that is of ill-omen to the larger community? In regard to outstanding public evils does it keep the public interest in clear view, even when it means pecuniary sacrifice? How about the Press and the Liquor Traffic? In the very paper that was seeking to teach the Church its duty there were glaring advertisements urging the purchase of a special brand of whisky, etc! How about the gambling evil? Does the Press condemn or foster it? Is the Press so clear of the patrons and principals of these great national evils as to be able to give the public a clear and clean lead? The Church has not the influence for righteousness it ought to have, and, perhaps, once had. The Press has not the influence for righteousness it ought to have and, perhaps, once had. It may be that Church and Press need, in true humility, to remember the ideals from which they have fallen; and in mutual forbearance and encouragement to seek, in penitence, the power to rise to those ideals in order to act as leaders to the nation in purity, temperance and square-footed honesty of purpose and action.

President Wilson stated "that our treatment of Russia was the 'acid test' of our humanitarian professions," says the New South Wales Labour Party in "Labour's First Appeal to the Churches." We are glad that the "Labour" Party has issued the appeal, because it shows a recognition of the Churches' ideals and an expectation that there is sufficient of the Christ Spirit in the Churches to justify the appeal. The appeal also assists in emphasising one of the most terrible situations that

can possibly be imagined. In fact, the Prime Minister of Great Britain describes it as "the most terrible devastation that has afflicted the world for centuries." The Labour appeal is for Russia where "the actual death roll is estimated at 100,000 per day. In other words, every six seconds, day and night, week in, week out, one more famine-stricken, fever-racked body is claimed by death. Sometimes it is the mother, sometimes the bread-winner, leaving helpless little ones destitute and alone in a cruel world; oftentimes it is the little innocent children themselves, doomed to a death from which we, in our comfort and security, could save them."

But the wider "Appeal to British Hearts" from the "Save the Children" fund states that there are thirteen millions of needy children in the famine lands of Europe and Asia Minor. Dr. Nansen, the great Arctic Explorer, who has accepted the post of High Commissioner for Relief in Russia, says "Never in the world's history has help been more desperately needed."

While we value "Labour's Appeal," we venture to hope that gifts at this time of the year will flow in generously to the "Save the Children" Fund through the various Diocesan Registrars of the Church.

The appeal is urgent, "Every minute is precious" if the little lives are to be saved. We beg our readers to reflect upon the ghastly tragedy that some 13,000,000 children are in imminent peril of death from starvation and disease.

We have received a copy of a small suburban paper with an item of news of a most regrettable nature. The paragraph is as follows:—

**St. Mary's Rugby League Football Club. First Annual Picnic.**

A most enjoyable time was spent by the members and their lady friends and visitors at their picnic at Killarney on Sunday last. Although the weather was in no way encouraging, it did not interfere with the enthusiasm of the members. The motor launch, "Protector" left the wharf at 9.40 a.m., and Fort Macquarie at 10 a.m., and a very jolly trip down the harbour to Killarney was very much enjoyed by those on board. When everyone had disembarked a fine programme of sports was put through without a hitch. The feature of the day was a challenge race for 100 yards. This was won by ——. After dinner the secretary handed over the prizes won, excepting those won by the members, which will be handed over at the benefit social, which the club is giving to St. Mary's Church, on the 3rd of December. After a photo, was taken of those present, the rest of the evening was spent in the pavilion dancing.

We trust that the Church officers who are to receive the offer of the proceeds of the benefit social will have the Christian manliness to indignantly refuse them. This is evidently one of those unfortunate happenings in which a Church Club, open to outside members, has been practically "collared" by the outside members, and is being run without any regard to the convictions and feelings of the congregation whose church's name the club bears. In such cases those who are in authority in the church should press for a change in the description of the club. It is not fair to the church generally to permit or, in any way, allow its continuance without strong and public protest.

The sense of my very self grows dim,  
With nothing but self either here or beyond.  
—Lord Houghton.



### Letter and Message from the Archbishop of York.

Dear Mr. Ebbs,—

I thank you cordially for your letter of July 27th, which I have just received, and for the very interesting information you have given me about the progress of C.E.M.S. in Australia. It is most encouraging at a time of some trial and anxiety to read of these signs of fresh hope and energy among our comrades in Australia, and I earnestly pray that God will strengthen you for your own work, and that he will give His spirit in rich measure to empower and guide all the Branches of the Society united under your new National Council. The resolution passed at the National Conference seem to show that the Society has the right outlook and ideal. I send a few words of which you can make use in your magazine or otherwise.

Yours very truly,  
(Sgd.) COSMO EBOR.

### Message.

The tidings of the renewal of the Church of England Men's Society in Australia under its National Council, bring to us in the old country, good cheer and strong hope. I am sure that in spite of all the changes which he war has brought about, there is still a great place for a comradeship of men throughout the British Empire, pledged to the service of Christ and of His Kingdom, in the fellowship of His Church. When the whole future depends upon the spirit with which its many problems are faced, it ought to be a great thing that there are companies of men everywhere taking their share in the full life of their time, and eager to bring into it the saving spirit, the Lord Christ. With all my heart I pray that God may inspire C.E.M.S. to a loyal and eager witness, and that His blessing may rest upon its work.

(Sgd.) COSMO EBOR.

## The Church Congress.

(From "The Record.")

### The Presidential Address.

The Presidential Address with which the Bishop of the diocese inaugurated the Birmingham Church Congress on Tuesday afternoon was a fine effort, and worthy of the best traditions of that great annual gathering of faithful Church people. It discussed a variety of subjects—from the ethics of betting and gambling to the revision of Church services—and upon each something was said which was fresh, forceful, and fascinating. But then the Bishop of Birmingham is always interesting; and, what is more, whether one agrees with him or not—and assuredly there were many points in his address which challenge criticism—it is impossible not to be impressed by the obvious sincerity of his convictions and the courage with which he expresses them. It is not our intention to subject his Congress Address to an analytical review, but there is one point in it which does demand some comment. We refer, of course, to his proposals for promoting something approaching unity within the Church of England. As at Southend last year, the Bishop of Chelmsford made an appeal to all parties in the Church to come together, so at Birmingham this year the President of the Congress has made a definite suggestion, the adoption of which would, he thinks, tend to ease the situation even if it did not actually bring peace. These proposals and suggestions are as interesting as they are important, and they witness, to the ardent desire of the Bishops to secure at least a work-

## English Church Notes.

### Personalia.

Dr. St. J. B. Wynne Willson, Dean of Bristol, has been appointed to the bishopric of Bath and Wells. He was at one time examining chaplain to the late Bishop Handley Moule, of Durham.

Miss Norah Butt, for many years a devoted worker among the lepers of Mandalay, has been awarded the Kaiser-i-Hind decoration.

### Dr. Gore and Disestablishment.

Bishop Gore, speaking at a meeting of the E.C.U. in Birmingham, came out definitely and strongly in favor of the disestablishment of the Church of England.

### Church Congress.

For the Congress held in Birmingham in October nearly 300 full membership tickets had been sold before the beginning of the Congress. Nearly 2500 women attended a special meeting for women in the local Town Hall.

### The Congress and Modernism.

Bishop Gore dealt trenchantly in Birmingham with Dr. Rashdall's statements at the Cambridge Conference of Modern Churchmen. He stated that in his opinion the teaching at the conference was subversive of the fundamentals of the creeds. With respect to Dr. Rashdall, his complaint was that he had committed the intellectual offence of obscuring the issue. The Bishop could not doubt that a man of Dr. Rashdall's acumen knew the real question at issue. He knew his devotion to our Lord, he believed in a pre-eminent sense in His Divinity, but of Deity, and that issue had been obscured. Dr. Gore went on to say that they had to admit that there was a collapse of discipline, and as Anglo-Catholics they must admit a part of the responsibility for that collapse. He urged that they must not be content to appeal to authority, but must teach the truth so that they might have a body which knew they had authority based on truth and reason.

The Bishop of Durham, in his Congress sermon, also dealt with the same Conference, and the controversies that had arisen, and if he said that there must be a clear identity between the oldest Christology and the newest. In both alike the plenary Lordship of Jesus Christ was unique and incommunicable. Godhead must be correlated with His perfect manhood, affirmed and justified. If any new Christology failed to do this, the Church could have no use for it. It was a formula of apostasy, not of faith. Of the many strange things said at the recent Modern Churchmen's Conference at Cambridge, perhaps the strangest on the lips of a Christian minister was the description of the prayer for Divine mercy in the Litany as the "eringing of a slave," and Dr. Henson said he could not believe that, on reflection, any considering Christian man would approve the attitude of mind which such language disclosed. Christ's religion was a message of salvation to a sinful and undone race. Only as that message was honestly believed and loyally delivered would the Church win the audience and acceptance of men.

### The Cheltenham "Findings."

The Cheltenham Conference always seeks to give some definite lead to the Church on the subjects it discusses. This year the more important findings from a general point of view are as follow:

### 3.—Church Union.

(1) The Conference accepts with heartfelt thankfulness the Appeal and Resolutions of the Lambeth Conference on the subject of Church Reunion as a great advance towards the attainment of that ideal.

(2) It urges all Evangelical Churchmen to strive to educate public opinion in favor of

closer union with other Churches, and believes that occasional interchange of pulpits would be a valuable means to this end.

(3) Since mutual intercommunion is an obvious aid to Reunion, it must continue to press for fuller recognition of this right, implicitly admitted by Resolution 12, B (ii) of the Lambeth Conference, 1920, as already existing in exceptional cases.

(4) While recognising the importance of commissioning non-Anglican clergy before authorising them to officiate in our churches, it emphatically reaffirms its previous conviction that such commission should not involve anything which might be considered to be re-ordination, or reflect upon the "spiritual reality" of their previous ministry "as effective means of grace."

(5) It attaches great importance to the inquiry by the World Conference on Faith and Order into the nature of a united Church and its relation to the Bible and the Creeds.

### 4.—Unity Within the Church.

(1) The Conference reaffirms its belief in the essential Deity and true humanity of our Lord Jesus Christ; in the unique inspiration of Holy Scripture as the record of God's revelation to man and its supreme authority in matters of doctrine and conduct; in the priesthood of every believing Christian; in the Atonement of our Lord "by His one oblation of Himself once offered" as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and in the privilege of direct access of the human soul to God through Jesus Christ.

(2) It recognises the sincerity of men whose object it is to bring people into vital touch with the living Christ, even though their methods may be different from those of Evangelical Churchmen. It recognises also the right of free inquiry and investigation in regard to all matters affecting religious belief, and declares its sympathy with all reverent attempts to interpret the Divine revelation so that it may be brought home to the hearts and minds of men and women in our own age. It realises that the force of the witness of the Church and the prospects of reunion with other Christian bodies is impaired by divisions within the Church itself.

(3) Accordingly, it urges the duty of examining fully the view-points of other schools of thought within the Church, and in particular of discovering the measure of agreement which may exist between them and Evangelical Churchmen.

(4) The Conference, while earnestly desiring to promote Christian unity and the things that make for peace, is compelled to affirm its conviction that no true and lasting unity can exist where fundamental contradictions in matters of doctrine remain unreconciled, and that effective co-operation in conveying the Christian message requires agreement at least as to the nature and content of the message to be given.

(5) It is, however, strongly of opinion that wherever possible there should be co-operation in matters which lie outside the particular points of divergence.

### The "Hypothetical" Ark.

At the Cheltenham Conference the interesting experiment was tried, with some measure of success, of having two speakers from the Anglo Catholic and Modernist Schools of Thought respectively. It must have entailed some amusement to hear such an argument as the following from Rev. C. W. Emmet. He made a vigorous plea for the inclusion within the Church of all schools of thought, and would apparently exclude none, not even the most embarrassing extremists of either. As Noah made no selection among the beasts to be included in the Ark (a most interesting illustration coming from such a quarter), so no principle of selection should be adopted in the Church, and the wild, as well as the tame beasts, should be included.

The Rev. G. F. Irwin, who opened the general discussion, said that with reference to what Mr. Emmet had said about the Ark, he

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would remind him that it was only during the Flood that all the animals were to remain inside, and he felt little doubt that Noah was greatly relieved when his responsibility in regard to them ended. Another speaker reminded the Conference of what Canon Simpson had said: "It is very difficult to acquiesce in the Church of England being converted as a permanent arrangement into a theological Noah's Ark for the reception of animals of fundamentally incompatible habits."

**International Labour Congress and Christianity.**

The following note of interest occurs in the C.F.N. of September 30:—

"Those who are conversant with international affairs realise that the International Labour Congress, which meets in Geneva next month, is likely to be a much more effective and important gathering than the League of Nations, with which it is closely connected. It is the first 'International' which has seized hold of the economic problems of the world as a whole, and not as a sectional political theory. The Congress includes duly-elected representatives of Capital and Labour from almost every nation in the world, and also appointed representatives of the various Governments of the world, including Germany and Austria. They aim at obtaining peace by equalising the conditions of economic life without reference to class or nationalism, upon the basis of justice and goodwill. The International Labour Congress have taken one step which cannot fail to have momentous results. They have identified themselves with the Christian ideal of social life by asking for a religious service in the British Church at Geneva on Sunday, October 30th, and they have desired that the Vicar of Halifax, Bishop Frodsham, who recently preached to the League of Nations, shall give the sermon. Bishop Frodsham has accepted the invitation. It is the first time that any international Labour movement has made any approach to Christianity, and the fact will do much to enlist for this present organisation of Labour the Christian feeling of the working classes without respect to the multitudinous forms in which that feeling is expressed throughout Europe alone. Apart from the industrial issue, it is the greatest individual step yet taken in the world towards Christian reunion."

**The Non-contentious Spirit.**

(A Sermon preached before the Synod of the Diocese of Sydney, on November 11, by the Rev. P. A. Micklem, M.A.)

Phil. iv. v. 5: "Let your moderation be known unto all men. The Lord is at hand."

The Greek adjective "Epieikeia," the neuter of which "To Epieikes" is here in the authorised version translated "moderation" and in the revised version "forbearance," or again in the margin "gentleness" occurs but five times in the New Testament. In the remaining passages it is translated "gentle." As such it is a quality of the wisdom which is from above; the wisdom which is first pure, then peaceable, gentle, easy to be intreated. Again, it is a feature to be looked for in the character of bishop or presbyter who must be "no brawler, no striker but gentle, not contentious." And again it is the quality which bishop and priest are to impress upon those committed to their charge. "Put them in mind," says St. Paul to Titus, "not to be contentious, to be gentle, showing all meekness towards all men." Our present passage, with its three alternate renderings, reveals the difficulty of finding the exact English equivalent for the word. At the same time the phrases which, in the remaining passages are coupled with it, show clearly enough what manner of man the Epieikes is and what is the nature of epieikeia.

It is the non-contentious spirit, "the opposite of the spirit of contention and self-seeking," as Lightfoot calls it. Or, again, as it has been called, the spirit of sweet reasonableness, the spirit of one who "does not strive nor cry aloud, nor cause his voice to be heard in the street." And the epieikes, the possessor of this quality, may we not find in the word "gentleman" the nearest and truest English equivalent for the phrase. He is one who is able, to use another phrase of St. Paul's, "to prove the things which differ," he has his own basal convictions, the great fundamentals of his personal faith and life, the ultimate loyalties which he would rather die than surrender, but he draws a clear line of distinction between these and

things which are matters of personal opinion. The latter, the non-essentials, his own opinions, he does not cling to with obstinate tenacity, nor does he press them in public debate to the breaking point. On these questions of opinion he keeps an open mind, a mind open to persuasion. On these, in the last resort, he is ready to yield to the common judgment and to throw his mind into the common stock. Nor does he shrink from the humiliation of confessing that he has been in the wrong. He will not, like Achilles, sulk in his tent because his own wishes are thwarted while the army in which he serves suffers loss for want of his support. He cares not for himself or for any personal victory so long as the good cause triumphs.

If such then be the epieikes, and such the quality of epieikeia, is it not just this spirit that is especially needed wherever issues, good or bad for human kind, have to be discussed and decided? Is it not, for instance, called for in the negotiations now proceeding for the settlement of Ireland, if they are not to result in further strife and bloodshed, but in an agreement honorable to both countries? It is this quality, too, which alone can make fruitful the epoch-making Conference now sitting at Washington, and enable the statesmen there assembled to reach such a measure of common understanding on the interests and policies of their respective peoples, as will ensure, as far as may be, a peaceful future for the Pacific. And yet once again it is just this quality which should pervade our Synod gathering and be exhibited by its individual members. Moderation, forbearance, gentleness, this is the tone which should be most marked in a council of the Christian Church. "It seemed good to the Holy Ghost and to us," so ran the opening of the ordinance passed by the first Church Council in history, and if we believe that now, as then, the guidance of the Holy Spirit is vouchsafed in special measure to those who meet to consult together for the edifying of the Body of Christ, then that blessed and illuminating Presence will find freer scope and be most fully manifested there where this quality of moderation is prayed for and sought and practised. The works of the flesh are "strife," jealousies, wraths, factions, divisions," just the reverse of the gentleness, the moderation, the reasonableness which is the hallmark of the heavenly wisdom. Just so far then as we breathe the spirit and exercise the temper of forbearance, so far will our deliberations be fruitful and our resolutions serve the highest interests of the Church.

And, if ever, brethren, time and place conspire to demand the exercise of this spirit, the non-contentious spirit, the opposite of the spirit of contention and self-seeking, it is here and now as we face the great problems and tasks which the urgency of the day lays upon us. In face of those tasks and problems any who come with a party cause to urge, a party pledge to maintain, or a party triumph to win stand self-condemned. There cannot, there ought not to be any room for these things here. We are as those who have a common work to do, and how are we straitened 'till it be accomplished. To us there falls, under God, a share at least of the task of disciplining this people to Christ, of revealing to them, and especially to the multitudes of this great city, the more excellent way of standing for the supremacy of the spiritual in every department of life; of leavening our politics, our industry, our social life with the Spirit of Christ; of feeding the hungry; of teaching the ignorant; of rescuing the fallen; of seeking and saving the lost; of taming and directing into channels of highest service the surging tide of fresh, free life that moves around us; of upholding steadily and faithfully the truest standard of national life. Here is a work sacred, great, all-absorbing, far-reaching in its issues, imperial in its scope, imperious in its demands, a task that presses, that calls for fulfilment, that demands devotion, self-surrender, self-consecration on the part of all men of goodwill, a task in which the humble and the great, those of many and excellent gifts and those of few gifts and obscure, must each and all bear their part if it is to be well and truly done. If such, so grand, so exacting is the call, the opportunity, the responsibility, then who are we to press unduly an opinion here, or to cherish a grievance there and so put a spoke in the wheel of the Church's progress and hinder the building of the Kingdom of God? "We seek not our own but the things of Jesus Christ," and we can rejoice to be as nothing and accounted for nothing ourselves, so

only we can help forward the things which belong to peace.

Good reason, then, and a fair and open field for the exercise of forbearance, of moderation; good reason of it aids us in council and strengthens our fellowship and makes us fitter instruments of the divine purpose, good reason that we should, here and now, be put in mind "not to be contentious, to be gentle showing all meekness towards all men."

But, lastly, the Apostle adds two motives more which hold good to-day as for his own time, for the practice of the spirit of forbearance: (1) It is called for as a testimony to them that are without. "Let your moderation be known unto all men." What pressing need there is, as we look around us to-day, for a public object lesson for the exercise of moderation and of reasonableness; for it is just this spirit which is conspicuous by its absence in other departments of the national life. Contention and self-seeking, and not their opposite, seem all too completely to dominate the feeling of political activity. The party, and too often the politician, self-seeking and contentious, with little sense of the obligation of subordinating the political demands of the moment to the public good. Thus the exacting claims of party loyalty discourage any capacity for independent judgment and nip in the bud any hope of far-sighted statesmanship. Or, again, what a hindrance to industrial peace and progress that the lack of this spirit of sweet reasonableness is often found in the mutual attitude of masters and men, and the substitution for it of ill-founded suspicions and a blind antagonism. Again and again occasions of industrial strife arise in which the interests of the whole community are jeopardised through the pressing, or the withholding, of a demand without regard to the circumstances of the industry as a whole or the viewpoint of the other partner in it. If only in politics and industry the epieikes could gain a hearing and epieikeia a clear field, what vistas of national and social happiness might open to view, and the witness of our Council held in the public eye and carried through in a spirit of mutual forbearance and moderation may not be in vain in leavening the life around us with the same spirit.

(2) And if the call to witness before others be one additional motive for the practice of this spirit, then a second—nay, the greatest and most compelling of all, is found in the certainty of Christ's coming. "Let your moderation be known unto all men; the Lord is at hand." In the days of St. Paul the Christians, as they met in the streets of Corinth or Ephesus, greeted one another with the watchword, "Maran Atha," "The Lord Cometh," a watchword of warning and of hope for them and for us. Holding our Synod, as we are, in the week preceding Advent, the thought of that august event may well sober us to view things in their right proportion, to treat trifles as trifles, and to give vital issues their due place. "The Lord is at hand," even He with eyes as a flame of fire and feet like burnished brass, at hand to judge and to exact of us, in our

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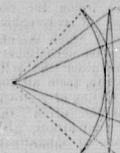
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dealings with each other, that measure of forbearance which He has meted to us; at hand to judge, but also to inspire, to impart to us the heavenly wisdom, to breathe into us His own spirit of gentleness, of forbearance of charity.

Brethren, I beseech you, by the meekness and gentleness of Christ, that ye arm yourselves with the same mind. So shall all men know that ye are His disciples; so shall the spirit of glory and of God rest upon you.

## The Nexus.

(From the Primate's Address to his Diocesan Synod.)

I must, however, speak at greater length upon one most important matter referred to us by the General Synod for our consideration. This is a proposed vital alteration in our Constitution as a Church in Australia. I strongly urge that we give adequate and considered attention to this subject, both in this Synod and in subsequent sessions. Probably our wisest plan is to appoint a strong Committee to draw up a report to be laid before us at the next Session of the Synod. I hope that you will take care that this Committee is truly representative. Upon it you need those who approach the matter from very different points of view. You will desire to have the whole case presented to you in all its varied issues, so that you may have adequate material upon which to form a judgment freed from all prepossessions which easily form accretions round us when our information is inadequate and one-sided. The old mother Diocese of Sydney holds a position of great responsibility in the life of the Church in Australia. We are the largest, and without boasting, I believe that we can claim to be the strongest, and most active diocese of the Church in Australia. Our Institutions are numerous and vigorous and healthy. Some of the keenest intellects of the Church are at our disposal and constantly co-operate in our life. Many unfair things have been said in ignorance of the Church life in the Diocese of Sydney. A tree is judged by its fruits, and I am content to allow our vitality to be judged by the life of our Church as evidenced by what we are and what we do, and on that basis I fear no comparison with any other diocese. We hold our own opinions, and we have the right to hold them and if we consider that they are well founded we ought to maintain them for the sake of the Church as a whole. All we ask is that churchmen in other dioceses should weigh our judgments and their own equally without prepossession. If we are wrong, all that we ask is that they should explain in what particulars we are in error. If we are right we ask that they modify their conclusions till we can reach, if possible, a common basis upon which we can act together. But if this is to be brought about, we ourselves must take care that our own judgment is eventually formed after fair and impartial study of the whole matter, both from the foundation and in its varied aspects. We ought never to allow it to be said that we refused consideration, and merely adopted a non possumus attitude which tacitly assumed that the last word had already been said.

### Some Change Necessary.

For my own part, I may say, that I am convinced that some change ought to be made, but it does not follow that I necessarily endorse all the proposed changes that some have suggested, or that I do not think that some preliminaries are essential if changes are to be made at all. There is no doubt that the discussion in General Synod had a most illuminating effect in bringing out the fact that a vital change in the Constitution of General Synod cannot be carried out without such steps being taken to find a basis of agreement as those that preceded the creation of the General Synod as it stands to-day. The matter is still back in the hands of the dioceses. But the history of the General Synod during the nearly forty years of its existence, shows that it has done so much to foster the corporate life of our Church throughout Australia, that he would be a bold man who recklessly sought to jeopardize its continued existence.

The change that I advocate is, that we should resume the power to make changes in the formularies of our faith in order to

meet the methods and needs of each new age. I use the phrase "resume" advisedly, because the only reason why we need further legislation is that we deliberately divested ourselves of all power to alter the Prayer Book unless and until such alteration had first been made in the Prayer Book in England. This restriction was adopted in our Constitution Act, and it was wise. It avoided theological and liturgical discussion in a Church so meagrely constituted as we are to-day, and it secured large continuity and the freedom from general extravagance of divergence such as has not been unknown elsewhere. It involved, however, the serious drawback, that we could not make constitutionally, the most ordinary changes necessitated by our circumstances and conditions; this inability has often been inconvenient, and to some it has almost been galling.

My reason for advocating a change is, apart from the desire to secure many alterations of practical usefulness, the belief that the majority of Australian Churchmen think that the Church in Australia should trust itself to act on its own responsibility in adapting the Prayer Book to suit its own needs. I am not prepared to run counter to that very natural sentiment. More than this, I, myself, cannot longer regard the Church in England as the conservative anchor that once it appeared to be. The present revision in England, which is in process of finalization, amid very much that is excellent, contains several provisions from which many amongst ourselves gravely dissent. If mistakes are to be made, I, for one, would prefer that we ourselves make them rather than accept them from someone else.

### A Representative Synod.

But if the General Synod is to be entrusted with such large powers of legislation upon our formularies, we ought first of all to insist that it is made fully representative of the members of the Church. The basis of representation in the House of Representatives ought to be numerical. It surely cannot be claimed that a Churchman loses wisdom if he lives in a crowd, or gains it if he is isolated and distant from the common centres. Yet this is claimed in effect when his vote is made of less value in the larger dioceses. The dioceses have equal representation in the House of Bishops, and this itself is in danger of introducing abnormality. More than this, the representatives, both lay and clerical, ought to come from the diocese represented, or at any rate from the Province, in the case of very distant dioceses. The methods of a caucus are apt to appear when dioceses are allowed to delegate representation; and this does not necessarily produce the voice of the Church. Then again we ought to require the widest information to be given of any proposed change in the formularies.

In the recent Church of Scotland Act, it is provided that any change in their formularies should be laid before all their presbyteries in two successive years before it can be finally enacted by the General Assembly. If any proposed change brought up by the committee of the General Synod had to be before all our Synods in two successive years before it was discussed by the General Synod, there would be less danger of the Church being stamped into any ill-digested legislation. I believe that the Church in Australia would be very chary of knowingly tampering with the purity of the faith as it has come down to us from the Reformation; but its members must be placed in a position to know.

Then as regards actual legislation, we ought to adopt such methods as would preclude the majority of the Church being overridden by a minority.

We ought also to lay down certain general and unalterable principles by which we should be all bound as a Church. These would, I presume, be general principles of doctrine and of discipline.

In view of the possibility of certain alternative uses being eventually realized, I should like to see this diocese make legislative provision that would not only guard the rights of the parishioners, but also defend the conscience of the Clergy. My own suggestion would be, that no change in use should be permitted unless it were approved formally by the Church Committee, or by the Vestry, in the event of there being no Church Committee. Also it would seem to me right to lay down, that no clergyman could be compelled to adopt any use other than what was normal in the Church of England in 1853.

### Church Courts.

But perhaps the most important suggested change is in reference to the Church Courts. Hitherto this subject has received scant attention in our discussions, yet to my mind it involves the greatest possibilities of all the proposed changes. I am not inherently averse to the creation of our own Church Courts, but I should strongly advise the members of the Church to carefully consider

both, what is the relationship of the new Church Courts to those existing Church Courts whose decisions are binding upon us, and secondly what is to be the constitution of such new Church Courts. Ought not the principle to be observed, that the judicial should be separated from the executive. The essential feature of a Church Court should be, that its predominant membership should consist of men trained to interpret documents and weigh evidence, for a Court ought to command general confidence. It is for the Church to lay down principles, and for the Court to decide in any individual case whether the principles have been observed. The worst form of Church Court, to my mind, would be a Court solely composed of Bishops, for we are not trained as Bishops in the study of evidence.

I only name these matters to illustrate how wide and far-reaching a subject lies before us, and therefore, how necessary it is to take the utmost care in the choice of those who are to bring reports upon it before us for consideration.

## Personal.

Rev. A. R. Ebbs, National Secretary of C.E.M.S., is just completing a tour in the diocese of Bathurst. He will be in Sydney from December 7 until the end of the year.

The marriage of Mr. R. C. Hallday, of Smithtown, with Miss Chambers, daughter of the Vicar of Central Macleay, took place on the 19th inst., the Rev. C. J. Chambers officiating at the ceremony, and the bride's brother, Mr. A. H. G. Chambers, of Cranbrook School, giving away the bride.

Miss Chambers has been identified with all the local movements of the Church, especially those of Foreign Missions.

The Archbishop-elect of Melbourne kicked off at a Rugby Union match between Newport and Swansea, of which he was vicar before his appointment to Melbourne, on Saturday, states a London cable message. The Mayor of Swansea, presiding over a gathering of 1,500 persons, presented Dr. Harrington Lees with gifts from the town, valued at £300, including a cheque for the purchase of his official robes.

A cable message from London announces the death of the Rev. Canon J. W. Horsley, Vicar of Detling, Kent, since 1911, and hon. Canon of Southwark. He was a borough councillor of Southwark, and was Mayor in 1910. Canon Horsley was interested in social reform, and was the author of a number of books and pamphlets. He was aged 76 years.

The Rev. N. Fettel, of Buninyong (Vic.), has been attached to the staff of St. Adian's Theological College, Ballarat.

Rev. Rex Jovst, pioneer missionary of the Roper River Mission is to be advanced to the priesthood on December 4, by the Bishop of Carpentaria.

By vote of Synod, the Vicar-General of the Diocese of East Sydney was appointed to act as administrator in case of any vacancy in the See.

Rev. L. Pearce, B.A., has been appointed to the parish of St. Augustines, Neutral Bay, Sydney.

Rev. H. W. Barder, B.A., has been appointed to the parish of Naremburn, Sydney.

The Synod of Sydney paused in its discussions for a brief time on Wednesday afternoon while the Archbishop unveiled a tablet to the memory of the late Wilfrid Law Docker, whom the

Archbishop described as "our most diligent and faithful treasurer and helper in finance," who threw his whole heart and soul into the administration of the works in which he was interested. He was a great churchman; with a genius in warm friendships which endeared him to those who had the privilege of knowing him intimately.

Rev. J. and Mrs. Done, of the Torres Straits Mission, are due in Sydney this week on furlough.

Rev. W. C. Pritchard, D.D., has received authority to officiate in the Diocese of Sydney.

Rev. Murray Scales has been appointed Vicar of Warburton, and the Rev. C. L. Moyes, Vicar of Heathcote, both in the Diocese of Bendigo.

Mr. and Mrs. James Griffiths celebrated their golden wedding on 28th. They were presented with a token of esteem by the C.M.S. workers at the annual reunion given by Mr. and Mrs. Griffiths on Tuesday week.

Canon Dickinson, M.A., who for 51 years was incumbent of St. Luke's Church, South Melbourne, died at his home, Guildford Road, Surrey Hills, on Tuesday last. Canon Dickinson, who was probably the only surviving Canon of St. James's Cathedral and the oldest Church of England Clergyman in the diocese, arrived here in 1853 and was 91 years of age.

Rev. F. E. Watts, B.D., has accepted nomination to the rectory of Port Perie, S.A.

The Bishop of Carpentaria, the Rt. Rev. Henry Newton, D.D., has accepted nomination to the Bishopric of New Guinea. Dr. Newton was a missionary in New Guinea from 1898-1915.

Rev. H. F. L. Palmer has resigned from the district of Ingleburn and Denham Court, N.S.W.

Rev. H. O. Hole, of Bathurst Diocese, has been nominated to the curacy of St. John's, Ashfield.

Who, if he be called upon to face  
Some awful moments to which Heaven has  
joined

Great issues, good and bad for human kind,  
Is happy as a lover; and attired  
With sudden brightness, like a man  
inspired;

And, through the heat of conflict, keeps  
the law  
In calmness made, and see that he fore-  
saw,

Or if an unexpected call succeed,  
Come when it will is equal to the need . . .  
Who, with a toward or untoward lot,  
Prosperous or adverse, to his wish or not,  
Plays, in the many games of life, that one  
Where what he most doth value must be  
won . . .

And while the mortal mist is gathering,  
draws  
His breath in confidence of Heaven's  
applause:

This is the happy warrior; this is he:  
Whom every man in arms would wish to be.  
W. Wordsworth.

## Notes on Books.

**Christian Missions and International Brotherhood:** Five studies, based on "Christ and Human Need" and "The Highway of God." Student Christian Movement, 182 Collins St., Melbourne, 1921. Price 9d. (Our copy from the publisher.)

This little book of 40 pages has been written by the Revs. J. W. Burton, F. H. L. Paton, and Mr. H. R. Hamley. In their preface they tell us that they "count it their joy to have served the Kingdom of God as 'foreign' missionaries, and to have seen this new day come when the term 'foreign' can no longer be used, when the Indian, the Chinese, and the Japanese are as truly neighbours and brothers to the Christian as the man who lives next door in our Australian street." The writers, therefore, speak with competent knowledge on "The Awakening of China," "The Challenge of Japan," "Africa and the Africans," "India in Transition," "Our Duty to the Pacific." The book, small as it is, gives an excellent summary of the present world situation as it concerns heathen nations and races. The writers do not try to conceal the hurt done in Africa and the East by European Powers, including Great Britain. "We have caused an awful sore: We must strive to heal it." Australia comes in for commendation for the rule of Papua through such administrators as Sir William MacGregor and Judge Murray. The book is calculated to make its readers take a more intelligent interest in the great missionary campaign and give fuller support for its progress. Missionary study circles, bible classes and teachers' preparation classes would find these five studies of particular value. The book contains suggestions for further reading. It may be added that the writers state so clearly the many problems in Africa, the East, and the Pacific, because of their joyful confidence that the Gospel is the solution of those very problems. So the message of the book is a call to service, and it closes with these words: "The call to Australia to-day is for some of her best men and choicest women quietly to live out their lives in the helping and healing of great native races. Some of these lives may be spent in Government tasks, and some more directly under the aegis of the church, but the thing that is important is that every Christian man and woman who goes to that territory should go with one great object—of uplifting the life of the native people. In this way only can a great Pacific be built up and a great race conserved and developed.

"Soul Rest" or Spirit Messages," by Fair-  
elie Thornton, published by Hy. Drane, 824  
Farrington Street, London, E.C. 4, England,  
1/2, post free, from the publishers. Our copy  
from the authoress. These verses breathe the  
spirit of true discipleship of the Christ, and  
will be found of real spiritual comfort and  
help to kindred hearts.

"Daily Bible Readings"—Advent, 1921—  
Advent, 1922 (published by C.E.M.S., 1d. each  
or 1/- per doz obtainable from Diocesan sec-  
retaries of C.E.M.S., and from the Headquar-  
ters in Sydney). We welcome this publication  
as an encouragement to the regular and sys-  
tematic reading of God's Word. The words on  
the front of the leaflet contain a message  
for these days of neglect of Bible study. They  
run:

"'Tis very vain of me to ask  
How small a price this Bible cost;  
The Day of Judgment will make clear  
'Twas very cheap, or very dear.  
May we venture to suggest that the readers  
should have been given the hint to open  
their reading with a word of prayer.

Mine be a cot beside a hill;  
A bee-hive's hum shall soothe my ear;  
A willow brook that turns a mill,  
With many a fall, shall linger near.  
—S. Rogers.

THE CORRECT SHADE FOR  
USE ON THE POPULAR  
**NIGGER BROWN FOOTWEAR**  
IS NIGGER BROWN OR BROWN  
**KIWI Stain Polish**

## EDITORIAL NOTES.

All literary matter, news, etc., should be addressed, "The Editor, Church Record," at Pitt Street, Sydney. Nothing can be inserted in the current issue, which reaches the Editor later than Tuesday morning. No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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## The Church Record.

DECEMBER 2, 1921.

## THE CHURCH AND WORLD-CONDITIONS.

(From the Bishop of Gipsland's Synod Charge.)

In reviewing the Church's task I am almost appalled as I realise how crowded must be the days and how full the lives of those of us who desire to live worthily at this time. Nevertheless we should be failing culpably in our duty unless we made time to look with sympathetic eyes upon the world without in order to meditate upon its condition and to strive for its welfare. After all it is our world, all of it—ours in a new sense in these days of the minimising of distance by wireless telegraphy and the conquest of the air. To a peculiar degree the people of all lands are our brothers and claim from us all that brotherhood implies. Further than this, it is the Father's world, all of it—which He so loves that He gave "His only begotten Son" for its emancipation and peace, and still gives Him eternally that men may know "the true God."

Never, I think, were such strenuous efforts put forth to secure and maintain the world's peace as we have witnessed this year. This has been the dominant note sounded in the Imperial Conference, the meeting of the League of Nations, and the conferences about Ireland. And now our gaze is fixed and our hopes centred upon the Disarmament Conference. On the other hand, it is equally true to say that this generation has never before been faced with situations so insidiously pregnant with awful possibility of calamity and ruin. The hateful policy of "white-anting" is being ruthlessly followed in an attempt to pull down and break up so much that has hitherto seemed useful and noble. There is the anti-Imperial conspiracy often cloaking itself in the guise of religion, with disastrous consequences to the influence of the latter in the lives of plain-thinking men. There is in every nation the spirit of unrest and dissatisfaction binding its victims with the shackles of suspicion and jealousy, and "quite often bursting forth with savage selfishness and cruel malice, to the grievous harm of unoffending multitudes. There is the frightful picture of human suffering and agony painted by the ravages of disease and the pangs of hunger upon the once fair landscape of Central Europe, bringing in its train despair and helplessness and anguish to millions. In the face of both—the forces making the reconstruction and the forces making for destruction—human ingenuity and enterprise and organisation have con-

fessed themselves as feeble and ineffective. Man has failed. But God has not failed. Rather, be it said with reverence, He has not been given a chance. The world has not turned to Him yet. In its mad rush after its own thoughts and ways it shows no signs of giving itself time to think of God's thoughts and ways. It may be that before the tide turns and God is looked to for help there must be a time of even greater suffering and agony and lust.

## The Church, a Spectator or a Steward and Servant?

There is only one cure for the world's sickness. That cure is Truth. There is only one source of Truth. That source is God. There is only one medium by which God makes His Truth known. That medium is the Blood-bought Church of Christ Jesus our Lord. Now large numbers of people expect the Church to be merely a spectator of their ways and doings. They expect it to mind its own business, and not to intrude itself with its awkward principles and its unpalatable teachings. It is probably the sin of hypocrisy in hiding its light under the bushel of indifference and harmless respectability that has made the Church the victim of this unworthy expectation. But God expects His Church to be the steward of His Truth and a servant in its programme. He expects it to be a witness, and, if need be, a sufferer in consequence. Truth, God's Truth, never fails. But it is very hard to obtain, because there are so many cheap imitations. And God's Truth is very expensive. It can only be bought and exhibited in the world's shop windows with sacrifice paid out at compound interest. It is just this payment that God's steward, the Church, is called upon to make to-day and to exhibit and to live out, so that men may have a real chance of knowing exactly what God's Truth is.

Take for instance, the war between the armies of capital and labour, fast developing now into a bitter and wholly unjust feud between class and class. In bygone days capital was always the tyrant, and often still is, especially when entrenched behind the fortifications of limited liability companies. But tyranny begets tyranny, and organised labour now stands able and ready to take what it can by force—the man has but copied the master. The Truth is that war in this sphere is as wrong and the employment of force as devilish now as when the Germans used both, and is followed by the same horrors and agonies, for no good can ever come of war. There is only a certain amount of food, wealth, pleasure and power in the world. The more we get, the less there must be for others. The more others get, the less there must be for us. Our neighbour's loss must be our gain. But it is still true that we are all neighbours, and that it is the responsibility of all to see that each has a rightful share. The Truth still stands that if we are to have peace we must "do to others as we would they should do to us." That is God's Truth. He expects the Church's Clergy, to preach it and practise it, and the Church's Laity to obey it and live it out, and both to apply it in all life's relationships. For the same principles precisely of conduct and life are true in respect of our dealing with all other evils, as, for example, the hideous power of lust in the land, the unscrupulous habit of gambling, or the selfish grasping after rights, with the weak, unworthy shelving of responsibilities. In regard to these and all our problems necessity is laid upon us to ask: "What is God's Truth?" and

sheer faithfulness demands a resolute determination to follow that Truth to its ultimate issues. If the Church, in the persons of her clergy and laity, will refuse to be mere spectators in the game, and will go in and do the work of the faithful Stewards, the cost will be tremendous. The sacrifice to be paid out before even a small portion of the world begins to understand that God's Truth is best will be almost infinite. But the Church's Saviour did it and it is just a question of our willingness or otherwise to follow in His footsteps and help Him to complete the scope of His work of redemption. So often it is felt, and felt rightly, that the Church is good at preaching but poor at doing. The fact is that the man in the pulpit is helpless without the man in the pew. The time has come when both must enter the fray together, and do and bear and suffer side by side. Because of our Laodicean attitude God has been kept out of His heritage as the Healer of the world's maladies and the comforter of its sufferers, and His Truth cheated of its opportunity to prove itself the cure of the world's tortured mind.

## The Church' Power House.

During this month our daily lessons invite us to a fresh study of the Epistle to the Hebrews, and we are reminded again how far from satisfactory was the religious state of those to whom it was addressed. Some had grown "slothful," were "not giving earnest heed," were "neglecting the great salvation." They were no longer "holding fast their profession," or "their confidence." The Christian life was feeble and ready to die. Others had "gone back," and were in danger of "coming short of the promises," and, yielding to "wilful sin," "drawing back to perdition." Still, others were in danger of "refusing Him Who speaks from heaven," of giving up their faith in Jesus.

In the Christian Church of our day the number is very large of those whose experience corresponds exactly with that which this Epistle pictures and seeks to meet. Many know the hopelessness that comes from the failure of their utmost efforts to live as they desire. They struggle in their own strength; they know not the living Christ as the secret of strength; they lose heart and go back. It is not that the profession of faith is cast away or religious habits given up, but the power of the world, the spirit of its literature, the atmosphere of its business and pleasures, all unite to make up a religion in which it is sought to combine a comfortable hope for the future with the least possible amount of sacrifice in the present.

The spiritual position of such people is indeed perilous in the extreme, as the Epistle shows. But it also reveals wonderful possibilities for them. For in it we see unveiled the glory of Jesus our Master on the throne of heaven, holding forth to us the very power that can make our heart and life heavenly too. Not in ourselves or our efforts is salvation, but in Christ Jesus. To live through each day with eyes uplifted, to see Him, to consider Him, to look at Him, as He lives in heaven, that will bring the healing. We may have a sound Church, a convincing system of doctrine, and beautiful religious services, and yet be without true life and power and godliness. It is Jesus Christ we must know better. It is He Who lives to-day in heaven, Who can lead us day by day into the heavenly sanctuary, and keep us there, Who can give heaven into our heart and life, and send us forth with gladness and peace to be the stewards of

His Truth, the Revealers of His God and ours, the Servants of His world, "rejoicing" when we are "counted worthy to suffer shame for His Name." The knowledge and experience of Jesus in His heavenly glory and His saving power; it is this our Church and our Christians need in this day of solemn appeals and attractive possibilities.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## The Synod.

The Synod of the Diocese of Sydney assembled on Monday week. At the opening service there were a large number of members present, and the sermon, which we print elsewhere, was preached by the Rev. P. A. Mickletham, M.A., rector of St. James', Sydney. It was an able sermon and well-fitting as a preparation for a conference on some highly controversial questions. The Archbishop's address was a statesmanlike presentation of the problems confronting the church. His wise words concerning the Nexus difficulties will, we trust be widely read by churchmen of other dioceses, and the weighty utterance concerning the church's function regarding social welfare will be found inspirational for what all Christian men and women will willingly admit are tasks that lie right in our path. We print elsewhere his Grace's utterances on those subjects. The closing portion of the address was largely devoted to the suggestion of a scheme of finance for the diocese generally, and is to receive due consideration at the hands of a commission which Synod asked the Archbishop to appoint. The usual formal business of receiving reports and passing the first reading of many ordinances filled up the remainder of the first day. On the Tuesday Archdeacon Boyce brought forward an ordinance for the acceptance of a Determination of General Synod providing for a more equitable representation of the various dioceses. The Archdeacon urged its acceptance on the principle that "half a loaf is better than no bread," and largely on that plea it was passed, but with a proviso, indicating the Synod's discontent at the very grave disproportion that still will exist in that representation.

The Rev. A. H. Garnsey expressed the hope that the Synod would not do anything that would give the impression that Sydney Churchmen approved of the continued drift of the country population to the city, and that they were willing to use that fact to claim representation in the General Synod on a numerical basis. An effort should be made, he added, to correct any idea which might get abroad that Sydney, because it had a big and growing population, wanted to rule the Church room—a plea that seemed to many to be rather strained and strikingly undemocratic.

## The Church and Education.

The best debate took place over the motion of the Rev. G. A. Chambers: "That the Synod expresses its disapproval at the failure of the parishes to voluntarily assess themselves for religious education in the diocese, and requests the standing committee to devise a scheme whereby the work of the Board of Education may be financed more effectively, and especially by providing regular contributions from each parish."

In view of the various criticisms hurled against the Board in excuse for the failure of the parishes to assist the Church's enterprise in this matter, Rev. W. G. Hilliard's speech was the most effective. The long and weighty list of the Board's activities amply justified the Board's existence, and the complaint of Mr. Chambers' motion. Two or three personal references marred an otherwise great debate. It is a pity that men seize wrong opportunities for what may or may not be righteous protests. The Church's work is too big a subject for any species of sabotage.

Many speakers emphasised the need for increased activity in the religious instruction of the young; the appointment of more teachers to help the clergy in this all-important work, and the impressing upon churchmen their great and grave responsibility in the matter.

## Pooling Expenses of General Synod.

The Determination of General Synod regarding the assessing of dioceses for the

payment of the expenses of members of General Synod was passed, but it had a thorny track, by reason of the just resentment felt and expressed by members against the present unrepresentative character of General Synod.

One of the most contentious domestic questions which came before the present Synod was debated at length, when Canon Langford Smith moved the second reading of an ordinance "to provide for the appointment of a person to act in place of the Archbishop on certain occasions, and in certain circumstances."

The matter was finally settled by a provision in the ordinance that the person indicated be elected by ballot at the first session of each Synod.

The Nexus Determination, introduced by Archdeacon Boyce, was warmly debated. The main issues stressed were the want of proper representation and the absence of standards of faith in the proposed constitution. In the end a motion, placed on the business paper by Mr. Mann, was carried as an amendment to the Archdeacon's motion. The amendment as carried was as follows:—

That in the opinion of Synod  
(1) The proposals on the Nexus question submitted to General Synod are not acceptable to the members of the Church of England in Australia and Tasmania.  
(2) And any other proposals which would jeopardise the present position of the Church as an integral part of the Church of England without providing some proper and alternative basis for the proposed new Church are not acceptable to such members.

But (3) Such legislation as may be found necessary to give effect to a basis of reunion and or to authorise a modification of services to suit local needs would be acceptable to such members.

It seemed as if Synod would have to sit for another week before finishing the 38 motions set before it, but the last Monday night witnessed the usual "slaughter of the innocents," the carrying of important motions with only scant debate in a diminishing house.

The ordinance to permit of women under certain conditions, conducting services in church, which had reached the committee stage, was withdrawn. No doubt the slender majority by which the essential clause was carried, promptly justified the withdrawal.

On the motion of Rev. S. M. Johnstone it was resolved that the interests of the Church in the diocese would be served by the appointment of a diocesan missionary and a clergyman without practical responsibility to further the organisation of the work of the Church. A committee was appointed to consider ways and means, and take the necessary steps.

An ordinance was passed to amend the Home Mission Society ordinance of 1911, so as to enlarge the scope of pensions to clergymen, and to enable the Society to assist the Diocesan Board of Education in the work of special religious instruction in public schools, to make grants in support of the training of candidates for holy orders, and to pay pensions for deaconesses.

Dean Talbot moved, and it was resolved, that a memorial tablet be erected in St. Andrew's Cathedral to commemorate the members of the Australian forces who laid down their lives in the Great War, and the Standing Committee and the Cathedral Chapter were requested to give effect to the resolution.

On the motion of the Rev. Mickletham, a committee was appointed in order to bring to the next session of Synod a report on the Church's attitude towards Spiritual Healing. Archdeacon Boyce moved the following important motion, which was carried:—

"This Synod desires to strongly emphasise its opposition to gambling, whether it be by raffles, betting, and other forms, as being wrong in principle and immoral and productive in many cases of sore distress and ruin."

It believes that all legislation should be on ethical lines, and, therefore, that the proposal to have a State lottery should not be adopted, as the connection and encouragement of gambling by the government would be a bad example to the whole community as well as contrary to true statesmanship.

The Synod deeply regrets that the Attorney-General has so often permitted lotteries in Sydney and country towns, and thus exercised his discretion in a far wider way than, it is believed, it was ever contemplated when the law was passed.

## Mothers' Union.

The Annual Meeting will be held in the Lower Hall of the Chapter House on Tuesday, 6th December, at 2.45 p.m. Members are asked to make an effort to be present, as important matters will be discussed.

## The League of Nations.

An intensely interesting address on the League of Nations was given by the Rev. P. A. Mickletham, of St. James', Sydney, to the men of St. Luke's, Clovelly, on Wednesday, 2nd November.

The League of Nations, he said, was part and parcel of the Peace Treaty. Its object was to establish permanent and stable government, and a re-ordering of international affairs. Though France, after all her sufferings and "peril," still insisted on her "pound of flesh," England's hope was to restore Germany on a stable basis, so that later she could form part of the new European system.

Unfortunately international greed and jealousy, science, and the engines of destruction darkened the world's horizon, and forecasted that the next war would be more dreadful than the last. To avoid this was the great aim of the League of Nations.

The Constitution of the League, and the methods for securing peace were lucidly explained. Labour conditions, control of the White Slave Traffic, Sale of Opium, and Disarms also formed an important part in the work of the League. The Mandatory Clauses, especially those relating to Australasia, were of special interest, while the difficulties confronting the League, especially the absence of U.S.A., gave one an idea of what a huge task the governing of the world will be. Quite a number of questions were asked at the conclusion.

## Hurstville.

A most successful garden fête, organised by Mrs. Dixon Hudson, assisted by members of the Juvenile Branch of the L.H.M. Union, was held in the Rectory garden on Saturday, November 5th.

It was opened at 3 p.m. by Mrs. Geo. Hall, who was introduced by the Rector.

The Girl Guides from Darlington formed a Guard of Honor. Mrs. Hall, in a few well-chosen words, declared the Sale open, and congratulated Mrs. Dixon Hudson and the children on their display of work, which, she said, was wonderful. She urged them to continue in their good work.

Ella Hudson presented Mrs. Hall with a beautiful bouquet of roses.

The stalls looked very attractive, and the Rectory garden is an ideal spot for a Garden Fête, the surroundings are so beautiful. Good business was done, and the amount received so far is £40.

Mrs. Hudson hopes to dispose of the remaining articles, and so add a little more to

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this sum. It is the highest amount which has been raised by this effort, and the organiser, and members should feel very grateful for this splendid result of their efforts.

The proceeds are to be devoted to providing Xmas Trees in the Mission zone districts, comforts for cripples and invalids, and outings for children in the slums.

**Springwood.**

The Most Reverend the Archbishop of Sydney conducted a confirmation service at Christ Church, Springwood, recently, when twenty-three persons were confirmed including six men from Wentworth Falls. At the conclusion of the service the Archbishop unveiled the Soldier's Memorial Entrance which has just been erected. The clergy present included the Rector (Rev. F. Kellett), and the Revs. T. J. Heffernan (Rural Dean), P. Baker and E. Cameron.

**GRAFTON.**

Central Macleay.

An interesting feature of the recent successful annual festival of St. John's, Smithtown, was the presentation of valuable silverware and cheque from parishioners to Miss Chambers, as a mark of affectionate esteem on the eve of her marriage with Mr. R. C. Halliday. Miss Chambers has been associated with her father, the Vicar of Central Macleay, in all his Smithtown work, particularly the missionary cause.

**VICTORIA.**

GIPPSLAND.

Church of England Men's Society.

A most helpful Conference was held at Sale on November 16 in connection with the Diocesan Synod. The Bishop presided, and the Rev. A. R. Ebbs, the National Secretary, outlined the National programme, which was strongly endorsed by the members of Conference. A service of Admission and Renewal for about 20 clergymen and laymen was conducted by the Bishop in the Cathedral on the following morning. Mr. Ebbs is to visit Gippsland again from February 18 to 26.

**QUEENSLAND.**

BRISBANE.

Southport School.

A memorial chapel has been built and dedicated at Southport School to the memory of old boys of the school who gave their lives in the Great War. Archbishop Sharp consecrated the chapel on November 13 in the presence of a large congregation of friends and relatives of the fallen heroes. The Archbishop preached from the text "I have kept the faith." Dr. Sharp said that some people called their opinions their faith, but faith was something that we received from above. It was not a doctrine which we had thought out, but one given from outside us. In these days of half-belief and unbelief they should try to keep faith, and try hard to resist the temptation to throw over any article of the Creed because it was not what they would have thought likely, or what their conscience would have led them to expect. Conscience was a splendid guide in human conduct, but conscience was not an explainer of Divine revelation. Such things as the Doctrine of the Holy Trinity, the Doctrine of Atonement, had nothing to do with conscience. He believed in them solely because he believed them to have been revealed. They had occurred in some wonderful way beyond the power of explanation. In these days, when so many people were materialistic, when they seemed to be taken up entirely with the things they saw, enjoyed, and touched, it was good to see a beautiful church built. It was a testimony that there was something beyond this world in which we were living. He imagined that the chapel must almost be, if not quite, the most beautiful in Australia. It had been built in memory of those who had fought for their country, and in memory of their self-sacrifice. Generation after generation would

worship in it, and it would be known for all time as a chapel that was built in memory of those who had offered themselves for their country.

The following interesting description of the chapel is culled from a Brisbane daily:—

"Standing in the most picturesque and commanding spot in the splendid grounds of the Southport School, on the summit of a rise at the side of the sports ground, the St. Alban's memorial chapel is a beautiful and fitting tribute to the Old Southportians who obeyed the call of their country in its darkest hour of need. It was realised in 1915 that a large number of Old Southportians had gone to the Front, and it was considered that a memorial should be erected in their honor. A preliminary meeting was convened, at which it was decided to erect a chapel. From that time a steady effort has been made, and the chapel is now almost completed. The building, which is of Gothic design, covers a space of 100ft. by 30ft., and is 40ft. high. The woodwork and colour scheme are harmonious and pleasing. The walls below the window level are paneled with oak, and the stalls, also of oak, are in three tiers on either side, and run longitudinally. It is probable that the system of seating is unique in Australia, and the effect is delightful, giving the impression of great length and dignity. At the west end is an organ gallery, below which is a handsome screen of Queensland oak. High above the altar is an exquisite stained-glass window depicting Christ's Ascension. On the west wall is a beautiful honour board, in the centre panel of which will be placed the names of those who made the supreme sacrifice, and the other panels will bear the names of all others who enlisted. In the centre of the floor is a marble slab stating the purpose and date of the dedication. Many beautiful fittings in the chapel have been given by parents in memory of individual members of the school. The architects of the chapel were H. W. Atkinson and Conrad, and the stained-glass window was designed by and constructed under the supervision of Mr. G. Tate."

**Correspondence**

St. Luke's Hospital.

Dear Sir.—Might I through your paper ask for some information in reference to the hospital advertised as "The Church of England Hospital, St. Luke's." I have asked several clergymen of the Church of England, but was unable to learn what was its constitution. As the rectors' wives of several parishes are being asked to organise entertainments or sales for this hospital, we would be glad to get some official information on the subject. I understand there are about thirty beds. Three of these beds at £2/2/- per week; a few at £4/4/-, and the rest at £6/6/- per week, but I cannot give these statements as correct.

Yours, etc.,

"AN INQUIRER."

**CHRISTMAS CHEER.**

One "Red-Letter" Day.

(To the Editor "The Record.")

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

Will you help us by a donation, and so share in the joy of giving joy to these little ones.—Yours sincerely, W. A. CHARLTON, General Secretary, The Church House, George Street, Sydney.

(Correspondence received but held over for want of space.—T. Hughes, E. J. Turner, and J. E. McElroy.—Editor.)

When a soul has seen  
By means of Evil that Good is best,  
And, through earth and its noise, what is  
Heaven's serene,  
When our faith in the same has stood the  
test—

Why, child grown man, you burn the rod,  
The uses of labour are surely done;  
There remaineth a rest for the people of  
God;

And I have had troubles enough, for one.  
—R. Browning.

**In the Sydney Synod.**

(By "Spermologos.")

The Thanks of the Church are due to the most Reverend the Primate for his presidential address. Clergy and laymen appreciated it for its vigorous hard-hitting phrases, for its scathing yet just condemnation of public abuses, for its stirring and challenging call to action, and for its spiritual temper and quality. It is good when the affairs of church and nation are being discussed that both be brought into the light of that Revelation of service, truth, and love which God hath given us in His Son Jesus Christ. The address did that for us, and we were mightily helped.

Incidentally, the Primate took occasion to utter some necessary words by way of an "apologia" for Sydney diocese. 'Tis a pity that it cannot be published broadcast throughout the Australian Church, especially in diocesan journals. It would have saving corrective and educative effect upon the minds of many churchmen who, concerning the Church in Sydney, and them that serve therein, entertain ideas which arise chiefly from ignorance or misrepresentation. After all, fair comparison will convince the unprejudiced that for vigorousness in church life and effectiveness of Christian service Sydney diocese is as good as, if not better than, any other on the continent.

The first evening of Synod is always characterised by extreme soberness. Ordinances and resolutions are few in number, and members with laudable restraint of eloquence bravely talk of closing the session before the end of the week. Privately, they threaten to pack up their bags straight away and return to their homes. But, alas! Tuesday finds many of them falling from grace. The motion bug has bitten them; succeeding business sheets appear be-spread with resolutions dealing with every conceivable church activity. Even if Synod observed prevailing Parliamentary manners and held all-night sittings and "gagged" measures on slightest provocation, it would take more than a week to dispatch the questions brought before it.

Motions—sheaves of them—find their way to the secretaries' table, and eventually to the business-sheet. Some of them are hardy annuals; so familiar are they that Synod passes them with cheery unconcern. Others are so novel and arresting that the synodsmen must wipe his glasses and make sure that he reads aright. The motion deprecating "caucuses" and "election tickets" and other such dreadful practices caused many a smile when it was noticed that its sponsor was a prominent supporter of a political organisation which tenaciously holds to the principle of pre-selection of candidates for vacant parliamentary seats.

In the history of the Church in Sydney, 1921 will be the year of significance. That most catholic principle of the inherent independence of the diocese was definitely asserted. The primate's see does not desire to stand out in any splendid isolation, but she made it clear that when principles are at stake she was prepared, and was unafraid to be alone. The "nexus" question was keenly debated. Its relation to party issues were discussed with characteristic calmness, fairness and complete absence of acrimony. To combine metaphors, all cards were down on the table, and there were no bludgeons underneath. Of the latter weapons there were quite a number in action during General Synod. They seem to have been included in the outfit of some of the country dioceses, and apparently instructions for use were: "When you see a Sydney head, hit it!" But Sydney still survives, and even though it gives respect to unanimous votes of Bishops and sacred rights of majorities, it unhesitatingly states its own mind on church affairs, and claims to consider the "nexus" question "de novo."

Some friends have an abhorrence of "secular courts." For that reason the "nexus" must be broken. "Secular courts must not be allowed to interfere with the spiritual concerns of the Church"; thus, a certain speaker in the big debate. 'Tis curious to notice that to remove this intolerable interference these same worthies propose to make appeal to a secular court, viz. Parliament. Their attitude reminds one of the celebrated cure for dog-bites—to the suffering patient there was to be administered a hair from the dog that bit him.

Ah! that term, "Evangelical!" How honourable and sought-after it is to-day. There was a time, and that not so long ago,

when its very mention would cause some people to snort with disdain. To claim the designation was to admit a defect in one's churchmanship. To attach the epithet to others would have been to cause them to throw a fit. But "tempora mutantur et nos mutamur in illis," as some ancient sage puts it, and as a nexus debater demonstrated. The latter, however, was hardly consistent. He rose, and with rhetorical flourish, questioned whether anyone could define the term, confessed that he could not do so, and then capped the situation by claiming, anyhow, to be an Evangelical himself.

Well, we nearly had a "Boston Tea Party" in Synod. The Determination, sent some from General Synod, asking Sydney to pay the large share of the travelling expenses of the country representatives, and of the Standing Committee of that august body, fired the indignation of some of our younger clerics who remembered that Sydney clergy had without scruple been cast out of office. The cry went up "No taxation without representation"; and youthful ardor was prepared to fling not only chests of tea into the harbour, but rather, and preferably, any visiting General Synod representatives be they bishops, priests or laymen. However, the dread tragedy was averted, and Sydney will continue to heap coals of fire upon the heads of delegates from other dioceses by providing, in great part, the cost of travel to the metropolis and rich hospitality when they reach there.

Sydney's diocesan watchword: **Proportional Representation on General Synod.** For other folk to discuss the "Nexus" without facing the aforementioned issue is as foolish as to study "Hamlet" without reference to the King of Denmark, or to consider the solar system without giving attention to the sun.

Do coming events cast their shadows before? A grave and venerable archdeacon appraised his hand to register his vote on a certain motion before the chair. It was noticed that his thumb and little finger remained folded against his palm; the other three digits took form "more episcopi" when giving his blessing to be faithful. And not long before we had been solemnly discussing the wisdom of appointing a co-adjutor bishop.

Lines written during the debate on the Home Mission Ordinance. With apologies to whom it may concern.

They come from haunts of 'roos and fowls  
From Country and from City;  
They meet in conclave solemnly  
And argue, Oh! the pity!  
On readings, motions, clauses too  
They talk with strong endeavour,  
And some are brief, but some are long  
And "burble" on for ever.

A measure may be clear as light,  
And Synodsmen quite pleased,  
To pass it as it shows to print  
As quick as lightning greased;  
But up the "quidnuncs" rise in turn  
With speech not clear nor clever  
And bore their hearers stiff and cold  
With talk that ceases never.

**ERRATA.**

We desire to correct two regrettable errata in an article on "The Nexus," by "Critic," reprinted from the S.M. Herald, in our last issue. A paragraph containing a reference to the celebrated "Wee Frees" case was omitted and this is thought to be absolutely necessary in order to illustrate the writers' argument. Then, secondly, an unfortunate "not" has crept in towards the close of the article where we ought to read "The powers asked for by the determination do go beyond all this."

Stern Daughter of the voice of God,  
O Duty, if that name thou love,  
Who art a light to guide, a rod  
To check the erring, and reprove;  
Thou who art victory and law  
When empty terrors overawe,  
From vain temptations dost set free  
And calm'st the weary strife of frail  
humanity.

—W. Wordsworth.

**THE NEW LECTIONARY.**

**Dec. 11, 3rd Sunday in Advent.—M.:**  
Ps. 73; Isaiah xxv. 1-9; Luke iii. 1-17  
or 2 Tim. i. 12-iv. 7. E.: Ps. 75, 76,  
82; Isaiah xxvi. or xxviii. 1-29; Matt.  
xxv. 1-30 or Rev. xxi.

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

Though I speak with the tongues of men  
and of angels, and have not charity, I am  
become as sounding brass, or a tinkling  
cymbal. And though I have the gift of  
prophecy, and understand all mysteries, and  
all knowledge; and though I have all faith,  
so that I could remove mountains, and have  
no charity, I am nothing. And though I  
bestow all my goods to feed the poor, and  
though I give my body to be burned, and  
have not charity, it profiteth me nothing.—  
Corinthians i. 13.

**BIBLE SUNDAY.**

An urgent appeal on behalf of the  
British and Foreign Bible Society in  
Churches and Sunday Schools.

**Sunday, 4th December, 1921.**

The Society very urgently needs the  
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Particulars may be had from the Secretary  
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Next Term commences Feb. 7, 1922. Full Particulars may be obtained from Secretary or Headmaster at School.**STRATFORD SCHOOL FOR GIRLS.**Resident Boarders and Day Pupils. **Lawson, Blue Mountains.**  
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Tram Terminus, Gladesville  
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you can elsewhere.**The Sunday School and the Church.**

The Sunday School Conference, in connection with the Synod at Goulburn, on the Tuesday afternoon, was well attended by clerical and lay representatives, and a good sprinkling of church-people generally. The Bishop announced that Archdeacon Bartlett has collected the sum of £25 from a few friends to supply text-books for Sunday Schools in the bush centres of the diocese. In introducing the Rev. J. V. Patton, M.A., Dip. Ed., to the meeting, the Bishop emphasised the element of the pastorate in the work of the Sunday School. The Rev. J. V. Patton explained that he wished to approach the subject from the point of view of the child and to show how vicious it is to treat the Church and the Sunday School as two. The child is no longer to be regarded as a miniature adult—he has his own life to live—his worship is not immature in the sight of God. There is no difference in membership, but a difference of function between the child and the adult in the Church. The child must not be dealt with apart; we may have the power to cater for ourselves exclusively in church, but we have not the right. The stuffy church-wardens who grudge expenditure on the children of the congregation, must be got rid of. Mr. Patton then proceeded to tell us of what the children really think and want, reading extracts from a large number of essays written by children he had examined, or come into contact with. These were extraordinarily thoughtful, original and helpful.

"The minister must speak distinctly, not loudly."  
"He must not use big words."  
"The preacher should not spoil well-known stories from the Bible. We can understand the Bible itself better."

"Sermons should be about miracles." (In other words, children are interested in activities, not abstract matters.)

A large muster attracted for beauty, gardens, windows, beautiful carved are also mentioned.

"Surpluses of the clergy and choir to be spotless." Even so many of these young children asked for cleanliness in the church and ornaments; some asked for carpets in the aisle to avoid noises; for free seats, and soft, not noisy, music. A good deal of emphasis was laid by these young critics on the discomfort of the average church.

When the spiritual status of children in the church is recognised, the Sunday School will take its proper place. The title is a misnomer, and unfortunate. The function of the Sunday School is worship, and the atmosphere of the school should be worship, even to the extent of furnishing and treating the Sunday School as a church. The real function of the school should be a training for worship. Instruction should be only one element in the hour. Worship should be the keynote. There should be no age-consciousness in the worship of the church. The children are only the younger members of a well-regulated family—the church is, or should be, the home of their souls. In the discussion that followed the address, the Bishop suggested that the instruction in the Sunday Schools should deal mainly with the child's personal religion and the formation of habits of worship rather than doctrinal teaching, which is better confined to the religious instruction in the public schools. Canon Bevan exposed the danger of the familiar catchword that the Sunday School is the nursery of the church. It is not. The Sunday School is divorced from the Church. They are separate entities. Speaking of instruction, he asked what it profited a child to know the number of cubic yards of water that the Jordan deposited in the Dead Sea in a quarter of an hour. He said the Sunday School, as at present conducted, is the vampire of the church. Archdeacon Pike asked for criticism on his plan of definitely giving the children a place and part in the ordinary services of the church. Mrs. Radford spoke "as one biased in favor of the Sunday School." She emphasised the need for instruction on modern lines, instancing the success of the kindergarten methods for the little ones. It ought to be possible to enlist the help of the boys and girls leaving our High and Secondary Schools for the work of teaching. She pleaded for the sympathy and help of the parish priests in the matter of the training of teachers and the weekly preparation class. The Rev. H. J. Velvin spoke of difficulties in bush churches, especially in respect to "union" church and "union" Sunday schools, and the Bishop drew attention to other practical problems all, he thought, capable of solution. In summarising and replying to this discussion, Mr. Patton explained that although the dominant feature of the Sunday School must be worship, that must not be taken to mean that the instruc-

tion and lessons were to be anything but the most efficient and carefully-prepared possible. He suggested that when very small children are present in church, small kindergarten chairs should be provided in some suitable place.

**Japan and the Missionary Enterprise.**

Goulburn Town Hall was well filled for the missionary meeting organised in connection with the synod of the diocese of Goulburn. Bishop Radford was in the chair, and in introducing the speaker, spoke of the responsibility of the church in building up in Australia a Christian spirit and outlook in relation to Japan.

Rev. E. R. Harrison (of the diocese of S. Tokyo) commenced with an appreciation of the aims and character of the late Premier of Japan. He referred also to the Washington Conference, and recalled how its success or failure depends on the attitude of Japan, contrasting this with a few decades ago, when Japan was not even known in the world. The policy of attempting to leave Japan out of the question is impossible, undesirable, and fifty years too late. These are the sort of questions I am asked about: (1) "Haven't the Japanese their eyes upon Australia," and (2)—by the men—"Japanese matches; why won't they strike?" (3)—by the ladies—"Japanese tea-cups—their handles always break off," and (4)—Japanese Dishonesty—"Don't they have to employ Chinese tellers in their banks?"

Japan has its faults, but they are not these. One is the way in which the working classes are treated. The factory system is taking a terrible toll of human life. The housing of the workers is absolutely rotten. Still, there are signs of progress—there are Christian employers under whom conditions are better. Another fault is the low moral standard. A terrible moral atmosphere prevails throughout Japan. 320,000 girls are engaged in commercialised vice, 10,000 men own licensed quarters, and public opinion condones it. A third fault is Japan's commercial dishonesty. Japan, too, has made her blunders. Her military clique looked upon the war as a chance of aggrandisement. Shantung is one instance. Japan intended to return this to China, but the military clique tried by every means to retain it for itself. Another mistake was the twenty-one demands made on China. Japan learnt this lesson from other powers, though. Another mistake was made in Siberia, when Japan sent 70,000 men to Siberia, instead of 7,000, as agreed upon with her allies. Japan has made mistakes in Korea, despite the fact that the war with China was one of defence, and that the annexation was inevitable. Her treatment of the Koreans has, however, been bad. Japan, however, is a good imitator. A great deal of the trouble we find in Japan is due to the fact that, like a modern child, she imitates. Japan, in her industrial system, stands to-day exactly where England stood one hundred years ago. The same with her militarism and the power it brings—she learnt it from Germany and Russia, England and France in Tsingtan, Port Arthur, and Wei-wei, and South China respectively. Turning back to her vice, she took the licensed system from the Western. The same applied to her commercial dishonesty. Yet, after all, she is a great nation. First of all, there is her great history. The present emperor is the 123rd in a direct line and dynasty. Her arts and crafts have had an unbroken record of perfection for twelve hundred years. She has, too, her national spirit. The feudal lords, for instance, resigned voluntarily. Her army and navy in the war with Russia displayed extraordinary and unparalleled self-sacrifice and devotion. Then there is her modern progress. The growth of her navy, army or merchant service, has been phenomenal. Fifty years ago modern factories, railroads, electrical undertakings were all practically unknown. Japan has been for many years a loyal friend of Great Britain. Japan has fulfilled her treaty obligations, both in spirit and letter. Whatever some Australians may say, it must be remembered how she conveyed our troops in the war. But to all intents and purposes Japan is still a heathen country. Buddhism, Shintoism, agnosticism and materialism are the forces which confront the missionary. When the Japanese do become Christians they become Christians indeed. To-day there is a growing regard and sympathy for and with the Christian religion. What is Australia doing to help Japan become a Christian nation? All that Australia has contributed so far has been one priest and one lady teacher. Mr. Harrison spoke of his own appeal for £1000 and £200 p.a. for five years, two priests and two lady workers. He

spoke of methods of work, and made an interesting reference to their method of newspaper evangelisation (by articles and advertisements). He pleaded for interest, help to realise the vision of Christ reigning in Japan and this kingdom in the Pacific. Bishop Radford, in conveying the thanks of the meeting to the lecturer, expressed the conviction and hope that the diocese of Goulburn, whose missionary contributions had increased in the last few years from £200 to £1200, would soon reach £3000 p.a. The Bishop said that he had no time for an alliance with Japan that did not include America. If we believe in the League of Nations, and are prepared to put our convictions to the test, there is no need for this or any other separate alliance between any two powers.

A collection, amounting to £5/10 was taken up in the hall, and promises amounting to £147/10/- received.

**The Industrial Outlook**

(By Miss Duncan.)

(A Paper read at the Churchwomen's Conference.)

(Continued.)

The conditions we first had to meet were these: unlimited hours of work, except in a few trades where the men's unions had agreed upon a limitation of hours; unlimited overtime without pay; unlimited hours as to the hours worked in a night or a week; overcrowding, want of ventilation, want of every convenience mentionable, atrocious sanitary conditions, no sign of a dressing or dining-room, dirty floors and windows, and shoals of little girls who were privileged to work for firms for nothing a week for six months of a year. Of course they were theoretically, and in some cases actually being taught a trade, and naturally some places were better than others. If I could make you see what employers thought good enough, and even what the employees did not think of complaining about, you would be shocked to-day, and you would say: And yet with all this, there was, except in flagrant cases, a far better feeling between employers and employed then than now. I want to stress one point: The general standard of living in all classes of life was so much lower (as to expenditure) in those days that the factory conditions were not so very much worse than those in the workers' own homes, except from the point of view of overcrowding and overwork. Girls in middle class society, daughters of professional men did not then think it essential to have their dressing-tables covered with silver-backed articles, and they did not expect to wear crepe-de-chine dresses and silk stockings except on very special occasions, but I admit they did expect to give their maids a great deal of work in getting up their summer dresses. They know all about ironing them themselves now.

To get back to the point: The conditions were bad and tending to get worse, but they did not conflict with the general standard of living amongst the workers as they would now. Another point: The wages were very low; 16/- or 18/- a week was considered quite a good wage for an experienced girl in a dressmaker's workshop, and hundreds of girls worked for 8/- to 12/- a week in all kinds of industries. But again, living in Sydney under Free Trade was very cheap and money went further, and therefore you cannot compare these wages with the buying power of the same sum to-day especially since the war.

Our efforts then, in those early days, were directed to securing all-round good sanitary conditions, reasonable conveniences, and a rigid control of the daily and weekly hours of work, and of overtime to be paid for at the rate of time and a half, and I assure you it was a very strenuous task to bring everybody up into line. The effect of the limited legislation of that day was to create a standard in the minds of employers and employed, below which they do not now dream of falling; the spade work has been done. And what do we find now? An era of good seasons, the gradual education of employers and architects! the eternal shoving of inspectors, and a public opinion now created, have brought about a standard of external factory conditions, which I believe could only be improved upon in detail.

The particular direction in which they are being improved is in that great welfare movement, which has had such an impetus given to it by the needs of the women workers during the war. Welfare work however, is the subject of much suspicion in the minds of organised labour.

But nothing stands still, and the difficulty in industrial legislation is to know when and where to stop. Well, there is no stopping going on at present, but the field of activity has changed. Sweating i.e. to give it its modern definition, low wages has now

been attacked, and such is the change that has come over our world, the legislation which deals with this matter, is no longer initiated by parliament and vested in government officials, or only to a limited extent. Union secretaries now play a very large part in the control of these matters and a special court and special judge carry through enactments which have the force of law without reference to parliament. Further the employees have practically abdicated their right to a personal opinion, and are, in a measure, content to leave their interests in the hands of their own paid official, whose duty it is to earn his salary by getting concessions which are in advance even of the existing awards. More than half the litigation connected with industrial matters deals with disputed points of interpretation; the awards themselves are generally well observed. One would expect to find that with the interests of employees so well looked after, peace and contentment would reign in the industrial world. That it does not is only too apparent, and it is the tragedy of our day. And why is it? Because the goal of organised labour is no longer the same. Suggestions of reform are now coming from within the ranks of labour itself, and not at all from the legislative authority. I make bold to say, that during all the early years of industrial legislation, almost all reforms connected with the Factories Act originated with the permanent officials, who were always on the qui vive, and not with labour itself. In those days labour was building up its political power so as to be able to carry out its plans when they secured dominance, and when they did secure it their objective had changed. Now labour is becoming very active and, fortified by the strong political position which it has obtained by its strenuous efforts, is endeavouring to carry out its objects by pushing government departments to do its will.

Amelioration of factory conditions is no longer required; this has been accomplished. Those who have studied the matter tell us that organised labour everywhere stands for a radical alteration in the existing social order—that there are two wings of the movement, one represented by the followers of the 2nd International (of Geneva) which stands for reform by means of peaceful measures (one of these being the general strike) and to which the British labour party gives its adherence, the other which expects to accomplish its ends by nothing less than violence and bloodshed, these follow the 3rd International (at Moscow). Now I do not for a moment suppose that the rank and file of the workers really desire to go the length that their leaders are pushing them to, but they have allowed themselves to be led a long way. Unemployment and the misery that follows in its train, is apt to lead on by the path of exasperation to very desperate measures. I am not going to discuss the reasons of unemployment; it did not exist in normal pre-war times in Sydney, and as far as women are concerned when the manufacturing trades were in full swing before the war, there were not women enough available for the work that was offering.

I have mentioned these matters to lead up to what I began by saying, as to the danger of speaking unadvisedly, and of our somewhat helpless condition in face of existing facts, particularly in regard to the fact that that great labour force cares little about us and our opinions. So where do we come in and what can we do? So far as I can see we come in where we always have, and all ways shall come in, and that is along the line of personal influence—personal liking and respect towards those with whom we actually come in contact. After all there is no force on earth so strong as sympathy, and it can break down prejudice where argu-

ment certainly cannot. It behoves us to try for a greater consistency of life and a greater simplicity in life; a greater simplicity is certainly being forced upon us to-day.

I should like to quote a few words from that forcible book "The Glass of Fashion," written by a gentleman of authority. It deals with the fashionable life of England, but in our own degree it has a lesson for us. Speaking of the worship of money, he says—"This condition of modern society has a two-fold effect on the nation. On the great bulk of the English people it has a vulgarising effect—it makes them think highly of money and scornfully of culture, it makes them hot for self-indulgence and cold towards self-development, it makes them eager for parade, display, ostentation; they have no inward life, they are nowhere greater strangers than at home, their eyes are in the ends of the earth.

The other effect is on the wage earner, whose rise in wages is at almost every point defeated by the cost of living; on him the display of the ostentatious rich has an exasperating effect. At first he strives, like so many of those above him, to imitate fashion, but fails, becomes reckless, and takes to preaching a gospel of plunder and destruction.

The one justification for an aristocracy is that it should lead the nation in the right way. Fashion is so placed that it must set either a good or a bad example to the nation. It cannot move without effecting the whole structure of society. Humanity looks up to fashion, and is either deceived by it or disgusted."

Then again he says—"It is now a common-places of political reform that education is a chief safeguard of the State. Our politicians tell us that when the democracy is well housed and thoroughly educated, all those economic problems which darken the future of civilisation will rise like mists and leave humanity in the full sunlight of the millennium. But democracy can never be better housed than fashion, and never more carefully educated than the sons of fashion. If then, with all the blessings of beautiful houses and a system of education consecrated by centuries of piety, the sons of fashion commit the greatest of follies at the outset of their career, . . . spending their manhood . . . as spectators of the national life, the destinies of which are so largely in the hands of self-educated men . . . how shall we look for salvation to the schoolmaster and architect?"

So finally we get back to fundamental principles, to a personal responsibility to order our own lives in public or in private, soberly, wisely and lovingly—as far as in us lies—not leaving out that good share of common sense without which nothing effective can be done.

Of one thing I am convinced, that we must make up our minds that the old order which appeared to be sufficient to our parents has served its purpose, and is rapidly coming to an end. It is for us to be ready to meet it, not in a spirit of grudging and opposition, but in a spirit of unselfishness. For at the back of all our troubles, social, domestic, industrial, lies selfishness, exhibited as much on one side as on the other.

Your criticism will be that I have offered you nothing constructive. I admit it. I do not profess to know how these tremendous difficulties are to be overcome, but I have great faith in the idealism, the confidence, the courage and the ability of those amongst us who are young, and about to face the world which is theirs—when and if their goal is to fear God and serve their fellow man. To them, I believe, must be left the handling of this great problem.

**"HUMAN NATURE BEING WHAT IT IS —"**

How it trips from the tongue—that familiar phrase. It is the damper on every noble ideal and every generous aspiration. It is the apology of the slacker, the profiteer, and the man who "sells out"; the excuse for prostitution, cowardice, trade trickery, sweating, dishonest politics, and every kind of sin and wickedness. And how convincing we find it! How we wag our silly heads, and with a groan or a grin (according to our several "natures") acquiesce. And all the while, more often than not, it is an outrageous lie.

"Human Nature being what it is, men will only work for money." "Human Nature being what it is, a few people must always 'boss' the rest." "Human Nature being what it is, the cleverest rogue will rule the roost." "Human Nature being what it is, men will drink and gamble, and women will flirt and fall." And so on. Why not go on, and say that Human Nature being what it is, doctors and nurses will run away from disease, soldiers will never face danger, sailors will let women and children drown to secure their own safety, firemen will not venture into a burning building, parents will leave their children to perish rather than die themselves, trade unionists will never strike for the sake of others, electors will only vote for a bribe? Why not say this is a world full of "black-legs," and have done with it?

We know it is a lie. We know that the countless heroes and saints and martyrs of the past and the present were and are Human. We know that the Redeemer, Who lived in poverty and died in agony—for others—was and is Human: none the less Human because He is Divine.

Try to bring the Name of God in the phrase. You cannot do it without transforming its meaning. "Human Nature being what it is, God made it so." How then? Can you tack the lies on to that?

Well, I suppose even that depends upon what you know about God. There are people who believe that God allowed man to fall from grace, and has been punishing men for it ever since. They do not believe that God is in Jesus Christ, redeeming men from the bondage of sin. But He is; and He is the great Truth which answers the cynic.

It is not only true that Human Nature is redeemable—that it can be made better than it is. If we cannot make men "good" by Act of Parliament (as the saying goes), we can make it easier for them to be good. If we provide better homes and better education and better wages and better conditions of work we shall be reducing the temptations to go wrong—"delivering them from evil." All that is true, and we must remember it, and act upon it. But "Human Nature" being what it is —, why should anybody trouble about such things?

Yet we do trouble about them. We are concerned about other people's welfare as well as our own. Are we not? The truth is that Human Nature is not only redeemable—it is Redeemed. It is redeemed when we believe on Jesus Christ and acknowledge Him as our Master and His life as our example and His teaching as our law.

There is nothing within the range of Human Power but Human Nature is capable of rising to it; and the range of Human Power is illimitable. Do not believe the faint-hearts and the kill-joys. God is good, God is Love, and with God nothing is "impossible." — By Fred Hughes National (Union of Clerks).



Enthronement of the Archbishop of Brisbane.

The Most Rev. Gerald Sharp was duly enthroned as Archbishop of Brisbane on November 16, in his Cathedral. The enthronement ceremony commenced at 10 a.m.

A few minutes before 10 o'clock a procession entered by the north door. First came the cross bearer and then the choir, lay readers, and students of the Theological College, clergy of the Diocese, Minor Canon Simmons, the Bishop of Goulburn with his chaplain (Rev. Walter Thompson), and Bishop Halford with his chaplain (Rev. Geo. Green). A second procession consisted of the vergers, Archdeacon Osborn, the new Archbishop's chaplain, Rev. P. C. Shaw, the Sub-Dean, Canon de Witt Batty, Canon Compiling, and Canons Oakeley, Jenkyn Davies, and Garland, churchwardens and the Diocesan Council and the Cathedral Chapter. Through the west door came the Registrar of the Diocese (Lieut. Gordon Gall), the Chancellor of the Diocese (Mr. Percy L. Hart), the Archbishop-elect, and Revs. W. H. W. Stevenson and P. C. Shaw. The Archbishop-elect knoek-sought the Archdeacon to induct, instal, and ad at the west door, was admitted and be-enthroned him.

After the opening hymn, the Registrar read the certificate of election, and the Chancellor the certificate of confirmation, and then the Archbishop-elect made the customary declaration.

Archdeacon Osborn then conducted the Archbishop-elect to the episcopal throne and installed him in the name of the Lord Jesus Christ, placing in his right hand the pastoral staff.

The epistle, 1 St. Peter, v. 1-4, was read by the Bishop of Goulburn, and the gospel, St. Luke xxii. 25-30, by Bishop Halford.

The sermon was preached by the Bishop of Goulburn, from the text: "Lift up an ensign for the peoples," from Isaiah x. 62. This text, Dr. Radford said, came from the morning lesson for St. Mark's day, the anniversary of the consecration of their new chief as Bishop of New Guinea eleven years ago. The chapter from which the text was taken was a picture in three scenes—three successive stages for human co-operation in the fulfilment of the Divine purpose and promise, for God was pledged to the restoration of his people. There were three things necessary—the vision of a continued enthusiasm, the cry of a watchful interest, and the work of active preparation. In Queensland they had never lacked examples of that whole-hearted, passionate and romantic devotion to the Church in their bishops, but that same devotion was wanted in them all, and the Church was waiting still, more and more wistfully, for the passionate devotion, the dutiful faithfulness of habit of a whole-hearted devotion of her sons and daughters, and she wanted it, not merely as a grateful return for her ministrings, but as a romantic enthusiasm for the very beauty of her soul and face. Amid all crusty tradition and ceremony, amid all concrete conventionalism, the beauty shone out still for all eyes to see.

Intercession was not a consequence or a subsidiary line of effort to fall back upon in hours of disappointment and disheartenment. It was the first thing to be done before

finger was laid to a plan or hand upon a shovel. There was nothing more encouraging in the signs of spiritual revival than this practice of intercession. The Church's task was not to rescue a few individuals, not to lift a class, but to convert a whole nation, and the youngest might not be able to do more than just be content to get a bit of the line straightened out for others to follow.

"We see in Queensland one of the most uniquely difficult pastoral provinces," the Bishop continued, "and we thank God as we look on these great spiritual enterprises that are meant to solve those problems. We thank God for the Bush Brotherhood, who are still facing the task before which our parochial system breaks down. We thank God for the foundation of an Australian sisterhood, for the new crusade of evangelistic sacrifice which a bishop of yours has set himself to lead. We see in you a province of problems of an acuteness which has not yet reached us. You are like a salient, as it were, stretching right out into another world than we down South live in, a world of tropical conditions, a world of Oriental complications. We are far away, but you are in the front line of the missionary campaign. We are striving to wake up our rank and file and move in force to your assistance." Two-thirds of the romance and inspiration of the Church in Australia came from Queensland, Dr. Radford declared.

If Bishop Tufnell was the pioneer of the Church in Queensland, Bishop Hale the saint, Bishop Webber the administrator, Archbishop Donaldson was truly the prophet. He could well understand the fear and hesitation with which any other man might be called upon to step into his place, and yet they looked to the new Archbishop for something just as distinctive, and they should not look in vain.

The newly-elected Archbishop celebrated Holy Communion, assisted by Bishop Halford and the Bishop of Goulburn.

**Public Reception.**

The public reception, says the Brisbane "Daily Mail," to Dr. Sharp in the Exhibition building last night, vividly recalled the ceremony three weeks ago, when in the same hall Dr. Donaldson was farewelled. On this occasion there was the joy of welcome, where previously there had been the regret of parting. The rousing cheers which were accorded the incoming prelate served to emphasise the greatness of the man he was succeeding, and no one in the vast assemblage recognised the fact more than Archbishop Sharp. With true humility and modesty he paid a sincere tribute to Dr. Donaldson, and his simple and inspiring words won the hearts of his new parishioners. He was escorted to the platform by a number of church officials, and there given a welcome which reflected the feelings of all sections of the community.

Ven. E. C. Osborn (Archdeacon of Toowoomba), who presided, gave his Grace the assurance of every possible help from his colleagues, and in passing, referred to the incoming Archbishop's splendid work in New Guinea.

Canon Jenkyn, on behalf of the clergy, extended a welcome in which sincerity of purpose was blended with a happy sense of humor. The new prelate, he said, was a good sport (applause), and they needed only to look at his face to see that he was good in every respect.

Mr. G. F. Weatherlake spoke on behalf of the laity.

The State Governor also added a word of welcome. His Excellency said that he believed that Dr. Sharp's influence would be in the direction of goodness, and such influence was never more important in the world's history than at the present time. He believed that there was a reaction against evil; that amid silly vituperations and murmurs of hate a still, small voice was making itself heard; that more people were aiming at a life simpler, straighter, purer, and more helpful to others. For this regeneration he believed that prophets and saints would arise as of old, not from one nation or one religion only, but with the one aim of the moral betterment of the world. Such leaders, if they had great responsibilities, would have greater opportunities than had ever before been known in the modern world.

From what they had heard and seen of Archbishop Sharp, they could readily believe that he would see every opportunity and worthily sustain every responsibility.

Archbishop Sharp, in response, made large and generous references to the work and influence of his great predecessor, the Bishop-designate of Salisbury.

The meeting was in every way a helpful and gratifying auxiliary inauguration of the new regime.

**The Church and Social Welfare.**

(From the Primate's Address to his Diocesan Synod.)

Has not the Church a message in the face of dominant social evils? Ought we to remain silent? Some people would relegate us to an attitude of benevolent neutrality. They would bid us restrict ourselves to our spiritual functions, and not transgress the borders of our own domain.

They would claim that social welfare is the care of the State, not of the Church, and that if the State permits, the Church ought to acquiesce and say nothing. But suppose the State abdicates its loftier functions and encourages even, when it does not abet customs and practices that are detrimental to the public good, who is to interfere if the Church is silent? The State ought to be the guardian as well as the expression of the public conscience. It is surely the duty of the Church to create and stimulate a public conscience. A silent Church can never move a conscience. A silent Church is disobedient to its Master's bidding. Christ said "Ye are the salt of the earth." Christ's Apostles not only preached the lofty ideals of the Gospel, but they also detailed evils that must cease if the Kingdom of Christ was to be the rule on earth. It is therefore the duty of the Church to speak out definitely in condemnation of social habits that carry mischief in their train to the common life and to the moral health of the community. It has special responsibility for active interference, by protest when the State itself adopts an attitude that countenances what it ought to condemn. The Church must take the risk of becoming unpopular. There are worse evils to a Church than unpopularity. The chief peril to a Church is loss of its own self respect by an apparent compromise with what it knows to be evil. This peril becomes all the more imminent when its silence is prompted by the knowledge that some of its own members aid and abet the evils which it condemns. The situation also is complicated by the fact that there is a difference of opinion as to what is evil and what is not, and that some people are apt to label as evil, things that they do not like themselves.

**Gambling.**

But upon certain great evils, there is no doubt amongst reasonable men that they are evil, and that they sap the moral strength of the community. One such evil notorious to-day is **Gambling**. Legislation has taken strong action against gambling in most well ordered communities. The State, again and again, in the most morally advanced countries has done all that is in its power to sweep gambling away from the public life. It was known that gambling was the root cause of much crime. It was also known that gambling had an insidious power of undermining the grit and stability of national character. But of recent years we have witnessed a degeneration in the action of the State towards gambling in our midst. An excuse was found in the necessity of finding money for great public causes. But evil does not become good merely because it is used to promote a good end. Such lack of true policy always brings its retributions. We see one result in the spectacle of such gambling devices as chocolate wheels disgracing our streets on the occasion of recent money-raising efforts. They are a public incentive to the gambling habit carried on with the direct countenance of the public authority that ought to forbid them if they were true to the best principles of government. How long will it be before we clean our streets of this audacious evil?

This followed legalization of the totalisator, which I condemned before a Committee of Parliament some years ago, and I have seen no reason to change my opinion.

Now it is succeeded by an attempt to create a public lottery. The lottery has always been the result of the bad public finance. It is condemned by most economic experts as being economically disastrous. But it has also been condemned in countries of the highest civilization as ruinous to the moral sense, not only of the younger generation, but of all. The Church of God ought not to keep silent when the State forgets its high mission of being guardian of public morality. Christians of every denomination ought to make their voice heard, so that legislators will hesitate before they surrender their name by the permission of such a measure. We have no part in politics as such. We leave each man free to form his own judgment upon issues that are essentially political. But we do claim the right to insist that the ship of State shall be free from corruption and from things that corrupt. I hope, that as a Synod, we shall definitely condemn the introduction of any lottery either by the State or with its connivance.

**Impurity.**

We ought also to strengthen the hands of those who are combating various forms

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of impurity in our midst. Statistics are difficult to obtain and analyse. Every great city in which masses of people congregate contains the social evil in greater or less degree. Sydney is especially exposed to this type of infection by the fact that it is situated on converging lines of communication from Eastern lands in which a lower type of morality prevails. But we cannot ignore the serious warnings uttered by medical men of sober judgment and high repute and Christian character.

But after all, many of these evils are inherently spiritual and can only be eradicated by the greater power of the Spirit of Christ. The difficulty of the task from its varied complications demands deeper earnestness on our part in the use of our spiritual opportunity.

Probably our first line of advance ought to be amongst the young. When we deplete the lack of common honesty that shows itself in more than one stratum of society, we ought to reflect that the men and women who evidence this lower moral standard were children once. If it is true, as many thoughtful observers say, that there is less sense of honour, less conviction of the sacredness of the pledged word, less straightforwardness in conduct and business in this generation than in the last, it is worth while noting that there is less attention to the religious instruction of the young, both in home and in school, than in the days of their fathers, and that such growing carelessness goes back now for at least a generation. Have we not here an example of cause and effect. More than this, the lessons of the great war brought home to us that great scientific efficiency might be accompanied by disastrous lack of moral and spiritual vision.

#### The Old Gospel.

Yet the greatest need of the age is the direct enunciation of the simple old message of the truth as it is in Jesus. I am not blind to the value of knowledge and sympathy with the social needs that effect so many in every community. It is essential that the Clergy should be men instructed in these problems, and in application of the principles of Christ to them. But they are not, and never can be, of the essence of the Gospel. The heart of the Gospel is declaration of the message of Christ Jesus to the sinner and his sin, to the anxious and troubled, and the sorrowful, to man in his mortality in reference to his immortality, and eternity. Unless these things are put first, wholeheartedly, intelligently, earnestly and prayerfully, the voice of the Church is only as a sounding brass, and a tinkling cymbal, in a weary, aching, jostling, world, which yet longs to know the truth of the great Sin-bearer, and to find in that knowledge a possession which will enable it, with a good heart, to take up its task of reconstructing its life, brimful of hopefulness, because it knows that God has His purpose of love for all for whom Christ died.

Brethren of the Laity, send your Clergy out with the intimation that this is what you expect from them, but with the assurance that you are behind them financially, which is your special function, and that they can devote themselves, unhampered by financial anxieties, to the great spiritual mission, which is essential to the uplifting of a sound and healthy and truly prosperous community, in this great centre of influence over the wider Eastern world.

## The Victorian C.M.S. Congress

The series of Congress gatherings which were conducted in the Chapter House, Melbourne, began on Tuesday, 25th October, when the President and Mrs. W. M. Buntine entertained 300 guests at an "At Home." The building was most tastefully decorated and special music was provided before the tea hour. Mr. Buntine, in a short address, outlined the purpose of the Congress, and the Bishop of Bendigo, on behalf of those present, thanked the host and hostess for the opportunity they had provided for the members of the Congress and others to meet in such a pleasant way.

The Women's meetings of Congress were conducted on Wednesday and Thursday mornings, the Bishop of Gippsland, as Chairman, presiding. On the first morning the speakers were Dr. Bertha Donaldson, of the Zenana Bible and Medical Mission, Patna, India, and Mrs. Newby Fraser, Secretary of the Women's Department of C.M.S. in New South Wales. Mrs. Griffiths, as President of the Women's Missionary Council, presented the annual report and spoke briefly upon the work accomplished and the aims of the Women's Executive.

The speakers at the Thursday morning meeting were Mrs. R. A. Pollard, of Fukien, China, and Mrs. Newby Fraser.

The afternoon sessions of Congress were entirely devoted to the consideration of the problems and needs of the work at home and abroad. Under the most able and spiritual leadership of the Chairman, the Bishop of Gippsland, the Members of Congress on the first afternoon made a careful examination of

#### Home Organization.

Is anything wrong? That was the question which, when introduced, threw light upon the secret of inefficiency.

A careful examination of this subject showed that the missionary organisation of the Church was not effective because it did not reach all the Church's membership. After prayer and humble confession of failure the Chairman summed up the results of the Conference under five headings:—

- (1) The giving of our money is not sacrificial enough;
- (2) When people come to the Lord's Table they forget His last command;
- (3) Our first objective is to quicken soul life; money will flow in to missions if this is done.
- (4) Our parochial organisation will remain ineffective until it reaches a larger number;
- (5) The pulpit is not used sufficiently for missionary purposes.

As a result of a careful treatment of this subject those present pledged themselves in the form of this resolution:—

The Members of this Congress bind themselves to lay emphasis on the following:—

- (1) On the truth that Christ intends the normal life of every disciple to be one of witnessing to Himself, and of sharing through the power of the indwelling Spirit in the evangelization of the world.
- (2) On the fact that, since the Christian experience of the Church is not deep, intense and living enough to meet the world's need, the quickening of the whole life of the parishes should be the aim of our constituents as the first step towards the world-wide revelation of Christ as Saviour and Lord.
- (3) On the necessity of securing the active co-operation of every Communicant, as the second step to the Church's work of World-Evangelization.

The second afternoon session was devoted to a consideration of the Challenge of the Mass Movements and the need for the C.M.S. to undertake missionary work in the Mandated Territory of the Pacific. There was a strong feeling manifest that both these fields of opportunity were urgently calling and that in planning for the development of new work in 1922 the establishment of a mission in the Pacific, and the strengthening of the work amongst the outcasts in India and the Native Church in Africa, should receive careful consideration. This feeling was expressed in the second of the Congress resolutions:—

#### Recognizing—

- (1) The unique opportunity for the extension of God's Kingdom presented by the mass movements taking place in India and Africa, its ringing challenge, and the urgency of seizing it; and
  - (2) The solemn obligations devolving upon us Australians through our acceptance of the League of Nations' Mandate over territory in New Guinea and the Pacific,
- This Congress, in humble reliance upon God for guidance, courage and power, earnestly requests the Council of the C.M.S., while continuing to fulfil its present responsibilities, to consider a forward movement along these fresh avenues of service, by
- (1) A policy of more definite support of the native church in the mass movement areas;
  - (2) Devising a plan of campaign for the commencement of operations in the mandated territory at the earliest possible moment.

Under the general title of "The Future," the third session began with a most careful examination of the estimates of expenditure for 1922. This subject was treated almost entirely by laymen. It was pointed out that to maintain our existing work without undertaking any new departures would cost £14,000 in 1922. Having in view the fact that the income for 1920 was £15,006, it was felt that the blessing which had been so manifestly felt at the Congress should encourage those present to expect in faith an income of at least £16,500 for next year. This was carried in the form of the following resolution:—

The Congress advises the General Committee to raise an income of not less than £16,500 in the year ending 31st December, 1922, to permit of the maintenance of existing work, and the undertaking of new work

- (a) in support of the native ministry in mass movement areas; and
- (b) in the Pacific, and to take advantage of such other opportunities as may arise.

On the last afternoon session special consideration was given to the subject of the securing and training of Missionary candidates.

The resolution passed as a result of a careful treatment of this subject says:—

#### In view of the

- (1) Decrease in number of Victorian Missionaries in the Field;
- (2) The urgent need for new recruits for many vacancies and new workers for the Mass Movements and Pacific;
- (3) The splendid facilities for training men and women candidates for the Mission Field at Ridley College and St. Hilda's College.

this Congress urges upon the Clergy in the province of Victoria the serious consideration of the responsibilities resting upon them to secure Missionary Recruits to be trained in these institutions next year.

#### The Evening Meetings.

The purpose of the evening meetings was mainly inspirational, the message from the foreign field was given each night by Canon Burns, of Nairobi. The Bishop of Bendigo was the first speaker each evening. His difficult subject received most careful treatment. Why did the greatest civilisations decline and decay? Would our civilisation remain permanent? "Whenever," said the Bishop, "a Nation fails to live up to the light God has given it, then it fails." "Righteousness exalteth a nation." Christ is the Desire of the Nations and those things which are permanent in nationality are found in Him. Has our modern civilisation a purpose? Yes. It is required of the Nations of the world that they shall dwell together in unity, each making a contribution to the civilisation of the whole world. This involves a surrender to the Lordship of Christ by all the nations of the world.

The Bishop showed that we needed the recovery of forgotten truths, which are in Christianity and that, up to the present, we had not seen the fulness of the Gospel of Christ. We need the help of other nations to discover or recover these truths. He dwelt upon the action and reaction of the work at home and abroad. Opium, in the form of morphia, was killing China, and it was made in Western chemists' shops with the result that the name of our God is blasphemed among the nations. What is Australia's share in the great work of winning the world to God? God is calling us to a venture of faith. "If we all go out and go altogether, nothing can withstand us." What will it cost us? The re-education of the staff of clergy at home—the giving of more time and service on the part of some—a greater simplicity of life on the part of others. God is calling upon the Church in some real sense to lay down its life for the Missionary cause.

#### Canon Burns.

It was with the greatest difficulty that Canon Burns was secured as a Congress speaker. Owing to the late arrival of the "Berrima," on which the Canon and Mrs. Burns were travelling to Australia, there was much uncertainty until the last minute concerning his ability to be present. He arrived in time and with much goodwill and sacrifice undertook to help. Those who heard his graphic and tragic messages of the degradation and need in heathen East Africa will never forget his stirring appeal. Tracing the early history and development of this interesting Mission Field he described his own pioneer work from the year 1898 onwards. Sent inland to an outpost he built a mission from forest timber. Recalled to the coast owing to shortage of workers, the news came that this inland mission was burnt to the ground. Disappointed and stricken with blackwater fever he returned to England to learn that the doctors had pronounced him unfit to return to Africa.

Despite this verdict he returned and built up the Church at Nairobi, beginning with a school of four small boys which grew to ten and then to twenty. To-day there are as many as 320 boys at school in a stone building, lit with electricity. At a recent baptism 119 of these boys sat together waiting for the service to commence. Over 1,000 have been baptised and have confessed Christ in the last fourteen years. At the Service of Holy Communion during his last Sunday

in Africa, Canon Burns had the pleasure of seeing 416 gather to take part.

Nairobi to-day is a great centre, with systems of villages out from it in every direction. Once a native leaves his village and comes into Nairobi he changes—he can never be the same again. Clothes and rupees can be found in Nairobi, but eternal life can also be found in Nairobi.

In that centre 800 boys are being prepared for baptism, and the Sunday congregation numbers 2,000 at times. Those who listened night after night to the stories of individual lives transformed by the Gospel in that African city, and heard the stirring challenge of this pioneer Missionary's appeal will never forget how their hearts were moved to respond to his pleading messages for help. In the solemn prayer time which followed several lives were dedicated to Africa or any country where the call should lead.

The Bishop of Gippsland's closing words seemed to contain the special message which should follow such strong Missionary appeals. He spoke of the dynamic of service and the Holy Spirit which was the normal Christian's equipment for the Missionary task. He pointed out that the matter did not end with conversion in the case of Cornelius. He was first saved, then he was filled with the spirit, and finally he knew he was filled.

In the case also of the Ephesian Church there was a difference between being Christians and knowing the fulness of the Holy Spirit.

To be baptised with the Holy Ghost was to be baptised with power. "In this Congress," said the Bishop, "we may be sure that whatever God calls us to do he will equip us with the power to do." All Christian believers were meant to be "satisfied" themselves, and flowing out to satisfy others. On the great day of the feast Christ had said "If any man thirst let him come unto me and drink. He that believeth on me . . . out of him shall flow rivers of living water."

If we went to Sychar we should find the well choked with rubbish. How many are choking the waters of life now with rubbish? If this Congress has any meaning at all, it is that we shall "overflow" into the C.M.S. There were two mountain tops in the experience of the first disciples—the mountain top of Calvary, when they yielded to Jesus, and the mountain top of Olivet, when they yielded to the Holy Spirit. How can this be done:—

- (1) Get the motives right. It must be the glory of God from Alpha to Omega.
- (2) There must be a conviction of need and weakness without the Spirit to help.
- (3) There must be cleansing, a cleansing from all unrighteousness.
- (4) There must be consecration which entails surrender to God of oneself absolutely, and the transference of ownership and an enthroning of Jesus as King.
- (5) There must be a claiming of the promise. The Holy Spirit was not a boon or favor, but the promised gift of the Saviour to be used and taken as He was freely given.

The result of being filled with the Holy Ghost is, in St. Peter's experience, courage, and courage would be the same token for us. Other tokens would be the fruits of the Spirit (Galatians 5, 22) "Love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance." The end of such a fulfilment of the conditions required will be abandonment for Jesus Christ—"I will follow thee."

At the conclusion of these thoughtful and most helpful addresses, the Chairman invited those who had enjoyed the experience of being present at all the meetings to re-dedicate their lives to the service of Jesus Christ. As the large audience knelt to do this words of thanks were offered up from many hearts for all the blessing which had been received. So full of peace and joy did this kneeling experience seem to be that many were loathe to rise and find the Congress at an end and the work waiting to be done.

"We must have another Congress next year," all were agreed about that. "If those who stayed away only knew what they had missed," said others very wistfully. We thank God from the bottom of our hearts, said one, and all most fervently, for the October Congress, 1921.

Note.—Copies of the Congress resolutions in printed form can be obtained at the Offices of the Church Missionary Society.

## Young People's Corner.

### A CHINESE CLOWN.

"Good afternoon! Is the doctor at home?" The old Chinaman who had opened the door gave a broad grin and invited the visitors into the Funing mission hospital. He was a comical-looking little old fellow, not more than four and a half feet high, and jumped about with such glee at seeing English visitors that the youngsters in the party were relieved when the Chinaman, after having looked round the group with obvious interest, went off to tell the doctor that the expected visitors had arrived.

"Here you are then! What's the joke, boys? Ah, good old Muang Ong has been amusing you! He is an oddity, but Funing hospital is proud of him, and I hope you will make friends with him while you are here. Get some fun out of him, and he'll get some out of you—never fear!"

"Tell us his story, will you, doctor? He looks as if he had an interesting one."

"By trade or profession he is a clown, and many a country audience has he sent into fits of laughter. He came to us first as a patient with skin disease, and was a horrible sight. After being under treatment for a year or more he was cured. While in hospital he heard, for the first time, of the Lord Jesus Christ, and got, as he says, 'a taste for the book'; and while serving as a night watchman at the hospital he spent the silent hours of the night reading the Bible. God opened his eyes, and he saw that Jesus was God, the Saviour of all who love and trust Him; and a year later Muang Ong was baptised."

"And has he been at the hospital ever since?"

"Oh, no. It wouldn't do for us to take in every one who became a Christian. It would not be good for them. For a convert to become strong he must stand alone and learn to rely only on the power of God to help him in difficulties. China has no use for spoon-fed Christians."

"Well, when Muang Ong, joyful and cured, went back to Huangkang, his native place, eighteen miles from Funing, he was much persecuted. People thought him mad, fancy an amusing clown being so foolish as to follow the 'foreign dogs' religion; they said, 'They threw mud at him, and jeered, and called him vile names. The first he ignored as well as he could, the jeers he turned into an occasion for getting people on his side by making them laugh with him; pointing to his ears, he said that no bad language could penetrate them—none but good words. All knew him to be a little deaf, and laughed at his adroitness. He persuaded us to let him have some Christian books for sale; some of the villagers ventured to buy them, and after a time, through the reading of God's Word and Muang Ong's influence, twelve of the Huangkang people became Christians."

"I must not go into all the good that Muang Ong did in other places besides his own village, and all that he suffered and enjoyed—for he generally got some fun somehow, and he has never found that being a Christian meant being dull. He is back at Funing hospital now, as you see. We call him our apostle. He is a Christian teacher here, and every day he is telling some Chinese of the true God. He is part of the place."

"I am due now to operate on a boy's leg," continued the doctor, looking at his watch. "Muang Ong is longing to take you all round the hospital, and then, if all's well, we'll have tea together. Let's go and find Muang Ong, and don't be afraid of laughing this time if he amuses you, and ask him as many questions as you like. Ah, here he is in the men's ward."

The old man, who was sitting on the edge of one of the beds talking with one of the patients, got up as the visitors entered and proudly took charge of the party, setting the doctor free to go to the operating theatre. The visitors followed him all over the hospital into the women's and children's wards and to the out-patients' department.

"The doctor has only just finished seeing the out-patients when you arrived," he explained: "There were only fifty-two this morning; that's about the number we have each day. Before they go in to the doctor we hold a little Christian service, and explain as clearly as we can whom it is we worship; then while they are waiting their turn I go round among the patients and have friendly talks with them. You see, although I do not know nearly as much as your great doctor, I can sometimes make things clearer to them—for I am Chinese, as they are. Many a time have I been afraid of evil eyes. I have

burnt paper money and clothes at my father's grave to make him, as I thought, comfortable in the world to which he has gone; so I understand the things that worry them, and I try to point them to the one great God. They feel that I know what I am talking about."

Muang Ong had a friendly word and smile for each of the in-patients, and often a joke, and it was clear that he was loved by all. His face was like indiarubber, he seemed able to alter his expression every second if he wished. One of the patients had had his leg mauled by a tiger; there was a boy whose right arm had been crushed in a sugar-cane press; several women had horribly sore feet, caused by foot-binding; and there were many little children, as well as men and women, with bad eyes. There was a patient for each of the 202 beds. The hospital was generally full like that, Muang Ong said. "If it was several times larger, and we had enough workers, it would still be full, for the fame of the mission hospital has spread far and wide; most of our Chinese doctors are only 'quacks,' you know, and often make people worse instead of better; so it's no wonder we come to the British doctor. And don't you see the opportunity?" continued the old chap, with a joyful glow on his face: "they all hear what Christianity is, and they see what it means to be a Christian. Many of them buy a gospel and take it home and read it, and in time some of them become Christians."

"Just as you did," chimed in one of the boys, as the doctor came along saying it was tea-time.

"Muang Ong is typical of the work of medical missions," explained the doctor, after they had had tea together, and had said good-bye to the old Chinaman, Chinese fashion, by each shaking their own hands. "The seed of God's Word is sown in the mission hospital, no one can tell how big the harvest may be. For instance, one of the men converted through Muang Ong, who himself first heard God in hospital, has built a big house, larger than he needs for his family, in order to set aside part of it as a mission room where the neighbours can come to hear the Gospel. And when some of those become Christians, what will they do for Christ? If they are true Christians they must go and tell others." —From "The Awake."

#### THE PUPIL SCORED.

A teacher in one of the small schools on the Canadian prairie was relating some of the difficulties she found in teaching the children to speak correctly. One of her boys invariably said "I have went" for "I have gone." After repeated corrections, there was no improvement, so she determined to make a final effort to impress it on his mind. She told him to remain after the other children had gone home, and to write out the words "I have gone" fifty times. She left her charge busy at his task, and on her return she found the imposition, carefully written out and placed on her desk with a note added underneath: "I have done my task and I have went home."

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**The Christ Child.**

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

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

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

—Walter Sichel.

**Current Topics.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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