

# The Church Record

For Australia and New Zealand.

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## Current Topics.

General relief and thankfulness will be created by the reception of the welcome news that the **The Peace Irish Treaty has been of Ireland, ratified by the "Dail Eireann."** The meeting has been full of electricity and thunder, and the issue has been hanging in the balance. But, in spite of De Valera's threats and bullying, the wise course has been adopted, and by 64 votes to 57 the treaty has been ratified. De Valera has resigned from the Presidency and adopted the role of an irreconcilable, and will probably do his best to keep things in a state of unrest. There are, however, not wanting many certain tokens that the public opinion of the country is to an overwhelming degree behind the action of the Dail Eireann in coming to their decision in favour of the treaty. We trust that the remaining steps to be taken will be so carefully thought out as to circumvent any attempt on De Valera's part to jeopardise the settlement.

On the occasion of a double Consecration at St. Paul's Cathedral, London, when the Archbishop of Melbourne was set apart for his high office, the "Church Times" prefaced a description of the service with some useful reflections on the work of a bishop. It said:—

"Bishops militant here in earth are of three types: the almost purely pastoral, the almost purely scholarly, and the almost purely unorthodox or 'wonderful.' The last-named may be great preachers, wits, or merely misplaced. But of whatever kind they are, they need the sincerest prayers of the faithful. A new bishop goes straight from his consecration, after having spent, too often, almost the best years of his life in hard work in town or country, to a new diocese bristling with unknown difficulties. He is more often than not shackled by financial considerations, which cannot but be wearing to the best of men. He steps as nearly as possible into his predecessor's shoes, praying to God they will fit tolerably, and is for the early years of his episcopate the bewildered centre of the diocese. He is ex officio the president, chairman, and visitor of nearly every diocesan concern, and on every hand are his greatest stumbling-blocks, those who know the ins and outs of the diocesan plans and policies, who are offended if he digresses from precedent, but who nevertheless keep back their vitally useful knowledge from a sort of false modesty or 'seeming to presume. He has at once to master the geography of his diocese of several hundred parishes, and besides all these there are the wider problems of Church government and national Church life to engross his time. His episcopal work is fatiguing in the extreme—it is not rare for a bishop to hold confirmations at fifty centres in the forty days of Lent. He is cramped for time for reading and spiritual reflection, and, if he is a real pioneer, but without a 'taking personality,' he is the butt of baffling criticism in the Press and in his diocese."

These words will be read with additional interest in connection with an utterance, which we reprint in the English column, by the Bishop of St. Alban's on "A Bishop's Real Work."

We have more than once deplored, in these columns, the waste of high spiritual gifts and the loss to the clergy and Church generally, consequent upon the heaping on episcopal shoulders of a weight of trivial details and duties other than those that really belong to a bishop's office.

The Archbishop of Melbourne has been kept busy since his consecration speaking at various Church gatherings. Very appropriately his grace presided at the Autumn meeting of the Colonial and Continental Church Society in London. Dr. Lees emphasised the responsibility of the Church and individual Christians in relation to the people living isolated lives in the outposts of the Empire. He said that the word "Church" meant a body of people called out—nationally, for we had been but naked savages but for the knowledge of Jesus Christ which was brought to our shores; ecclesiastically, for we had been in mediæval darkness but for the Reformation, of which we were justly proud, which gave us the Liturgy in a language which could be understood, and a Bible which no man should close in this land hereafter for ever; also called out individually, for only in proportion as we knew Jesus Christ as our own Shepherd could we act as under-shepherds for His sheep. Then the word "Church," which meant "the Lord's house," reminded us that there was the private mark of Jesus Christ upon us, the hall-mark of His possession. Every isolated farmstead or the lonely stock-driver's hut might become the Lord's house. It was the work of the faithful agents of the Society to see that the Church was established even amid the most untoward circumstances."

We reprint elsewhere from "The Willochran," an interesting account of one of the Bishop of Willochra's latest tours. It incidentally illustrates the heroic pioneer work that Bishop White is engaged in, and the work the Bush Church Aid Society is doing through its representative, Rev. N. Haviland. There is also a sympathetic description of the work of the Lutheran Mission and of that remarkable missionary, Mrs. Bates. The whole article is deserving of careful reading by Church-people that so their sympathetic interest may be enlisted in the very difficult work that has to be done by the Church in the hinterland of Australia. These outback and solitary workers well deserve a place in our prayers.

The C.E. Messenger has a communicated article in its issue of December 22 emphasising the great lack in candidates for the ministry. In a useful table for some seventeen years the metropolitan diocese of Mel-

bourne is shown to have supplied only 23 per cent., while Ballarat is credited with 29 per cent., of the deacons ordained in the province for that time. The "Messenger" in one of its editorials, has, we think, struck a very true note and "touched the spot." It says:—

"It may always be remembered by the clergy for their comfort that they are the products of their own age. Yet they are 'to be in the world and not of the world.' But, so are the laity. There are not two religions, one for parsons, another for men of the world. To concede this is but to impose in time the lower standard upon the clergy also. And is not that just what has happened to a large extent? And can there be any real increase in the number of candidates for Holy Orders until the laity of the Church accept exactly that self-denying and severe standard which is generally expected of the clergy? After all, our clergy can only come from the homes and parentage of our laity."

There can be little doubt but that the prevailing materialistic ideals and "money grubbing" have leavened the whole life of the community, including the Church, and, consequently, a profession which of necessity must be scantily supplied with money will less and less make an appeal to the Christian reared in so antagonistic an atmosphere.

The Japanese administration of Corea has been strongly criticised as being inhuman, and there has been a great deal of heart-burning over the relations of the foreign missionaries to the Coreans. Dr. Midzuro, the Administrative Superintendent, quite recently touched upon the question in a speech made to the Federal Council of Protestant Evangelical Missions in Chosen. "Our administration, as your work also," he said, "is based upon the principle of justice, and no discriminatory treatment is allowed to be practised between Coreans and Japanese. The abolition of flogging, the revision of the educational regulations, the improvement of medical and sanitary organs, and the revision of the local administrative system have all been carried out in accordance with this principle." He admitted, however, that mistakes and blunders had been made by Government officials, but added that "all sorts of misrepresentation of the Japanese administration hatched by different propagandists" had been brought to his notice, and that missionaries had often been made the victims of them. "Are we not co-workers," he asked, "having the same mission of uplifting the Coreans and promoting their happiness? Should we not, then, come closer together and work in union in serving them? Being but human, mistakes may easily be made by us in power which may be plain to you. If so, can you not find it within yourselves to point out to us wherein you think the mistake lies?"

The death of Sir Douglas Fox, a great and devout Churchman, has called to mind a remarkable incident testifying to his strong Christian principle, and the wisdom of the due observance of the Lord's Day as a sabbath. The "Record," in estimating his greatness, said—

"He was a 'truly great man' and a conspicuous example of that close association between Christian integrity and business capacity, between precept and practice, for which England has in the past stood out pre-eminently. He viewed with profound dismay the breaking down of the observance of the Lord's Day as the greatest national disaster, and in his business he never would allow work to be done on Sunday except to avert accident. A remarkable instance of this is worthy of being recorded. A contract for an important railway tunnel had been awarded to a well-known gentleman, the head partner of a contracting firm. Under the terms of the contract no work except necessary pumping was to be executed on Sunday. This gentleman asked Sir Douglas to strike out the clause as it would be the cause of delay, and he had, as a matter of fact, taken another contract for another leading railway company in which Sunday work was insisted upon—with a view to an early opening of the railway. Sir Douglas firmly refused to allow the clause to be expunged. In consequence of time both tunnels were completed and opened—one in which Sunday labour was not allowed, the other in which it was obligatory. The contractor, three years later, called on Sir Douglas and reminded him of the incident. Sir Douglas added: 'You were quite right in prohibiting Sunday work. In our tunnel was constructed in a record short period, whereas on the other tunnel time was lost. The men returned to work on Mondays tired out, the boys and horses tired out, and even the very engines and boilers required their Sunday rest.'"

From newspaper reports it would appear that the Bishop of Adelaide has placed the rector of St. George's, Goodwood, under discipline by refusing to license any assistant curate to the parish. It is interesting to see that the good "Father" now makes a virtue out of a necessity and "welcomes" the opportunity of showing his adherence to "Catholic rule" by terminating his agreement with his recent assistant. It is a great pity that regard for "Catholic rule" has not prevented Canon Wise from doing and saying many things that, in the eyes of many, have not seemed to be very respectful to one who occupies the position of a "father in God." We venture to reprint some editorial remarks from the "Church Times" written regarding a somewhat similar case in the diocese of London. The fact to which reference is made is that at St. Saviour's, Hoxton, in the gift of the Bishop of London, "the Mass is regularly sung or said in Latin, and what is to all intents and purports practically a Roman Catholic service is conducted in a building belonging to the Church of England." The bishop's reply was that it had become necessary for him "to completely ostracise this Church and remove all diocesan grants from it." This, his lordship considered, was "a wiser policy than prosecuting the vicar."

Upon this the "Church Times" has this following note:—  
"Sir William Joynson-Hicks has discovered, just before the session of the National Assembly, a fact which has been generally known for some years, and has written to the Bishop of London about it. We cannot say that the correspondence reflects great credit on either side, though it is satisfactory to learn that the representative of the National Church League insists, as against the Bishop, that the Church of England as a whole is Catholic in character. If the Cardinal-Archbishop of Westminster were to find that a priest within his jurisdiction, deeply stirred by the beauty of the Book of Common Prayer, and giving due weight to the fact that an Archbishop of Canterbury was styled by the Pope of his day *alterius orbis papa*, had taken the Prayer Book into use in his church, his Eminence would probably not content himself with declaring that he would neither visit the church itself, nor

would he allow the Bishops of Cambrypolis and Miletopolis to do so. And it would probably be pointed out to the priest by his fellow Roman Catholics that he was placing an obstacle in the way of the conversion of England to the Faith, and making the weak to stumble. We commend the parable to the Bishop of London and to Fr. Kilburn, for whose devotion to good works we can have nothing but praise. After all, some sort of discipline must be maintained in every part of the Catholic Church, and while we sympathise with one or two correspondents who point out that if Modernists are allowed to preach heresy the orthodox may well be permitted the use of an alien rite, and also with the old lady of Hoxton whom the "Evening Standard" reports as saying that if the services of the Roman Missal comforted her she didn't see why anyone should bother, we are nevertheless of opinion that the English rite is to be followed within the province of Canterbury. In that opinion we find ourselves supported by many respectable authorities."

### Consecration Service at St. Paul's.

Australian Archbishop and English Bishop.

By a happy coincidence a memorable consecration service was held at St. Paul's Cathedral on All Saints Day. A large congregation, including a great number of personal friends, gathered to witness the consecration of the Rev. Harrington Clare Lees, D.D., Vicar of Swansea, as Archbishop of Melbourne, and of the Very Rev. St. John Basil Wynne Willson, D.D., Dean of Bristol, as Bishop of Bath and Wells. The Archbishop of Canterbury officiated, assisted by the Bishops of London, Gloucester, Rochester, and St. David's. The other bishops present were the Bishops of Chelmsford, Bristol, Worcester, Truro, Hereford, and Taunton, Bishop Taylor Smith, and Bishop Lander, later of Hong Kong. Dr. Lowther Clarke, late Archbishop of Melbourne, was also present. Canon Simpson represented the Dean and Chapter of St. Paul's. An exceptionally large number of clergy attended. During the procession the appropriate hymn, "Ye servants of the Lord," was sung.

### The Church's Unrivalled Opportunity.

The sermon was preached by the Rev. Prebendary Archdall Beaumont Wynne Willson, Rector of St. Nicholas, Hereford. To-day, he said, God was giving the Church an unrivalled opportunity. In every domain of life the one great need was that of peace, but the angel of peace would only come at the call of Jesus, the Prince of Peace, and that call was only heard when uttered by men who had the spirit of Christ. Politicians were acknowledging their failure and appealing for the spirit of goodwill and brotherhood. Such a situation provided the Church with a startling opportunity for the application of her message. Prophets were needed. The two brethren who were now being consecrated stood before God saying, "Here am I, send me." They were to be leaders of the Church militant in a warfare in which the whole power of a united Christendom was needed. Speaking of Dr. Harrington Lees and Dr. Wynne Willson, the preacher said one circumstance common to both of them, their connection with the Leys School, was a great asset to the cause of reunion. They spent their University life at the same college, St. John's, Cambridge. A bishop was commonly judged from the point of view of the diocese. Let it not be forgotten that he had a great part to play in deciding the concerted action of the Episcopate. The profound influence that the Lambeth Conference had had upon the Anglican Communion, and beyond it emphasised this side of a bishop's activity. The Church had always claimed that the training of the young stood prominent as part and parcel of its pastoral work, so it was wise that men of experience in that sphere should share in its leadership. A distinguished parish priest was now being consecrated Archbishop of Melbourne, as successor of Perry, and of Moorhouse, that great figure of the Church in the Victorian Age. In faith and high hope they sent forth a man known for his personal devotion to Christ, who had proved his worth in great cities, who was revered for his deep knowledge of Holy Writ, and for his ability to interpret it in the light of new knowledge. The Prebendary presented him as a close tie of blood relationship, the new Bishop of Bath and Wells. Rugby and Halesbury, Marlborough and Bristol, all testified that he left them better than he found them. His friends and fellow-workers acclaimed his integrity, his insight, his quick sympathy. In

the diocese of Bath and Wells he would find the Church's strength lay chiefly in the persistent pastoral work with which his earlier home life brought him into such close contact. He would be the successor of a long line of Bishops, prominent amongst whom was Bishop Ken, the hymn-writer. The preacher quoted some of the latter's beautiful lines referring to Bishops, and concluded: "After to-day these two will be far parted. Their consecration side by side speaks of the oneness in Jesus Christ; their separation of the wideness of His Church."

The solemn service which followed need not be described in detail. It was as dignified and impressive as ever, and would long be remembered by those who took part. The Archbishop-Elect was presented by the Bishops of Rochester and St. David's. The Bishop-Elect was presented by the Bishops of Bristol and Worcester. The choir sweetly sang the anthems: "They that wait upon the Lord," and "These are they which follow the Lamb." In the solemn communion service the Epistle was read by the Bishop of Gloucester, and the Gospel of the Bishop of London. While the clergy and others were receiving Holy Communion the hymn, "Alleluia! Sing to Jesus!" was quietly sung. The simple and beautiful ritual, the inspiring music, the clear answers of the two honoured servants of God to the questions of examination, the laying on of hands, the imposing returning procession, with the new Archbishop and the new Bishop on the right, and left hand of the Archbishop of Canterbury, all combined to produce a great impression. Indeed, the deepest thoughts aroused by such an occasion cannot easily be expressed.

—From the "Record."

### Save the Children Fund.

The following letter, we understand, has been sent to each of the clergy of the Commonwealth—

Dear Sir,

I venture to address you personally because I feel so strongly that all the Churches in Australia, or as many of them as I can reach, should know of the appalling famine conditions in Russia.

The news continues to be exceedingly grave, and as the winter advances with its terrible cruelty, the sufferings of the people, and more particularly the little children, will be beyond description.

Dr. Nansen, as you are probably aware, has been appointed High Commissioner to co-ordinate relief work in Russia by the Geneva Conference. Speaking at a meeting in London a few days ago, Dr. Nansen said that thousands of children must die this winter unless the rest of the world comes quickly to their aid.

We have undertaken to feed 250,000 children during the winter months in Saratov, and the Trans-Volga districts, which are probably among the worst famine areas. Our kitchens are already open and on the day of the opening a holiday was given to celebrate the importance of the event. One of our officers in charge, Mr. Laurence Webster, stated that the children crowded round the doors hours before the time for opening, and he said, "one had only to glance at the pinched, pallid faces, over some of which the shadow of death seemed already to be cast, to realise how true it is that this food literally means to many of them all the difference between life and death."

I realise that even in sunny Australia, there are problems which face almost every country to-day, but at the same time I also realise that no country has ever been afflicted in the world's history in such a manner as Russia, and I feel sure that in the beauty and warmth of the summer in your land, the hearts of your people must respond to the cry of little children dying of starvation in the bitterness of a Russian winter.

Might I suggest to you that a New Year's Day appeal to the generosity of your congregation might be the means of saving the lives of some of these little ones?

I leave it, however, in your hands, confident that you will take action to help in your own way and time.

I understand that, although no branch of the fund has been formed in your State, the Lord Mayor of Sydney is acting as hon. treasurer for Save the Children Fund; our donations, therefore, may be sent to him or direct to me.

Yours truly,

WEARDALE, Chairman.

London, November 17, 1921.

[Contributions may be sent to any of the Diocesan Registrars or to the "Church Record" Office, 14 O'Connell St., Sydney.—Ed. "Church Record."]

## English Church Notes.

### Personalia.

Rev. E. A. Burroughs, Canon of Peterborough, has, on the nomination of the Crown, accepted the deanery of Bristol, in succession to Dr. Wynne Willson, the new Bishop of Bath and Wells.

Canon Gowing, vicar of Prittlewell, and rural dean of Southend, has returned to his parish after an absence of six months, during which he has visited his aged parents in Sydney. On Saturday evening a thanksgiving service was held, and on Sunday Canon Gowing preached at all four services, and received the warmest of welcomes from his people.

The new Archbishop of Melbourne visited Cambridge recently, and had the honorary D.D. degree conferred upon him.

The death of Dr. P. T. Forsyth removes a really great figure from the company of Christian teachers who are at once fired with eloquence and informed by sound scholarship. For a little more than twenty years before his death he had been Principal of Hackney College, but he came before the public rather as a representative of Congregationalism and an exponent of a particular view of the Atonement.

On St. Simon and St. Jude's Day, in Oxford, there passed to his rest Dr. J. Wickham Legg, "a giant of liturgical learning and one of the greatest sons of the Church of England." He had been in failing health for some few years, and the end was not unexpected.

The death is announced of Bishop Thickness. He was ninety-two years of age. He was for many years Archdeacon of Northampton, and later Suffragan Bishop of Leicester.

### Towards Reunion.

The Bishop of Hereford (Dr. M. Linton Smith) has been at Bournemouth for three or four special engagements.

But the chief incident of his visit was his preaching in Richmond Hill Church, of which Dr. J. D. Jones, the well-known Congregationalist leader, is the Minister. The offer to do so came from himself, as a practical illustration of what the Lambeth Conference meant by one of their resolutions, confirmed as it has been since, by Convocation; also it was done with the knowledge of the Bishop of Winchester, and without any formal objection from the Vicar of the parish in which the church is situated.

A great crowd thronged the church. Dr. Jones conducted it, as usual, and refrained from a single word of reference to the preacher. At the proper time the Bishop, in his robes, and with his D.S.O. decoration, quietly ascended the pulpit. His text was: "Who is like unto the Lord our God?" (Ps. exiii. 5), and he made no reference to the novelty and importance of the occasion. The local daily paper says, "it was an arresting sermon, delivered apparently without the aid of a note, and attaining a high level of spiritual power."

### Melanesia.

A specially interesting collection of Melanesian objects has been presented to the Pitt-Rivers museum at Oxford by the Rev. R. H. Codrington. The collection is the result of many years of missionary work and study, and contains hundreds of valuable articles. The list of curios shows a large assortment from the Islands, including from New Zealand, six obsidian flasks from an old Maori hunter's camp, a quantity of flake, five stone adze blades, and two meres.

### A Bishop's Real Work.

Writing on "A Bishop's Real Work," the Bishop of St. Albans says:

"On September 27 and 28 it was my privilege to preside over a gathering at St. Albans of over 150 workers in the Workers'

Union. The next week I took a retreat at the All Saints' Convent, Shenley (kindly put at our disposal by the good Sisters), for some fifty women workers in the diocese. It was a very happy time, though a busy one. But what struck me most was the way so many present on both these occasions thanked me for giving so much time to them! It seemed to be thought rather odd that a bishop should do these things! But surely that sort of work is the real work of a bishop and not merely signing documents, or, as somebody said, 'blessing hassocks.' To a bishop of a diocese 'is entrusted the 'cure' or 'care' of the souls of the men, women and children in his diocese, the 'chief cure' as chief pastor. This cure he has, of course, to delegate to his priests in the various parishes, but in doing so he does not relinquish his primary responsibility for that cure of souls which was entrusted to him when he was appointed to the See.

"His primary work is surely to be a Father-in-God to his people; he cannot hope to be this except in name unless he knows them personally, and is known by them. As things are, with the far too big dioceses which we have here in England, it is an impossibility for any diocesan bishop to know all his people; the next best thing is that he should know those most responsible under him as bishop for the work of God in the diocese. A Father-in-God should be, as I see it, a teacher of the Faith, a trainer and a leader in the great campaign for God which is the primary business of the Church of Christ."

### Australian Items.

The subjoined letters appearing in the "Church Times," the Anglo-Catholic organ, are of interest to Australian readers:

### The Order of Witness.

Sir: May I have space to say "Thank you" with a full heart to all who have helped with such wonderful kindness the Queensland Order of Witness, in response to a letter which you kindly printed in March last? Four priests and three laymen have offered for service. Kind people gave us £317 10/- with which, and with a number of valued gifts, we now have provided practically everything we could want, all worthy and artistic, for the chapel. Sir Charles Nicholson has designed the chapel, which we hope to be able to build ourselves with a minimum of professional help, and has made a gift to us of his delightful design. The balance of the money given will provide for three passages from London to Brisbane. I ask prayers that our lives may be so ordered that Christ may be manifested in them, and that we may have courage and love to bear witness for Him day by day to those who are untouched by the ordinary ministrations of the Church.

—GEORGE D. HALFORD,

Brisbane, August, Bishop.

### An Appeal From Australia.

Sir: Some weeks ago, I wrote to the "Church Times" concerning the official persecution of Catholics in Melbourne, and the troubles at St. John's Church. May I be allowed to report progress. On August 14 farewell services were held, when the church was packed to the doors, hundreds being unable to obtain admission. On the following Sunday almost the entire congregation, the organist, choir, and all the children, attended the neighbouring church of St. Peter, where double services will be held until our new church is ready. We have purchased a fine site for £1,700, and plans are now being drawn up. The diocesan authorities have granted me a licence and sanctioned the building of the new church, so everything is in order. On the last Sunday at St. John's the offerings for the new church amounted to £400, and quantities of jewellery, gold watches, etc., were given. We appeal to our fellow-Catholics in England to help us. The estimated cost of the new church and mission house is £10,000, and we want it to be an

outward witness to the self-denial of Catholics.

All information may be obtained from the clergy of St. Alban's, Holborn, and St. Andrew's, Willesden Green. Donations may be sent to them or direct to me.

—CYRIL C. BARCLAY.

St. Peter's Clergy House, Melbourne.  
Nativity of Our Lady.

(Through the generosity of our readers, we remitted to Mr. Barclay by last week's mail the sum of £43/7/6, and we hope, as we believe, that others have sent donations to him direct.—Ed.)

## The Secret of Religious Power.

(By the Rt. Rev. Bishop Frodsham, D.D., Vicar of Halifax.)

(Preached in the British Church, Geneva, on Sunday, October 30, 1921, before the First International Labour Conference in connection with the League of Nations.)

"According to the working of His mighty power." (Eph. i. 19).

Many men and a few nations are frankly hopeless as to the possibility of ever performing the task that lies before this Conference. Economic competition, they say, like the ordeal of battle, rests upon the constant struggle for existence which may be forgotten for a time, but which in the end is as dominating as death. A great longing for peace may have dominated men's minds at the end of a war, but self-interest is the law which rules men and the jungle. Against this dogmatic pessimism the human soul revolts. Granted that man has found his way out of the jungle even a little way, why must he always be forced back into its cruel shades? Why must the analogy of the pendulum or the tide, without progress, supersede every other human experience? During the war great competitive industrial nations learned lessons of unity, co-operation, self-sacrifice. Why should the power which triumphed over competition in war be found incapable of meeting the competition of peace? Granted that a wider synthesis has within it the flavour of self-interest is not a wider synthesis a step forward? Granted that the longing for peace is not so powerful in 1921 as it was in 1918, can nothing take its place? Is there no propulsive force that can render the ship of society independent of the treacherous winds of pride or of despair, that will keep it steady between the rocks of cruel circumstances and the whirlpool of self-regarding passion? Is there no pilot of human affairs who can make for us a straight course to the haven of peace?

### Not New Questions.

These questions are not new ones, nor does age rob them of their vital importance. This Conference may desire to busy themselves entirely with the practical adjustment of the inequalities of the industrial life; they may affect to be independent upon the eternal questions as to ultimate direction and ultimate power; but, do what they will, this Conference is not independent of the moral dynamic, neither is it uninfluenced by past efforts to understand it. Fortunately for the world, the ship of society is not sailing through uncharted seas, neither have silly sailors jettisoned the chart—as yet. The Ancient Greeks, who united to a marked degree moral idealism with clear thinking, left us much that is being used as a matter of course in Geneva to-day. The Ancient Greeks asked of themselves the question, "What is the power making unto righteousness? What is virtue?" "Virtue is knowledge," replied Socrates. And truly, without an accurate diagnosis of affairs, how can a sick world be healed? A realisation of this fact inspired the Bureau International du Travail to collect and circulate trustworthy information of the social and industrial circumstances of the world. "Virtue is well doing," added Aristotle. The power making unto righteousness is moral as well as intellectual. This also is true, for perhaps the best service that can be rendered to the world, both by this Conference and by the League of Nations, is the establishment of the habit of looking at international problems in a rational, just and friendly fashion. This service is being rendered.

Is this service enough? Neither in knowledge alone nor in the establishment of habit alone, nor in both knowledge and habit united, abides the propulsive power of progress. Plato, the greater pupil of great Socrates, saw this clearly, and he tried to put his finger on the place of power. Plato thought he had found the secret of power in the right harmony of the three elements of the soul—desire, passion, intellect. Yet the balance of elements is not power. It is static, not dynamical. This Conference can do much by endeavouring to preserve the balance of conflicting aims, by patience,

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by inveterate goodwill, and by the inveterate love of truth. Yet this Conference will experience the same lack of propulsive power which has proved the undoing of scores of fine schemes for the welfare of the world.

**Propulsive Power.**

So far I have not spoken of the Christian hypothesis as to the propulsive power. Suffer me to do so now, and to do so with profound humility. Every social movement, not excepting the Society of Christ, is under the shadow of failure. If there is no justification for pessimism in Geneva to-day, still less is there any justification either for self-conceit or for easy contempt. In this spirit allow me to advance the Christian hypothesis of power. The Master claimed power for Himself, and He promised power to His disciples. Both claim and promise appear to have been justified by results. Not only the Master's deeds, but "His word was with power." Consistently and persistently the Apostles attributed their power to God. "His divine power hath given us all things," declared St. Peter. St. Paul not only declared that he could do things through the strengthening power of Christ, but he prayed for others that they should know "the exceeding greatness of God's power." It would be easy to multiply such passages. It would be equally easy to produce outside evidence. Let me call two witnesses, of whose truthfulness there can be no dispute. Neither William Edward Haspöcker, nor John Stuart Mills are likely to be challenged as witnesses prejudiced in favour of Christianity. Lecky stated that the influence of Christianity, and the consequent "fraternity of men in Christ" has been the most energetic of civilising agencies. Mills, with moving sincerity, declared that "Not even now would it be easy even for an unbeliever to find a better translation of the rule of virtue from the abstract to the concrete than to endeavour to live that Christ would approve our lives." It is this power, static and energetic, which I am here to commend to you. "The gospel of Christ . . . is the power of God . . . to everyone that believeth."

**Attitude Towards God.**

When the English Secretary of the Bureau International du Travail requested the British Chaplain in Geneva to arrange for a Christian service in connection with the International Labour Conference, a step was taken which may be momentous. A Christian service implies a definite attitude towards God, for it is obvious that "He that is the rewarder of them that seek after Him." It implies a no less definite attitude towards men, for "We are all His offspring," and "With God is no respect of persons." Moreover, if the Christian hypothesis be true, then this Conference may expect not only some enlightenment upon the secret of power, but may find it self brought within the sweep of the activities of Him Who worketh all things according to the working of His mighty power.

Half a century ago, the French Eclectic Cousins declared that the most serious symptom of his day was the gradual disappearance of God from the minds of men. Fifty years back these words had a prophetic character they do not now possess. God has disappeared from the minds of many men, and because of His disappearance as true of the philosopher who perceives the phenomenon as of the reformer who ignores it. Yet has God entirely disappeared? During the Lambeth Conference last year a deliberate movement was initiated to reunite the Society of Christ. The Bishops, in their encyclical letter, wrote thus: "The subject of re-union was entrusted to the largest committee ever appointed in a Lambeth Conference. As their work proceeded, the members of it felt they were being drawn by a Power greater than themselves to a general agreement."

**Drawn by a Power greater than Themselves.**

The Lambeth Conference were seeking a definite form of unity, which members of this Conference might consider laudable but limited. The same might be said of an endeavour to encompass economic unity. But is there no wider synthesis? And what about God, with Whom nothing is great and nothing is small, Who lifts up the pillars of heaven and paints the butterfly's wing? Lambeth seeks to remove the bitterness and consequent inefficiency of a divided Christendom; Geneva desires to remove injustice, hardship and privation from the lives of a large section of humanity. Why, then, should it be thought a thing incredible that the International Labour Conference, if truly moved by sentiments of justice and humanity, should feel as their work proceeds that they, too, are being drawn by a Power greater than themselves to a general agreement.

If God is, then it is obvious that He has plans of His own. If He ordereth all things "according to the working of His mighty power," it is not only a religious duty but common sense to understand these plans, and to adjust our own plans to them. This deduction is made seldom anywhere—more's the pity. It is in danger of being forgotten nowhere more disastrously than in the Labour Movement. Let me give an example of this. Two years ago there was held in London an International Conference upon Labour and Religion. It is beyond question that the members of that Conference were sincere in their desire that religion should be "revivified," "made powerful for good," and so become a dynamic agent in the long-desired spiritual revival.

It is, unfortunately, also beyond question that the Conference were desirous of conforming religion to Labour plans rather than bringing Labour plans into accordance with any divine purpose. The object of the Conference was described as the "re-proletarianising of Christianity." The "religion of the Nazarene was visualised as a 'proletarian faith.'" The "Supreme Exponent" of the faith was stated to have been "put to death by the bourgeoisie of his time." The phraseology is not my own. It may have been repugnant to many at the conference. But in the face of it, what must be thought of the consequent declaration that Jesus is "the soul of social cohesion in the Labour Movement," and that in the elevation of his fellow-workers in every nation under heaven His spirit goes marching on? That which should be the very bond of peace receives a sinister significance.

I am neither a reactionary nor an obscurantist. My presence in Geneva is a proof that I am a friend of Labour. I do re-echo the sentiment that "everything in the new world, humanly speaking, depends upon Labour, and everything in Labour depends upon religion," but I would add true religion depends upon God. When, therefore, men speak of religion as being "implicit in the Labour Movement," let him that thinketh he standeth take heed lest he fall.

**Ascendancy of Labour.**

The ascendancy of Labour in the life of to-day is obvious. "Labour holds in its hands the levers of the subtle mechanism which supplies our food, our shelter, and every means of our communication." The world is aware and "Labour is aware" of this power. On the lips of some this statement receives a sinister significance. The true significance will remain no less strong in the mind of the son of Labour who realises the full bearing of the Master's statement to one who claimed over Him authority of life and death: "Who would give thee from above." While again, all those who claim for Labour the inheritance of the sons of God dare not forget Christ's warning, "Not everyone that saith unto Me, Lord, Lord shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven."

The abiding tragedy of the human endeavour does not lurk in the failure to apply principles so much as in their misapplication. The proverbial philosophy of all peoples witness to the essential truth of this statement. It is the commonplace of admirers, of preachers, of poets and philosophers. "He that killeth you will think that he doth God service," said the Master to His disciples. So if members of this Conference take notice of the existence of God, they need also to hold fast to what we may firmly believe is His plan for the world. The most striking phenomenon of the present age is the unification of the interests of the world. This is the cause of the whole "International" movement, but here the tragedy of life emerges—those who claim to be the exponents of a lofty ideal of internationalism, in practice are in danger of substituting a new set of divisions for the old ones. For the sake of an economic theory they would split it into two divisions. To obtain the domination of a proletarian theory they are prepared to deluge the world in blood. The great merit of this International Labour Conference lies in the fact that it is not setting class against class, Labour against Capital, country against country. It aims at a synthesis of the economic interests of the whole world and all classes. See to it, Christian comrades, that the ideal is applied—see to it as you seek your souls' welfare and the salvation of society.

**Take God into your Thoughts.**

The service that I have endeavoured to render to this Conference is to recommend them to approach the question of international unity from a new point of view—which is an old Christian point of view. Take God into your thoughts first and foremost. Consider what may be His plan for international unity and adjust your own

schemes to the plans of Perfection, which is another name for God. "Be ye also perfect as your Father in heaven is perfect" may be unattainable at present, but it is the beacon light of progress. "The unity which we seek exists," wrote the Bishops at Lambeth, thinking of the essential unity of those who take God at His word—"The unity which we seek exists. It is in God . . . Who gives life to the one body: Azazel, the one body exists. It needs not to be made, nor to be re-made, but to become organic and visible. The fellowship of the one body exists. It is the work of God, not of men. We have only to discover it and set free its activities." Why may not this Conference claim, in a wider synthesis, this statement as their own?

The clouds hang black upon the sky. We hear of war and rumors of war. Iniquity is multiplied. The love of many has waxed cold. But the end is not yet. Neither is the cause of righteousness a lost one. Never was it less lost than to-day. The dim stirrings of the human mind, cut off from conscious communion with God, are yet guided by His hand. The existence of the League of Nations and of this Conference is a witness not so much to profound dissatisfaction with the social order as it exists, as to the unconquerable belief that the social order can be righted. The strong man armed still keepeth his palace, but the step of One stronger than he is even now at the door.

**Our Melbourne Letter.**

(From our own Correspondent.)

The holidays are on the clergy. By general consent the month of January is looked on as sacred to this purpose. So many parishioners are away that week-night meetings are abandoned in nearly every parish, and the clergy trek to the seaside or the mountain "Lathamstowe," the substantial clergy-house at Queenscliffe, has now been divided into four flats, with an average of six rooms in each. This not only doubles the usefulness of the whole, but is really preferred by the women folk as involving so much less work. It has doubled the joy and halved the work (Would I be far wrong if I ventured the guess that Mrs. Hindley's mind is to be seen in this?) Moreover, for the first time, "Lathamstowe" has been thrown open for the whole year to the clergy, who can now use it during the regular holiday season. I am told that every flat is already booked up to the end of March.

Many lay readers are nobly taking Sunday duties to enable their clergy to enjoy a well-earned rest. Far from books and parochial concerns, the clergy swim and fish and play tennis

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and golf and bowls. "Shop" is banned from the talk. No mention is made of organisations and statistics, nor is the word "quota" heard in the land. Forgotten are annual meetings and other forthcoming trials of the flesh; in January the clergy live in January, and take no thought for the future.

### Personal.

The funeral of Sir Arthur Pearson is reported to have been one of the most touching and imposing ever seen in London, the large concourse of people including 2000 blind men and women from all parts of England.

The death is announced of Mr. E. J. Lowe, a prominent Churchman of the Bathurst diocese, and for 30 years a member of the diocesan synod.

Rev. H. F. Peake, Th.L., of Numukah (Wangaratta), will shortly be attached to St. Paul's, Geelong, as assistant curate.

Professor Meredith Atkinson has gone to Saratov, Russia, to report for the Australian Committee on the work of the Save the Children Fund.

Miss A. Jackson, of Lithgow parish, left for India on December 31 to take up missionary work in the Mukti Mission, Poonah district, under the well-known Indian Christian, Pandita Ramabai.

Rev. W. P. Bainbridge was inducted into the incumbency of the parochial district of Somerville, Vic., and the Rev. Alfred Craig into the incumbency of the parochial district of Hastings. Both inductions were performed by Archdeacon Hindley, the Administrator.

Rev. G. A. Luscombe has been engaged in doing deputation work for the Australian Board of Missions in Victoria during October and November. He was for some time connected with the Torres Straits Mission. He has been appointed rector of Harrisville in the Brisbane diocese.

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Some little time ago a considerable sum of money was made available for the purchase and erection of a saw milling plant at Yarrabah, but the source from which the help came was kept a close secret. The Rev. C. J. Armstrong, of Brisbane, in the course of a recent address, withdrew the veil by announcing that the unknown benefactor was Archbishop Donaldson.

Rev. J. J. E. and Mrs. Done, of the Torres Straits Mission, are to be away for three months' furlough early this year.

Rev. H. Warren, of the Roper River Mission, has begun to put up the buildings on Groote Island, and Mr. Dyer with Mr. Perriman have been there for some weeks getting things ready for the new station there.

Rev. W. T. C. Storrs, M.A., of St. Matthew's Prahran, Vic., has been appointed rural dean of the rural deanery of St. Kilda.

By the will of the late Bishop Nevill, £1000 has been left to the General Church Fund of Dunedin Diocese; £1000 to the Dunedin Cathedral; and £1000 to Selwyn College.

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

Sister Dorothy Sillet, of the Church Missionary Society Hospital at Ranaghat, Bengal, India, has been ordered home owing to ill-health. She is expected to reach Melbourne at an early date.

Rev. John Caton has reached the jubilee of his ordination. He is one of the last small band now remaining ordained by Bishop Perry in St. James' Old Cathedral, Melbourne, on Sunday, December 17, 1871. He hopes to celebrate his 81st birthday on the 19th of this month. He is living at "Furdogh," Nicholson St., Moreland.

Rev. E. E. Johnson, assistant minister at Devonport, Tas., has been appointed Seaman's Missioner at Hobart. Unfortunately, Mr. Johnson, soon after entering upon his duties, had to go into the General Hospital.

Rev. J. A. Cue, rector of St. Paul's, Cathedral, Rockhampton, has been appointed to an hon. canonry.

Rev. J. Newton-Stephen, B.A., rector of Erskineville, has been appointed to the incumbency of Longueville, Sydney.

Rev. R. C. N. Kelly, in consequence of ill-health, has resigned the cure of Carrick, Tas., and the Northern Patronage Council has elected the Rev. C. L. Cox, acting-rector of Hagley, to fill the vacancy.

Rev. S. E. Jones, son of the late Canon N. Jones, M.A., of Moore College, Sydney, has been appointed to the curacy of St. Peter's, Hornsby, N.S.W.

The widow of the late Dr. W. B. Sealy, of Nelson, died last month. The doctor was one of the founders of the diocese, and the late Mrs. Sealy was a devoted church worker. She was a Sunday School teacher for over 40 years.

Miss Newport-White, daughter of the Rev. B. Newport-White, of Holy Trinity, East Melbourne, was married recently to Mr. R. Daly, the bride's

father officiating. Miss Newport-White has been a zealous church-worker in Holy Trinity parish.

Rev. A. Booth, B.A., Th.L., rector of Picton, has been appointed senior house master of Barker College, Hornsby, N.S.W.

Subscribers are asked to kindly note that the office of the "Church Record" is now at 14 O'Connell Street instead of 64 Pitt Street.

### World's Missionary Organisation.

A notable Conference was held recently at Lake Mohouk, New York, for the promotion of international missionary fellowship and co-operation. Dr. John R. Mott presided, and Mr. J. H. Oldham was one of the secretaries of the meeting. After six days' prayer and counsel, a Council was appointed.

The Council is established on the basis that the only bodies entitled to determine missionary policy are the missionary societies and boards, or the churches which they represent, and the churches in the mission-field. It is constituted by the national missionary organisations in the different countries. Except as may be determined otherwise by subsequent action of the Council, representation is to be as follows: Foreign Missions Conference of North America (United States and Canada), twenty; Conference of Missionary Societies in Great Britain and Ireland, fourteen; Australia, two; New Zealand, one; South Africa, two; German Missions-Gesellschaft, six; France, four; Dutch Committee of Advice, two; Swedish General Missionary Conference, two; Switzerland, two; Norway, two; Danish Missionary Council, two; National Joint Missions Committee of Finland, one; Belgium, one; Japan Continuation Committee, three; China Continuation Committee, three; National Missionary Council of India, three. Two out of three representatives each from Japan, China and India, are to be nationals of those countries.

The functions of the Council are the following: (a) To stimulate thinking and investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all missionary societies and missions; (b) to help to co-ordinate the activities of the national missionary organisations of the different countries and of the societies they represent, and to bring about united action, where necessary, in missionary matters; (c) through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion, and of missionary liberty; (d) to help to unite the Christian forces of the world in seeking justice in international and inter-racial relations, especially where politically weaker people are involved; (e) to be responsible for the publication of the International Review of Missions and such other publications as in the judgment of the Committee may contribute to the study of missionary questions; (f) to call another World Missionary Conference if and when this could be desirable.

Recognising that the International Missionary Council has been brought into being as representing the national missionary organisations of the various countries for the purpose of investigation and co-operation within the appropriate sphere of these organisations, and, therefore, is not to be considered as representing Churches or ecclesiastical organisations as such, the following declaration, as governing its deliberations and as conditioning its commendation of other conferences of a missionary character, was adopted: No decision shall be sought from the Council, and no statement shall be issued on any matter involving an ecclesiastical or doctrinal question on which the members of the Council or the bodies constituting the Council may differ among themselves.

### THE NEW LECTINARY.

January 22, 3rd Sunday after Epiphany.—M.: Pss. 42, 43; Hosea xi. 1-xii. 6; John ii. or James ii. E.: Pss. 33, 34; Hosea xiv. or Joel ii. 15; John vi. 22-40 or Galat. i.

January 29, 4th Sunday after Epiphany.—M.: Pss. 60, 63; Amos iii.; John iii. 22 or James iii. E.: Ps. 74; Amos iv. 4 or v. 1-24; John vi. 41 or I Cor. i. 1-25.

### Roper River Mission.

A RIDE OF 250 MILES FOR ORDINATION.

The following contains an interesting account of Rev. R. D. Joynt's trip from the Roper River Mission Station to the head of the line from Darwin. It may seem to many in better climates that 32 miles a day is not very much to travel by horse, even if it means every day for eight days. But conditions in the North in November are not the same as in other parts of Australia. Horses are grass-fed and soft, even the grass does not give the staying power which it does further south; the heavy sweltering heat at the time of the thunderstorms is very distressing to man and beast; while heavy thunderstorms may mean boggy tracks, and very slow travelling; then horses may stray at night or the pack-horses leave the track when travelling, which means a loss of time. Under the best conditions, 25 miles a day is a good stage in the far north for continuous travelling. One can double that, but it will probably mean killing the horses. Mr. Joynt writes:

"Since the arrival of the 'Holly' at the Roper in May last, we have been preparing for Groote Eylandt, making every effort to occupy it, and have representatives of the Gospel on the Island. Sickness and death hindered us, but at last the party was able to leave for the island to decide on a site about two miles up a creek, the 'Emerald' on the western side of the island. A jetty and one house was built, and ground prepared for gardens. The party arrived back at the Roper in September, and soon afterwards the 'Holly' left for Thursday Island for stores and to bring the Bishop over. On the way, Mr. Warren called at Groote Eylandt to leave Mr. Dyer and Mr. Perriman there to carry on while he was away. The plan was for Mr. Warren to call at Groote Eylandt on his return, pick up the two missionaries, come on to the Roper, and, after the Bishop's departure for Darwin, for the 'Holly' to return to Groote Eylandt with three of the staff, and remain there during the wet season.

"Meanwhile we at the Roper were preparing in accordance with the plan. There was a full programme for the bishop, a baptism, a confirmation, a wedding, and an ordination. On Friday the special hymns were taught the children, the instruction for baptism and confirmation was nearing completion. One of the staff has composed two verses of welcome to the bishop. I was drilling the children for a fitting reception of the bishop, when the 'Holly' should arrive, when we got a wire from Mr. Warren to say that the bishop's movements were uncertain. We were disappointed, but we hoped for the best. We knew the bishop would come if he could possibly do so, and we continued our preparations.

"On Tuesday, November 15, at 10 p.m., the 'Holly' arrived sooner than we expected her. Most of us were asleep. I jumped up and rushed down to the jetty in my pyjamas to welcome the party. Imagine my disappointment when Mr. Warren called out, 'No Bishop.'

"We soon learnt the reason of it, and that I was to do what at first seemed impossible, ride to Katherine, catch the train on the 24th to meet the bishop in Darwin, so as to be ordained to the priesthood there in Christ Church.

"We could only muster three horses in the time fit for the journey, and I left at 10 a.m. the next morning, with a black-boy and one pack horse. I had before me an average of about 32 miles a day if I were to be sure of the train. Day and night we travelled, through thunder and lightning and rain, mud and scrub. Sometimes the boy took me a short cut, they never, it seemed to me, saved time, and they were always through rough country.

"One horse got so puffy that I was afraid I should have to leave the packs, and just carry a small swag on my own horse, but we managed to push on to Elsey Station, as we had a cool day after a thunderstorm. By the kindness of the manager, I was able to leave one horse at Elsey and get a fresh

one to go on with. At Mataranka I was able to get fresh horses, which made all the difference on the last 90 miles. We arrived at Maranboy in good time, and on the last two stages from there to Katherine I travelled in company with the mailman. We arrived at Katherine at 4.30 p.m. on Wednesday, November 23rd. I was able to breathe freely. We were in time for the train, and all our hard days and nights, sometimes tuckerless, as we would not 'pull off' for fear of the horses straying and so losing time, were not in vain.

"I started from the Roper with some cooked damper and tinned meats. We did not cook anything on the way, getting to camp late at night and starting at daylight in the morning. Our damper was soon very dry, and covered with mildew. My blackboy was very good, he agreed with me to stick personal feelings and appetites until the winning post was passed, and then to make up for lost time, which we did. Again and again we tried to get ahead of our schedule, but so sure as we managed it one day we lost the next. Once we got over our distance by going on well into the night, but our horses strayed back to the water we had passed, and we lost time looking for them the next morning. Once we had a frightful storm, with thunder and lightning which terrified us.

"It was a pleasure to meet the bishop at Pine Creek, on the way to Darwin. We had a service there on Thursday night, a celebration of Holy Communion the next morning, and arrived in Darwin on Friday, November 25th, in good time. 'Praise God from Whom all blessings flow.'—From the Carpenterian.

### Correspondence

Gambling.

(The Editor, "Church Record.")

Sir,—Your footnote to my letter in regard to the attitude of the Auckland "Church Gazette" to the gambling question is still another example of that slipshod logic against which the "Church Gazette" has been protesting. You say my argument is casuistical. There is nothing casuistical about it. It is perfectly plain and straightforward. If there has been any casuistry in this discussion it is on the other side. You assert that it is a sufficient answer to my letter to quote certain remarks recently made by the Bishop of Newcastle. The Bishop's statement merely consists of a number of bald and improved allegations. Here they are: Gambling involves an unchristian relation to our neighbours; it is essentially selfish; betting is essentially immoral; the feeling underlying is greed of gain; it cultivates a hard egotism; and so on. Throughout the quotation the point that has to be proved is assumed. Each of the above assertions is highly contentious, and is repudiated by the other side. No proof whatever is advanced. And this sort of poor stuff the editor of the "Church Record" trots out as a convincing and conclusive argument. It is no wonder that men of normal intelligence pay no attention to such puerile attacks on gambling. Some clergymen and some church papers do not seem to know the difference between assertion and proof. Is it not sheer silliness to assert that two friends who play a game of whist for sixpence are actuated by greed of gain, that their relation to each other is essentially unchristian, and that the happiness of the winner involves the misery of the loser? The assertion that each of these friends desires to "do" his companion out of his money is not only "essentially unchristian," it is also positively idiotic.

Editor of Auckland "Church Gazette."

[This class of communication is a strain on editorial patience. We still think the "poor stuff" provided by the Bishop of Newcastle a reasonable answer to our correspondent. We wonder how our correspondent would analyse the "zest," that the sixpenny point gives to his friend who plays whist for money.—Ed.]

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## The Church Record.

JANUARY 13, 1922.

## THE EPIPHANY AND TO-DAY.

The season of Epiphany reminds us of the deathless old story about the Wise Men of the East leaving their homes and material affairs, to follow the leading of a star and worship the Infant King. What a charm the story had for us in the days of simple childhood! What an atmosphere of the romantic lingers round it still! The imagination of maturer years delights to play around it, and it comes to be symbolical of truth that has no time or age, or rather has a light for every time and age. Still it is the wise ones of the earth whom the stars lead onward in the pursuit of the ideal, and the experience of the generations makes it ever clearer that the abstract, cold ideal, aloof from life, remains unpractical and ineffective till it finds its incarnation, and expresses itself in terms of personality. Even more obvious to those who have eyes to see is the fact that the only adequate incarnation of the ideal which can claim the utter devotion of men and lead them to the celestial heights whither the stars are calling, is He Who for our sakes became the Babe of Bethlehem.

We are living in an age when the voice of Divine discontent with things as they are is making itself heard on every side. Much has happened in the crowded years of the immediate past to wake us out of our contentment with the status quo and urge us on to scale the heights where better things abide, everywhere this longing for a brighter world and this passionate faith that it may be, is to be seen. Somehow men are feeling that the Kingdom cannot be so very far ahead and the faith is hastening their steps. Mr. H. G. Wells assures us that "all mankind is seeking God." "There is not a nation nor a city in the globe," he says, "where men are not being urged at this moment by the Spirit of God in them towards the discovery of God. . . . The Kingdom of God on earth is not a metaphor, not a mere spiritual state, not a dream, not an uncertain project; it is the thing before us, it is the close and inevitable destiny of mankind." The words were penned a few years ago now when hope beat higher and was more general than it is to-day, and the phrases which he uses do not mean the same to Mr. Wells as they would to minds more orthodox; but they do none the less express the faith, sometimes vague, and sometimes more explicit, stirring in the breasts of countless men to-day. It is the vision of a new and better social order which inspires and urges on the idealists in the great movements of upheaval, though

many of the methods which they use to realise their aim are dangerous and wrong. At least they have their vision of a new earth wherein dwelleth righteousness and that is all to the good. Their dreams have not materialised as yet, because their stars have not led them to the feet of Jesus. The economic movement of to-day will fail as the non-Christian moral and religious movements of the past have failed, unless it find the only Saviour of the world and place Him on the throne. And here we take up our parable again. The ancient wise men's vision of the star was insufficient for their guidance till the aid of the ancient scriptures was called in. Similarly in our age no mere economic gospel will avail; it must first be Christianised, it must set its course, to change the figure, by the chart of God's authoritative revelation of His Mind and Will. This is where the Church comes in, but her task will be no easy one. Unfortunately the masses do not trust her and it is as much her fault as theirs. As Dean Crotty has put it in his recent book, "there are two problems which confront the world to-day, on the solution of which much of the future hangs. In the first place democracy must find its soul, and in the second place the Church must find her heart. The former, moreover, is dependent on the latter."

That puts the situation in a nutshell. God grant that democracy may find its soul; God grant that the Church may find her heart! So shall the stars have led men to the heights of heaven, by first bringing them in humble worship to the lowly cradle of the Infant King.

## AN ESCHATOLOGICAL ODE.

(Translated from the Greek by E. Parry.)

The holy children in the flame,  
Sang great Jehovah's lofty name,  
"The tyrant vainly tried to tame,  
And God's high praise to ban,  
For by them in the great ordeal,  
They stood in Presence more than real,  
The Eternal Son, Eterne Ideal,  
One like the Son of Man.

So Lord when falls the final fire,  
When o'er the earth sweeps all thine ire,  
The Deluge than Noah's terror higher,  
May we escape the Rod,  
Saved from the flames no bounds contain.

While sinners call in terror vain,  
Meth we behold without a stain,  
One like the Son of God.

## The Church in Australasia.

## NEW SOUTH WALES.

## SYDNEY.

## Induction Service.

(From a Correspondent.)

On January 4 the historical and beautiful church of St. Stephen, Newtown, was well filled to witness the induction of the Rev. John Bidwell as rector of the parish. Archdeacon Boyce, who conducted the service, referred to the faithful testimony of all who had been connected with the ministry of the church, and also extolled the work of the first superintendent of the Sunday School, 50 years ago, Mr. . . . "a man who was always thinking of his Master."

The Archdeacon stated that the Church, which was built by the Rev. Canon Taylor, stands as an answer to prayer, and all who had preached there had been faithful to the principles of the Reformation. The Rev. John Bidwell, said the Archdeacon, was a worthy successor of the man who had gone before, a warrior faithful and true.

Among others present were Archdeacon Martin, Canon Bellingham, Revs. Giles, Begbie, and Wilson. At the social welcome afterwards, held in Parish Hall, many apologies were read.

## An Interesting Conference.

The Young People's Prohibition Council which has recently been formed, represents

many varied interests which are working for the welfare of children. The aim of this council is to co-ordinate all efforts for temperance amongst young people and to assist such efforts wherever they are being carried on.

On February 7 a special conference will be held to which all workers amongst the young people, whether interested in temperance activity or any other phase of child welfare work, are invited. The conference has a twofold object, viz., to be educational for our workers, and to be constructive for the council. The following programme has therefore been prepared, it being noted that each item has a different value in the temperance campaign:—

Temperance film, "In the Grip of Alcohol."  
Ratification of constitution by council.  
Address of officers.

Prohibition facts for addresses to children. Mr. Francis Wilson.

Report of Australasian Band of Hope conference.

Survey of State-wide young people's work. The conference will be held in Room 32 Macdonell House, 321 Pitt St., Sydney, and commences at 7.30 p.m. sharp. Any friends who desire information concerning this conference or particulars about the Band of Hope and Young People's Temperance Union are invited to write to the Superintendent, Y.P. Prohibition Council, 321 Pitt St., Sydney.

## Centenary Services.

The hundredth anniversary of the holding of the first service in St. James' Church, King St., was specially celebrated on Sunday last. The first service was actually held on January 6, 1822, the Feast of the Epiphany, though the building was far from complete at the time, and was not consecrated until February 11, 1824.

There were large congregations at both services. The rector, the Rev. P. A. Micklem, officiated in the morning, and prior to the sermon read a "Bidding Prayer," which, amongst other things, bade those present "at this time to give thanks to God for the lives and work of those who builded this church and ministered herein in the years that are past, especially Lachlan Macquarie (Governor), Francis Greenway (architect), Samuel Marsden (consecrator of this church), William Grant Broughton (first and only Bishop of Australia), Richard Hill, Robert Cartright, Robert Allwood (rectors)."

The rector said that on that spot 100 years ago there was reared by the enterprise of a great Governor, the skill of an architect, and the works of labouring men a church which had been a silent witness of things unseen and eternal. That day they commemorated the first service held within its walls. It was a gaunt rectangular edifice in those days, and the congregation included several hundred convicts, yet the Rev. William Cowper, the preacher, foresaw the free Australia which was to be. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Such was the text. It was as though he saw a vision of the unending streams of worshippers entering the building in the years to be, and that he saw the incense arising from countless prayers.

The Church had drawn together a band of worshippers united in loyal fellowship to the Church and to each other. It was a great task to which the people of St. James were called, the task of holding high the light which would guide the people along the path of their true destiny. They must not forget the multitude which surged past in the streets. They must be induced to offer their best gifts to their Redeemer's service.

At the evening service Archdeacon Wright preached, and took as his text that which Archdeacon Cowper used at the opening service 100 years before: "Arise, shine; for thy light has come." It was a very different church in those days, said Dr. Wright, yet it was St. James', and the preacher knew how essential was the mission upon which the new church went forward. He knew that the light of the message of the Lord Jesus, whose light had burst upon the world, was what the community needed. St. James' went on its helpful, fruitful way, and to-day they listened to the same words which, though old, were ever new.

Then the community was poor, the Archbishop continued. To-day they were in the mother city of a great continent, which had revealed great stores of wealth, and had greater possibilities. Those things, however, only reached the outside. Human hearts still sorrowed, and had their distresses, and human souls longed for life.

As they thankfully celebrated the first centenary of the first service, let them put into their re-dedication that they would let their light shine so that it would be helpful to others.

The Archbishop referred to two famous men who had often occupied the pulpit of St. James—W. G. Broughton, first Bishop of Australia, and first Bishop of Sydney, and George Augustus Selwyn, first Bishop of

New Zealand. In the spirit of readiness to work their utmost, as displayed by those men, they should go forth into the life and work of the new century.

## St. Paul's, Redfern.

On the days immediately preceding Christmas relief was given by Archdeacon Boyce to 245 families, which included 1132 men, women and children. The help consisted of orders for food from 7/- to 3/-. The money had been sent the Archdeacon by kind-hearted people in response to an appeal of help. Help was only given to persons residing in the parish and thus known, as the localisation of such matters was considered the best way to prevent imposition. The distress was partly due to the number of persons out of work. Many cases were those in which the breadwinner was sick either at home or in a hospital.

On Christmas Day there was an unique distribution of relief. In this case 42 poor widows and deserted wives, not before helped, each received 10/-. The late James Farr generously, by will, left £400 to the parish, the income to be given to poor residents. This year the amount was £21. Mr. Farr stipulated that the money should only be given on Christmas Day, and its distribution will for years to come add to the interest of the day in Redfern.

## COULBURN.

## Appointment.

Rev. David Sherris, Th.L., priest-in-charge of Bombala, to be rector of Bombala.

## BATHURST.

## Soldiers' Memorial.

During last month the Grenfell Girls' Friendly Society held their annual bazaar, which proved a great success, and over £100 was netted. The proceeds were applied in reduction of the debt on the Soldiers' Memorial Hall. The Rev. A. R. Ebbs, National Secretary of the C.E.M.S., recently paid a visit to the parish. He addressed the men of the parish at a representative gathering. The Ven. Archdeacon W. King Howell (V.G.) recently dedicated a very handsome Rood screen, erected in the parish church in memory of "Private William Wigram Harris, by his father, Ely Harris; William Boswell Filby, by his sons William and Charles; Emma Wheatley (nee Priddle) by her brothers and sisters." Also two handsome choir stalls in memory of Private George Wm. Jacobs, by his parents; Private Fred Dane Maynard, by his parents. Despite the fact that most of the men folk were busy harvesting, a large number were present both at the services.

## Students in Holiday Time.

"Our students at St. John's Theological College, Armidale, who have just been released for the long vacation, are out to make good use of their holidays by strengthening the bands of tired and busy priests. Obviously to the intention to take up parochial duty provides priceless opportunities for first hand knowledge of pastoral work, which under God, perhaps more than anything else 'makes or mars,' stamps as successful or otherwise, the ministry of a country parson."—Church News.

## VICTORIA.

## MELBOURNE.

## Ordination.

This year's ordination for the diocese of Melbourne took place at the Cathedral Church of St. Paul, Sale, on the 4th Sunday in Advent, December 18. The ordination candidates had the advantage of a very helpful Retreat, commencing on Thursday, the 15th, at Bishopswood, Sale. The more practical side of the clergyman's life was dealt with in a series of conferences, conducted by Canon Sutton, B.D. The Metropolitan Missioner, Rev. A. A. Yeates, M.A., conducted the Quiet Day on Saturday, and gave a series of devotional addresses on the priestly office. The Bishop of Gippsland delivered his charge in two most inspiring addresses. The service on Sunday was inspiring in every way. From the diocese of Melbourne two candidates—C. G. B. Parker and H. H. Perrott—were admitted to the diaconate, and one—Rev. J. S. Drought—to the priesthood. The preacher was the Rev. A. A. Yeates. There was a good congregation, but owing to the distance of Sale from Melbourne many relatives and friends were prevented from being present. At evensong the preacher was the Rev. Canon Sutton, who also made reference to the ordination service.

## The Coming of the Archbishop.

"Last year saw the election of our new Archbishop, who has now set forth from

home and kindred to undertake a task at the call of God which will exact a full toll of those gifts known to belong to our new Father-in-God. Melbourne may make the year notable by demonstrating on the arrival of Archbishop Lees how the head of the Church should be received. Every individual member of the Church should consider it his privilege and duty to go to welcome the Archbishop just as if he came to each and everyone personally, as we are sure he would wish to do. We can hopefully face the New Year in the diocese, praying that it may bring an era of mutual confidence and love, and provide the necessary conditions for an effective witness to the truth by the united Church, a witness which may be more needed in 1922 than in any recent year. May we all do all that we can do to provide a pleasing retrospect, when we shall look back and see what shall have been recorded of this New Year."—C. E. Messenger.

## Trinity College.

A niece of the late Bishop Moorhouse, Miss E. Sale, has offered to present the sum of £1000 to the governing body of Trinity College, to endow a scholarship for the assistance of candidates for ordination in the Diocese of Melbourne. This offer, which was made with the knowledge and cordial approbation of both the Archbishop-elect and his predecessor in office, is designed to perpetuate the memory of one of the greatest Australian bishops in a manner which will recall most happily the keen interest in the took in the foundation of a theological faculty at Trinity College.

## Metropolitan Mission.

The Missioner, Rev. A. A. Yeates, engaged the Star Theatre, Bourke St., for his Christmas night services. The floor of the congregation was extremely mixed there was the utmost reverence throughout and the Missioner's appeal was quietly listened to.

## "The Flying Angel."

Our Christmas and New Year programme was a very full one, and we believe all of our sailor visitors will have happy recollections of Christmas spent at the Mission. Generous friends came to our help, and good things of all sorts were liberally provided. It is impossible to mention names of all who contributed, but they have been thanked, when possible, individually. Suffice it to say that the gifts ranged from plum puddings to "ditty bags," and included things edible and inedible, and were all very appropriate to the occasion. The splendid parcels from school and country branches of the Guild deserve special mention.

Commencing with a sit-down supper at Port Melbourne on Thursday, December 22, the festivities included a Christmas concert at the Central Institute on Christmas Eve, a great evening on Boxing Day, a grand coffee concert on Tuesday, 27th, and various other entertainments on the other days, ending with a cinema show on the last night of the year. The picnics on Boxing Day and the following day were enjoyed by about 200 men, and the evening entertainments taxed all our accommodation. On Boxing night the "Christmas Brig" discharged 270 presents. "My first Christmas ashore for 15 years," laconically remarked an old salt. "You have given us a real good show this time," said another. The chapel was not large enough for the congregations on Boxing Day and the following day. It was good to hear the hearty singing of the well-known Christmas hymns, and the strong Christmas message given by our visiting clergy, the Rev. Ansie Yeates and Canon Langley, has helped many a man, we believe, not only to realise the meaning of Christmas, but also to put new life into his good resolutions. The chapel was beautifully prepared for the Christmas services by Miss Tracy.

All our splendid helpers worked with a will. Our Institute Helpers, both at the Central and Port Melbourne Institutes, who spared no pains to secure success. Our warmest thanks are given to one and all. Needless to say, our sailor guests say, "Hear, hear!" to this.—Jottings from our Log.

## Church of England Girls' Grammar School.

The annual distribution of prizes of the Melbourne Church of England Girls' Grammar School was held in the school hall. The prizes were presented by the Countess of Stradbroke, who congratulated the girls on the year's splendid record. She advised those girls who were completing their last year's schooling to look after the small things of life, and the large ones would look after themselves. The straightest road to happiness was to think kindly of others, and endeavour always to do that which they knew in their minds to be right. The Archdeacon Hayman, in proposing a vote of thanks to Lady Stradbroke, said that the school council was endeavouring to obtain funds to build a school chapel, and he hoped that all those

interested in the welfare of the school would give the whole-hearted support to the movement. The headmistress (Miss K. A. Gilham Jones) presented her annual report, which showed another successful year had been experienced.

## Leopold.

Special collections were made on Christmas Day at St. Marks Church, Leopold, St. Peter's, Ocean Grove, and St. Paul's, St. Alban's, with the following result:—Ocean Grove £4/0/6, St. Alban's, £1, and Leopold 14/10 (in addition to £2/2/2 for Geelong Hospital), in aid of starving children of Europe. St. Mark's Church, Leopold, has suffered the loss of one of its most regular attendants by the death of Miss Moller, who for over forty years was superintendent of the Sunday School. A fete was held in the church grounds before Christmas, chiefly with the object of helping our own part missionary, Miss G. Moller. The weather was not very favourable, but notwithstanding some £10 was raised towards this object. At the last meeting of the vestry, a Christmas present of £10 was voted to the incumbent.

## The Coming of the New Archbishop.

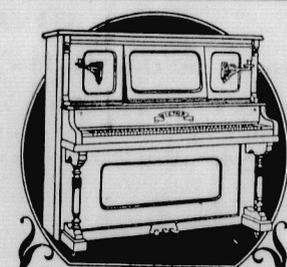
The following arrangements have been made in view of the arrival of Archbishop Harrington Lees in Melbourne next month:—**Wednesday, February 15th, 11 a.m.**, Entrance of the Archbishop in St. Paul's Cathedral; sermon by the Archbishop; luncheon in Chapter House and at Sargent's. **Thursday, 16th, 3 p.m.**, public welcome and reception by the Lord Mayor, at the Town Hall. **Friday, 17th, 3 p.m.**, Church day schools and Sunday schools' welcome to the Archbishop. **Sunday, 19th**, the Archbishop will preach in the Cathedral. **Monday, 20th, 8 p.m.**, addresses of welcome from Church Societies in the Chapter House. **Tuesday, 21st, 3 p.m.**, garden party at Bishopswood. **Wednesday, 22nd, 3 p.m.**, in the Town Hall, an "At Home" by the Church Missionary Society.

The Archbishop and Mrs. Lees will be the guests of their Excellencies at the Commonwealth Government House for a few days on arrival. Lord and Lady Foster were parishioners at Beckenham, where the Archbishop was formerly the Vicar.

## WANGARATTA.

## Ordination.

The Bishop held an ordination on St. Thomas' Day, 21st December, in the Holy Trinity Cathedral, Wangaratta. The Rev. J. Townsend, of Bethanga, was ordained priest, and Messrs. William Joseph Chester-



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field, Th.L., Wilfrid Stanley Dan, Th.L., and Edward Robert Gordon Tavari, were made deacons. The Rev. A. K. Mace, B.A., Warden of St. Columbs' Theological Hall, preached. Archdeacon Potter, M.A., presented the candidates, the Revs. Canon Wray and G. F. Pyke, of Albury, assisted. The Rev. W. J. Chesterfield takes up duty at Eildon Weir, near Alexandra, the Rev. W. S. Dan at Tallygaroopna, and the Rev. E. Tavari at Woods Point.

#### GIPPSLAND.

##### Ordination.

By the Bishop of Gippsland in his Cathedral at Sale, on December 18, the fourth Sunday in Advent. Deacons:—S. T. Ball, Th.L., L. W. A. Benn, Th.L., H. C. Busby, Th.L., C. B. G. Chambers, Th.L., P. H. Dicker, M.A., Dip. Ed., Th.L., J. B. Montgomerie, Th.L., and C. G. B. Parker, B.A., Th.L., and H. H. Perrotet, with letters of dimissory from the Administrator of the Diocese of Melbourne. Priests:—Rev. A. C. Miles, Th.L., Rev. J. S. Drought, M.A., Th.L. (with letters of dimissory from the Administrator of the Diocese of Melbourne). The gospeller was the Rev. P. H. Dicker and the preacher the Rev. A. A. Yeates, M.A., of the Melbourne Mission.

##### Bishop Pain Memorial Fund.

##### A Correction.

In a note appearing in our issue of November 4 last, it was made to appear that the C.M.S. of A. and T. Council was seeking to establish a scholarship fund of £2000. The correct position is that the Bishop-in-Council of the diocese have established the fund and the council of the C.M.S. desires its constituents to help in making permanent the memory of one who was always so strong a supporter of C.M.S.

#### QUEENSLAND.

##### BRISBANE.

##### Varia.

(From our own Correspondent.)  
The Christmas festival has been well observed. In nearly every case the com-

municants have increased. Archbishop Sharp preached in his cathedral to a large congregation on Christmas morning.  
St. Martin's War Memorial Hospital has made excellent progress. The roof is now complete, and the hospital will be opened probably in May or June of the new year. Fifteen thousand pounds was the result of the recent street drive. Bishop Le Fanu, who was really the initiator of this project, is greatly pleased with the good work that has been accomplished.

#### "First Things First."

"My dear friends,—I wish you all true happiness for the year 1922. One year ago we none of us thought that the change in this diocese would take place which has taken place. The Bishop of Salisbury's seventeen memorable years as Archbishop of Brisbane have ended, and I have been brought from the primitive missionary diocese of New Guinea to be the Metropolitan of this great province. If God indeed called me to this, and in view of all the circumstances, I cannot help believing that He did, then He will give the needed grace for the performance of the work, provided only I seek to be faithful and to correspond with His will. What is certain is that the Church's work will continue and we must all look forward with high hopes and must see to it that our beloved Church remains firmly established in this diocese. There will be weak spots that will need strengthening; new work that will have to be started in rising districts; changes that may have to be made in the personnel of some of the parishes. But if we do our work as Church-people according to the best of our ability, then the issues will be in the hands of God, and we shall find that God brings His Church through all difficulties and sees to it that His Kingdom grows, we know not how.

"To speak more in detail: I learn that the amount collected for missions during the eight months ended November 30th towards our promised sum of £4000 was £1375. This means that between November 30 and March 31 £2625 has to be sent in if we are going to raise that which we undertook to raise. I beg you to throw your best energies into raising this sum. £4000 sounds a large sum to collect in twelve months; but it is not the way of this diocese to fall short of its promised contributions to mis-

sions. The Brisbane Diocese has been known as one of the most consistent contributors in Australia to our Lord's own cause. Whatever funds may suffer, the fund for missions must not suffer, because it is the cause nearest our Lord's heart. Yet it is not likely that other funds will suffer if we contribute largely to open the heart and give us the desire to help on everything that is good."—From the Archbishop's Letter.

#### ROCKHAMPTON.

##### The Need of Prayer.

"Two things are necessary if we are not to fail in our duty, the first is the loyal co-operation of all members of the Church. In this connection, I want to say that I thank God daily for the wealth of loyal sympathy and help that He has raised up all over the diocese, both among the priests and the laity. Without this, the work of the Bishop-in-Council would be impossible. But work, as the word is usually understood, is not enough, even on the generous scale that it is given. We must have co-operation in the highest kind of work—prayer. That, I believe, is going to be our real test in 1922. Are we going to pray our hopes and visions into realisation? I do not wish to commit myself to the mechanical theory that Almighty God will grant all our requests if only we pray hard enough for them. All prayer must be continued by reference and submission to His all-wise will. But, with this warning, I wish quite simply to ask every man and woman, and every child, too, who loves the Lord Jesus Christ, and believes in His Holy Catholic Church, to pray as far as they possibly can daily, that God may fulfil our desires if they are in accordance with His will, and grant us that we may see and obey His will in all things."—Bishops Letter.

#### CARPENTARIA.

##### The Bishop's Translation.

"When the Bishop of New Guinea was elected Archbishop of Brisbane, and Metropolitan of Queensland in September last, at once all those who know most of New Guinea and of me said I ought to go to New Guinea. I could not refuse to listen

#### NELSON.

##### The Marsden Church House. (From The Evening Mail.)

to the advice of those who had a right to say what is best for the Church, and as I am freer than most to go wherever and do whatever it is thought right for me to do, I ought to go and do it, and so when other openings were closed I accepted.

"I go back to where I began work as a missionary 22 years ago, and where I worked for 16 years. It will be in many ways difficult work, and I am sure that I may depend on the prayers of the Church in the diocese of Carpentaria for the blessing and the guidance of God upon the work of the New Guinea Mission."—From the Bishop's Letter.

#### SOUTH AUSTRALIA.

##### WILLOCHRA.

##### Prayer Answered.

In the current number of "The Willohran," there occurs this interesting note:

The following was written without any idea of publication, and solely for the use of those who had been asked to pray for men for work in the Diocese, but since it has found its way into a church paper I think it best now to publish it in our diocesan paper, and I do so with much thankfulness.

Gilbert, Bishop of Willochra. Some months ago I ventured to ask the prayers of my friends that God would send us priests for the work of the Diocese of Willochra in our great need.

During the last six months, since May, 1921, the following priests, all good, earnest, capable men, in every way satisfactory (and of whom the name of only one was previously known to me) have given themselves to this Diocese, Rev. N. Haviland, Rev. E. H. Faulkner, Rev. W. Burvil, Rev. J. J. Emery, Rev. C. Reed, Rev. F. E. Watts. I desire to express my heartfelt thanks to you for your prayers to which we owe so much. The work of the church ever advances, and however deeply content with what is done, Fresh needs confront us, and again I ask for your prayers. 1. That men may be found for the brotherhood which Rev. F. E. Watts hopes to found at Port Pirie. We want priests, ordination candidates and ordinary, or rather more than ordinary, laymen who will live for three years in obedience and economy for the sake of a great ideal.

2. We need two or three more priests for ordinary work. We do not ask for money, but men. Many of the clergy are growing old, and should have lighter work. We want men to both relieve them and to open out new work.

I am enormously encouraged by the wonderful answer to your prayers during the last six months, and I ask you still to uphold and help us by your daily prayers.

All Saints Day, 1921.

#### NEW ZEALAND.

##### CHRISTCHURCH.

##### Fifty Years of Ministry.

At the recent Synod, Bishop Julius made the following personal reference to himself: "Fifty years ago I was admitted as a deacon. A parish priest may often serve with advantage to his people for longer years than these, but for a bishop called to rule and leadership it is another matter. An episcopate extended into the years when the powers of mind and body alike begin to fail is rarely wholesome to the Church. We recognise the truth of this in almost every department of modern life, and the same opinion is growing in the Church. I am senior to all the bishops in Australia, and to all but one in Britain, and he is in Wales. I must confess that by the mercy of God I am not conscious of my years. If there were a time limit I would cheerfully resign, but I cannot judge of this myself."

Later in the Session the following motion was carried, after a number of eulogistic speeches:

"That this Synod places on record its heartfelt thanks to Almighty God for the fifty years service of the Right Rev. the President in the ministry of the Church, and in particular for the blessings bestowed upon his episcopate in the Diocese of Christchurch.

The Bishop, in reply, said: "Dear friends, I think the rest had better wait till I am dead. I feel it very intensely. Then there are times when one loses heart and courage, and I am deeply sensible of some, at least, and a good many of my infirmities. I thank you, my brethren, of the clergy for your unflinching sympathy, and my brethren of the laity for your loyalty and kindness, which has never failed.

#### NELSON.

##### The Marsden Church House. (From The Evening Mail.)

By the courtesy of his Lordship the Bishop of Nelson we have been permitted to inspect the plans and specifications of the Marsden Church House, which is shortly to be erected in Nile Street, on part of the site at present occupied by the Diocesan Office and the old Bishop's School. The design has been executed by Mr. Wm. Houlker, L.R.I.B.A., the excellent example of his best work.

The building has been made possible by the generosity of the late Miss Marsden, who by her will bequeathed the sum of £6000 for the erection of the House. Although it is not expected that this amount will prove sufficient to complete the erection and equipment of the House, his Lordship has no doubt that with the assistance both of the members of his congregation and of the public generally the building will be opened free of debt. After our inspection of the plans we have no hesitation in saying that the building will prove an asset not only to the diocese, but also to the city as a whole.

The construction will be in brick and concrete with a tiled roof, having a frontage to Nile Street of 60 feet, and extending back from the front along Shelbourne Street 145 feet, and the height of the building to the top of the roof will be 50 feet. The main feature of the building is, of course, the hall, which will be approximately 76 feet by 55 feet, and which, together with a large gallery will provide seating accommodation for about 800 people. Provision has also been made in the hall for the housing of the Cathedral organ, which will be installed there during the rebuilding of the Cathedral. Behind the main hall and fronting Shelbourne street, following the design of the main building will be erected a block of buildings for the accommodation of the Diocesan staff and records. In addition to the usual office equipment this block will have special committee rooms, ladies' rooms and the like, all of which will greatly facilitate the work of the Church in the Diocese.

His Lordship and the members of the Committee who have assisted him in all the tedious details preliminary to the preparation of the plans, are to be congratulated upon the ultimate success with which their labours have been crowned. In the Marsden Church House, Nelson will have yet another building of which she will have no reason to feel ashamed.

We understand that tenders are shortly to be called for the erection of the building, and that there is every prospect of the completion of the work before another year has passed.

#### WAIAPU.

##### Educational Advance.

We congratulate the diocese of Waiau on its new venture in the opening of a Diocesan School for Girls at Gisborne, on February 7. The appointment of two first-rate teachers is sure to lead to success, for certainly the Church public, if not the general public, who value education prefer to have their children educated in a religious environment such as the Church school provides. We wish the new scheme every success.

##### Girls' Friendly Society.

About 130 associates and members attended the annual diocesan festival of the Girls' Friendly Society on Saturday, December 3. The service was held in the Cathedral, being conducted by the Very Rev. the Dean of Waiau.

The sermon was preached by the Rev. R. Geddes, vicar of Clive, on Philippians ii. 8 (20th century N.T. rendering). He spoke of the heart of a maiden, in which was a secret chamber, holding nothing artificial. Shaping her destiny, she might for a time refuse to face her true self, but the master masons of conscious thought were working, helping her to build up the truly beautiful. She might escape for the time from conscious but not from sub-conscious thoughts. There-

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—Dr. Fridtjof Nansen.

"This is so appalling a Disaster that it ought to sweep every prejudice out of one's mind and only appeal to one's emotion—Pity and Human Sympathy."—Rt. Hon. Lloyd George.

The whole civilised world has been stirred by the awful news of Starvation and Pestilence in Russia. Reports from widely divergent sources speak of suffering beyond human comprehension. Terrible as these reports are, they are restrained in tone because the actual conditions are too shocking for publication.

Mr. Lloyd George, speaking from official information on August 16 last, said that "In the Russian famine we are witnessing the most terrible devastation that has afflicted the world for centuries. It is estimated that

35,000,000 PEOPLE WILL REQUIRE RELIEF. I am sorry to say that such news as we have received points to a most appalling catastrophe.

"The inhabitants of the famine-stricken districts, seeing there is no possibility of help reaching them in time to present starvation, are moving in large masses in different directions. There are no food supplies and no shelters, and they appear to be doomed to annihilation. Of these migratory bodies only some 20 per cent. are able-bodied, and MORE THAN 30 PER CENT. ARE CHILDREN. The

condition of these last is piteous. Many of them have been abandoned to their fate by their parents. The people are eating grass, roots and other rubbish.

"There is no doubt that this will end in one of the greatest scourges that ever afflicted Europe—pestilence on a gigantic scale.

"This is so appalling a disaster that it ought to sweep every prejudice out of one's mind, and only to appeal to one's emotion—pity and human sympathy."—Lloyd George.

### SAVE THE CHILDREN FUND'S 100% GUARANTEE.

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A copy of the agreement will be sent to any subscribers on demand. The rumours that the Bolsheviks had been given control or could dispose of the food, like the stories of quarrels between Mr. Hoover (American

Relief Administrator) and Dr. Nansen, have been started by political intriguers and are absolutely untrue. The "Save the Children Fund" has nothing to do with any political party in any country.

### LORD WEARDALE'S SOLEMN PLEDGE

Lord Wardale on behalf of the Committee solemnly pledges his word that the moment one farthing's worth of food or other

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

ately leave Russia and state in its public announcements the reasons for its action.

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Visitor—HIS GRACE THE ARCHBISHOP. Chairman of Council—THE HON. MR. JUSTICE HARVEY.  
Headmaster—REV. F. T. PERRINS, M.A.  
Cranbrook was formerly the State Government House (N.S.W.), and is beautifully situated on Bellevue Hill, overlooking Sydney Harbour. Excellent facilities for games and recreation. A thorough education in Classical, Commercial and Science subjects is provided, as well as a sound religious training. A Science workshop has lately been equipped, and next Term the senior boys will be able to take a Practical Course in Electricity and Magnetism. Special arrangements have been made for the accommodation of Junior Boarders from 9 to 12 years of age.  
Next Term commences Feb. 7, 1922. Full Particulars may be obtained from Secretary or Headmaster at School.

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Boards attend St. Thomas' Church of England.  
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Students not attending the School may receive instruction in any of these subjects, or be prepared for the Sydney University Examinations after School hours.  
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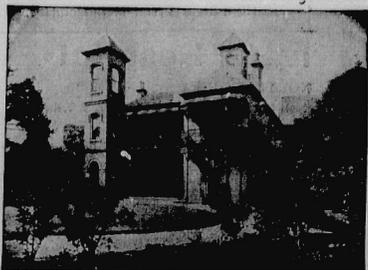
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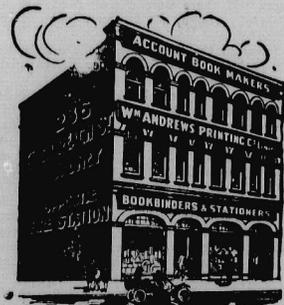
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## Abbotsleigh.

The Annual Prize Distribution took place on the 13th ult., at Wahroonga. Professor Peden distributed the prizes to the successful scholars, and there were also present on the platform the Principal, Miss Murray, M.A., and the teaching staff, and Messrs. A. H. Gamsey, C. E. James and S. Taylor. The large school hall was packed full with an audience that must have numbered over 400, including the 200 scholars.

The feature of the gathering was the Principal's very able report. After referring to the year's work and progress, Miss Murray made an interesting reference to modernism in teaching, she said:—

"The modern tendency in education is to do away altogether with the class system, those who promote this idea arguing, with justice, that even where the pupils may be roughly of the same standard and of the same general intelligence, it is impossible to keep them together in all subjects without retarding some and unduly hurrying others, as some will be quick at mathematics and dull at languages, others may have a distinct scientific bent but no aptitude for literary subjects, and so on. All sorts of experiments in the direction of educational reform, and especially of sweeping away class teaching, are being made now, one of the most interesting being the Dalton Laboratory plan, which is being used in several English schools. Under this plan the pupils are divided by intelligence tests into sets or groups, and a syllabus of work for the year drawn up for each group. This is then subdivided into so much for each month, and a copy of the allotted work for the month in each subject is handed to each child, who signs an undertaking, called a "contract job," to complete this work in their own devices, so that a child who finds her Latin, for instance, easy will finish the allotment in that subject quickly and have plenty of time to devote to her mathematics or any other weak point. There is no supervision and no stipulation as to the time to be spent on each subject, the only check on the child's work being a test at the end of the month, when, if the whole of the allotted work is not satisfactory, she is not allowed to go on to the next "contract job." The mistresses, meanwhile, must be easily accessible to their pupils, so that a child who comes to a difficulty in any subject may apply for help to the mistress in charge of that subject. In one room, therefore, you will find knotty mathematical tangles being smoothed out, in still another, scientific mysteries being elucidated, hence the name "Laboratory." The mistresses' rooms are the laboratories for each subject to which the girls bring their difficulties as they arise. Of course many practical difficulties in the working of such a scheme at once present themselves, and the conservative educationist will ask as a preliminary whether far too much is not being left to the pupil's initiative and far too little to the teacher. But that is the trend of all modern educational theories. From Montessori onwards all the emphasis is laid upon the child and its inclinations, the teacher is apparently to exist only for purposes of self-effacement, and no obstacle whatever is to be placed in the path of the free development of the child along its own lines. I confess to very grave doubts as to whether the pendulum is not swinging too far, and I incline rather to the view of the Rev. Cyril Allington, Headmaster of Eton, when he writes, "But let us assume that our new professors have their way; let us imagine a generation brought up on their methods; and can anyone doubt that at the end of the period we shall have a teacher produced from his cupboard once more, and have it proclaimed as the newest educational discovery that a boy has the right to be guided and the privilege of being coerced?" But whether they be practical or not, many of these theories and experiments are most interesting, and make one eager to attempt experiments on similar lines in one's own field. I think, however, that in England and America, whence most of these new ideas and theories come, the schools are less tied and bound with the old examination shackles than are we in N.S.W. With the bugbear of public examinations ever before us, it needs more courage than most of us possess to turn aside even a little from the beaten track and risk falling behind in the race for exhibitions and examination honours. Perhaps, someday, the University may be induced to accept School Leaving Certificates in lieu of examinations, or in some other way to test the general intelligence and intellectual attainments of proposing matriculants, and so leave the schools more free to travel their own paths and experiment by the way."

The girls are interested in works of charity; over £168 was paid through the School Relief Fund, including £145 for the starving millions of Europe. The closing

words of exhortation to the senior girls who were leaving deserve a wider audience, striking as they do that note of service which is so very much needed in the present day. "Many of the girls," said the Principal, "who leave us to-day have won distinction in their work or their sport, or perhaps just as good citizens in the little world of school, and they pass on feeling that they have fairly earned a little relaxation of school routine and discipline, and looking forward happily to pleasures and interests before them. And it is right and natural that this should be so, but, without being a pessimist, may I ask you all to remember that life is not all fun and amusement, but that it means constant striving and effort if we are to make of it anything worth while. Have your fun and pleasure by all means, but do not let these fill your lives to the exclusion of all more serious interests and studies. The day is past when the study for the amelioration of the world, was for the elect few; to-day there is work for everybody, and work that must be done by everybody, if the world is ever to return to peace and security, and I believe that you of the younger generation, the boys and girls growing up and leaving school, have a very definite mission before you in the regeneration of the little corner of the world in which you live. Find something to do, something that brings you into touch with the lives of us to-day. Begin perhaps with the children, kindergarten work, the boys and girls teaching and Sunday school work among the children of the outback country from which some of you come, and from that you will find it easy to so enlarge your sympathies and interests that you will not stop to ask "Am I my brother's keeper?" when some special claim is made on your time or services. Of course you will not find it always easy, and you will find many obstacles and discouragements in your path, but after all, when we are young and keen something that rouses the fighting spirit and calls forth our best endeavour only adds a zest to our work. Some of you senior girls are fond of those well known lines of Christina Rossetti, "Does the road lead up-hill all the way?" and you will remember that the answer comes in no spirit of despondency but with a ring of triumph, "Right to the very end." Who wants an easy road when youth and vigour call us to the uphill one? On the level plain life may be monotonous and dull, may satiate in its very ease, but on the uphill road there is a sense of conquest and achievement, of eager straining forward to those wonders and glories which lie beyond the hard won summit, and life holds nothing better than the daily straining after an ideal and the feeling that we are one of a great company bound for the uphill road. And so I would say to you leaving girls, don't let your lives drift, but find something to do with them; be women worth while, women who count for something in the world; and I am convinced that in a life of usefulness and service alone you will find, if not ease and pleasure, surely a happiness which ease and pleasure could never bring."

At the close of the proceedings the National Anthem was sung and afternoon tea dispensed.

## Evolution and Personality.

If it be true, as scientists affirm, Man was evolved from some primordial germ, A myriad aeons in the long ago, Which by increase invisible did grow— A germ that through the Ether haply came From far distant orb without a name; The germ expanded, and on mosses fed And larger grew in body, limb and head; While some their wings invisible outspread; Or on the wave with fin and shining scale They take their course and o'er the storm prevail— These infant forms in sunshine or in shade, So faintly wrought and beautifully made!— From earliest forms to higher states they grew Until the forest, prairie, depths of ocean knew The countless myriads passing human thought, Which God to full perfection now hath brought, Yes, thought! There is the only key which solves

The mystery through Nature which evolves! Through all are seen contrivance and design, A purpose clearly writ by Hand divine Where use and beauty ever intertwine! Through all are seen contrivance and design, A purpose clearly writ by Hand divine, Whose love with beauty ever intertwine, Where there is thought, a Thinker surely is, Whose glorious thought to plan a world like this! We worship him in every leaf and flower

Who doth with beauty all creation dower! In wing of insect, animate small Monsters primaevial of creation, all Proclaim His power of thought and love sub-lime

Who hath done all things well throughout all time!

Man hath a personality, a Soul, A conscious Self, Eternity his Goal; He hath an Ego and a Will that's free: He knows his birthright—Immortality! If man is great, then greater far is He Who is Himself a Personality—

The source of conscience, intellect and love; Who reigns supreme creation far above; Yet who comes near to us in Christ the Son, Who with the Father is forever One! W.H.H.Y.

## West Coast Tour.

(By the Bishop of Willochra.)

I left Adelaide on Tuesday, November 8, after seeing off the Archbishop of Brisbane by the Narkunda on the previous day. We had a smooth passage to Port Lincoln, arriving early on Wednesday morning. I left at 12.30 p.m. by the motor mail for Elliston, accompanied as far as Mount Hope, by Rev. J. B. Drabble. We reached Elliston after a good run of over 100 miles at 8 p.m., and I was glad to get to bed early as I had to be up at 5 a.m. next morning. We reached Talia about 7.30 a.m., and I was glad to catch a glimpse of that most faithful churchman, Mr. George Davy. I left the motor mail at Port Kenny, where I awaited the arrival of Rev. G. Dainty, who came in from Streaky Bay, and motored me to Collie, where I was hospitably entertained by Mr. Henry Shippard. At Port Kenny I had the pleasure of spending a few hours with Mr. W. Wheaton and their family of smart girls; Mr. Wheaton never loses an opportunity of serving his church. We had a confirmation in the Collie Hall in the evening, and the few scattered church people in the district all gathered together with their families, especially the babies, of whom there are very many, and who on this occasion showed the most admirable discretion in the interrupted way in which they slept. There was only one candidate, a young soldier, and I think that his courage in coming forward to do his duty alone before his friends and neighbours was not less than that which he had shown on the battle field. The music left something to be desired, but otherwise the service was hearty and inspiring. The rain which had been threatening cleared off, and the settlers had good moonlight to guide them back to their scattered and often distant homes.

I was up early the next morning, and said my office on the top of the hill behind the house. It was delightfully fresh, and the flies had not yet begun to trouble. There was an uninterupted view of some thirty miles in every direction over the malice scrub with its infrequent cultivated clearings, wrapped in the morning haze. After breakfast I left in Mr. Dainty's car for Streaky Bay, where we arrived about 11 o'clock. On Saturday the annual strawberry fête was to be held at Streaky Bay, and held it was, but there was no strawberries, as the steamer which was due on Saturday morning did not put in an appearance until Sunday morning. The result was a Barmecide feast, consisting chiefly of tea and lemonade, but, generally, satisfactory, I was informed. On Sunday I had a busy day. Holy Communion at 8 a.m., Confirmation at 11 a.m., children's service 2.30 p.m., address to men (well attended) at 4 p.m., and evensong at 7 p.m. The day was very hot (108 degrees in the shade) and after four sermons I felt quite ready for bed. Next day I spent in answering my correspondence, and on Tuesday I addressed the G.F.S. candidates, a most encouraging company carefully watched over by Mrs. Dainty, and met a number of Church people and the wardens and parish council. I found a letter from the chaplain to the Archbishop of Canterbury asking for an article on Reunion from the Australian point of view for an American Review. It was not altogether easy to write so far from all books and papers, but I felt that Australia must not be allowed to go by default in the world councils on this great subject, and so did my best.

## In Perils of Insects.

On Wednesday afternoon Mr. Dainty motored me out to Petina. The day was intensely hot. The distance is about 36 miles, but part of the road is very heavy. In the evening in spite of the claim of the harvest there was a good congregation, many of whom had come in long distances. The service was a very solemn one, the young women candidates evidently realising the seriousness of the occasion. Petina has set an example by hanging on the watt

of the hall fine enlarged photographs of very Petina man, a goodly number, who fell in the Great War. I stayed with my old friend Mr. Penna, and next morning the Rev. N. Haviland arrived and motored in on for about two hours past Carawa to a place, Flagstaff, that I had never visited before. The day was abnormally hot, and the barometer extraordinarily low, and when we arrived about noon I was ushered into a large, comfortable, stone house, beautifully cool, and a great change from the little tin humpies one generally finds in these parts doing duty for a house. I had a wash, and felt happy and prepared to face any weather. It was just as well, for the afternoon turned out one of the most unpleasant I remember. A dark copper-coloured cloud covered the sky, and though the thermometer only showed a temperature of 108 degrees the sultriness was almost intolerable. In the evening we set off for Warena, about 20 miles distant, arriving at 7.30 p.m. In spite of the threatening weather we found a large congregation, the nearest of whom had come four or five miles. The Confirmation was a very satisfactory one, three men between the ages of 25 and 45, and one young woman, but I never had such trouble from insects; for the actual confirmation I had to sit under the lamp, and the hundreds biting down on my head by the hundreds, biting and scratching, getting down my neck, and covering my hands and robes till they were black instead of white. I took refuge in a corner of the room for the afternoon, where I could at least be deserted, and after service the hat was deserted, and willing hands provided tea and coffee, and that it was late before we could get away. We went back about five miles to the hospitable farm of Mr. Flaherty, where I was glad indeed to crawl into bed about 11.30 p.m., the thermometer having fallen but little, although the threatening storm did not come off. Next morning it was still hot, but it gradually became cooler until by evening it was quite cold, with light rain and a southerly wind. We went on our way as far as Mudamuckla, and inspected a new site to which it is proposed to move the Warena Hall. Mudamuckla has now become, and is likely to continue, the more important centre. Most of our last night's congregation was gathered there to see off the weekly train. After it had gone we went to a farm some six or seven miles to the west for dinner, and then down to the coast at Lure Bay. Here we picked up two members of our evening congregation, and arrived at Murat Bay, about 10 miles along the coast, at 7 p.m. The night was wet and threatening, but we had a good congregation for the Confirmation, and afterwards there was a supper at the Institute to refresh us after our labours, and so to bed after another long day through the bush. One of the congregations lived at St. Francis' Island, about 40 miles to the south-west. In consideration of the wind that was blowing I managed to restrain my enthusiasm for a visit to that isolated centre.

#### Lutheran Mission.

We left Murat Bay about 10.30 a.m. next day, and arrived about mid-day at the Lutheran Mission station of Koonibba, about 25 miles from Murat. We passed through some 3,000 acres of wheat, which was being harvested, before arriving at the station, which is surrounded by 12,000 acres of pasture and arable land. The buildings are of stone and well built, and the farming is on a big scale, and very efficient. It is all done by the natives under the direction of two white superintendents, and it must, one would judge, cover most of the expenses of the mission, which receives no government aid even for its school work. We were most kindly welcomed by Pastor Hoff and his wife, who are both natives of South Australia, though the former at least is of German extraction. Mr. Hoff kindly took me all over the mission, and I was much interested in all I saw. There are about a dozen married men living in comfortable stone houses, and a number of unmarried men, in addition to wandering natives who come for a time. In addition to these there are between 60 and 70 children living in a large and well built stone home under the charge of a matron. They seem to be very happy and well cared for. The majority are half castes of every shade and colour. The aboriginals struck me as being of a much lower type than the northern blacks, being much darker in colour, shorter and heavier, and with much duller and heavier faces. The hair also was darker and more ragged. These characteristics appeared in the half castes for the most part as well as in the more full-blooded natives. The chocolate colour of the northern full-blood aboriginals, their slender, graceful forms, and often pleasing if not handsome features seemed to be almost entirely absent. Discipline seemed to be good both in the school and all over the station. The children sang for us, and I told them something about the north-

ern missions, which interested them so much that on my departure they insisted on singing "God Save the King." I noticed that the South Australian woomera, or throwing stick for spears, is of a much broader and less graceful form than the northern woomera and that the catch for the spear is on the flat side, instead of the edge, as in the case with the northern woomeras. They seem to be much less effective in use, and when I was much impressed by the mission, which found near the station. It was encircled by bands of bright reddish orange colour, and looked an evil beast. The small boys are very expert in throwing heavy little sticks, and the rabbits in the neighbourhood find it very unhealthy. Altogether I was favourably impressed by the mission, which seemed to me to be doing a good work, and to deserve more than mere toleration from the government. English is used for all purposes, and the natives know no German.

We left about 4 p.m. and went on to Penong, where, as on former occasions, I was hospitably entertained by Mr. Shipyard. There was a good attendance at the Holy Communion on the Sunday morning, and in the afternoon we left for Yalata, about 45 miles to the west. The wind, as on the previous day, was bitterly cold, and in great contrast to the exceptionally hot weather of the previous week. About a mile from Yalata we came to an ignominious halt from want of petrol, and Mr. Haviland walked over to the station for a fresh supply, while I sat in the car and read Dante. It is bewildering to find a soul so great, so beautiful and so tender, as that of the greatest of all poets should be at times so appallingly bitter. We should descend for the moment into low comedy, as in the scene of the wily barrotor and the devils. Truly human nature is a strange thing, and the personal no less than the occasional literary failings of Dante bring out all the more clearly the fact that only one perfect life is known to exist on earth. Shakespeare is a case in point, and more than Dante, but Dante's theme was so much loftier than his occasional lapses shock us even more; but Mr. Haviland returned with a bottle of petrol in each hand and put a stop to my meditations.

I was as usual most hospitably welcomed at Yalata by Mrs. Murray, and after tea we set off for Coorabee, where I was to hold a Confirmation. On our arrival we found buggies pouring in from every direction, and as soon after the appointed time as is consistent with the absence of any standard time, the large hall was well filled, the congregation consisting very largely of men, though the usual consignment of babies were present, and most merciful in their demands upon public attention. Four of the candidates were in bed with measles, and two others, who had twenty miles to come, did not appear, but some of the eight who did turn up had come also from great distances. The service was very solemn, and made, I think, a real impression. Mr. Haviland must have worked very hard to prepare so many candidates in his widely scattered parish, which is some 200 miles in length. In fact he has travelled some 8000 miles through this district since his arrival. We got back to Yalata Station about 10 p.m., and I must confess to being tired. Monday we were to have a not unneeded rest, or at least I was to, as the car had given signs of wanting some doctoring, and it would not do to risk a breakdown on the 135 miles of desert track between Yalata and Ooldea, for which we were to leave on Tuesday morning. We left Yalata at 7.45 a.m., having been provided by Mrs. Murray's hospitable care not only with an early breakfast but with enough provisions to last us a week in case of breakdown. I had already been up the road for about 20 miles as far as the last farm where we stopped for a cup of tea. We had with us two passengers, a young returned soldier motor mechanic, who joined us at the farm, and Mr. P., of Fowler's Bay. About 8 miles further on we passed the last house on the track, Colona, an outstation of Yalata, and turned north through the Eucla track, which leads to White Wells and Nulbore Station. After leaving the last house we had in places very heavy hazy going through the sandhills, though in other places the road is good. The track, which was used by camels during the construction of the East-West Railway, is well supplied with water by iron roofing supplying tanks about every 25 miles, but it is as lonely as a desolate road as I ever travelled, nothing but sandy scrub and salt-bush plain for over 100 miles without a sign of human occupation but the tanks, which are in some cases looking the worse for wear. Mr. Haviland drove us most skilfully, but had we been alone I doubt if we could have got through some of the sandhills as it was windy and very slow progress. The swamps were fortunately dry. The first is a short crossing over a grey salt lake, which extends for many miles to the East and West, and the other a wide red

salt pan with a very sticky bottom very bad to negotiate in wet weather. The only thing of interest on the track is the Pidinga Rock Hole, a series of deep natural holes in the only rock on the road; the natural cat-inment has been improved by low cement walls, and the holes roofed with iron.

#### Desolate Regions.

We stopped for dinner at one of the tanks, all of which were used in supplying the engine with water to cool it after its struggles with the sandhills. The track is now rarely used, and is not to be recommended for travelling alone. Without the tanks it would be dangerous. We reached Ooldea, which consists only of the railway station and lengthmen's houses at 6 p.m. after less than eight hours' actual travelling, which was not bad considering the state of the road. We were hospitably entertained by Mr. N., the foreman, and his wife, and I was given an empty room, where I passed a comfortable night, and by getting up early was able to get through my correspondence in time for the Adelaide train. Later in the morning we walked out about half a mile into the bush to call on Mrs. Bates, who is camped in a tent all by herself among the sandhills. She devotes herself to nursing the sick and otherwise working for the good of the aboriginal natives, of whom there are a considerable number about the Ooldea water, which is a permanent soak about four miles from the railway station. The tent looked very lonely in a hollow between two sandhills. I had a long talk with Mrs. Bates, who notes with a very rapid deterioration in the natives who come in by train from the north, and also a very high death rate. There is said to be another permanent water about 120 miles to the north, and this would, she thought, be an excellent site for a mission to the Central Australian tribes. We got back about mid-day as the train to Adelaide arrived, and the passengers got down to view the quarters and the miserable looking natives who gathered for surplus food plentifully supplied to them by my train; the one to Perth did not come in till 2 p.m., and I found the Rev. H. R. Longmore on it.

After leaving Ooldea all the trees disappear, and one has only the vast saltbush plain as level and monotonous as the sea, the sea always being that colour and life that the sea always possesses. We passed two sidings, from which the buildings of all kinds had disappeared, and soon after 5 p.m. descended at Cook, where there are over 30 cottages for the engine drivers, guards, firemen, etc., who make this lonely spot their headquarters. The plain is absolutely flat and treeless, and scenery there is none of any kind whatever. One feels as one imagines a microbe would feel if deposited in the centre of a big circular table. In every direction the earth seems to drop away out of sight a mile or two away. Mrs. J. kindly entertained me at one of the railway cottages, and we were howled across the plain, and one felt as if one were on a ship at sea, though there was happily no rolling. It was cool too, and I was glad to retreat to the kitchen to write up my travels. Mr. Haviland was to start up the next morning, the two passengers fortunately accompanying me, so that my mind was easy as to his safety. The motor mechanic spent his holiday in taking the engine to pieces and putting it together again. He said it was quite a change from farming. I have been in plenty of lonely and desolate places, but for absolute simplicity of scenery Cook beats everything. There is not even a pump, all the water being brought 200 miles by train.

Next morning I devoted to writing sermons. The lay readers of the diocese have often complained of the difficulty of getting suitable and short sermons to read to the people, and I have set myself the task of writing a series of 66 sermons. I do not get a chance of working at them, but often get a chance of writing two in the course of the morning. In the afternoon I visited some of the people with Mr. Longmore. There are a number of children and a small school. We had a wet night with threatening thunderstorms, which is very seldom at Cook where umbrellas are unknown that some of the people were frightened away from service in the hall, and the singing could not be commended. Not much rain fell, however, though the night was damp and cold. At 7 a.m. a faithful few met for a celebration of Holy Communion. I had heard of the acceptance of a Bishopric of New Guinea by the Bishop of Carpentaria, who has so thoroughly justified his appointment to that See. It is impossible to think of any one who by his great knowledge of New Guinea, and his languages, his high ideals, his remarkable business capacity, and great powers of endurance, is more entirely devoted to the cause to which he has in God's providence been called, and I made my thanksgivings with a glad heart. In the morning I got some

more writing done and in the afternoon I talked to the children and baptised some infants, one of whom showed himself to be not an infant by his vigorous and violent resistance, which ceased immediately he was baptised, unexpectedly illustrating the point of my lesson to the children that Holy Baptism was meant to give babies an opportunity of learning to be good. In the evening I gave a lecture on my travels last year in India and other lands. The train was up to time and we got away soon after 9 a.m. on Saturday, retracing our way across the endless saltbush plain. This great plain was obviously at one time part of the great Australian Bight. One is tempted at times so think that it would have been as well if Nature had left it so. We arrived at Taroona at 7.20 p.m. We were at Taroona, which is 45 minutes ahead of the central time which prevails at Cook. I had a busy day at Taroona. Holy Communion at 8 a.m., Confirmation at 11 a.m., children's service at 3 p.m., and evensong at 7.30 p.m. The services were divided between the hall and the school, the latter being nearer to the railway camp. At evening the lights went out, but fortunately not until the service was well advanced and no harm was done. Here as elsewhere there are a faithful few who are a good example, but a great number are the express on Monday evening and arrived at Gladstone on Tuesday evening after a good journey.

## Young People's Corner.

### Mother's Plaid Shawl.

"Have you seen mother's plaid shawl?" said a little girl one day to a lady who was visiting the cottage; and it was such a strange question that you may be sure some curiosity was felt about the matter, and this was the story which came to light.

Mrs. Stone and her husband were hard-working, sober people; but times were bad, and it was no easy matter to keep six children clothed and fed, and to find pence for the weekly clothing; and the quick young eyes soon discovered that "mother" went without many things herself which she sorely needed.

They were all six of them too young to work for their parents, but they were not babies, and so it happened that now and then a few pence was brought in by one and another to help the general stock. Perhaps Tom ran on an errand for some tradesman who stopped him as he passed home from school; perhaps Bessie earned a penny or two by lighting some poor old grannie's fire; or one who noticed her small white face, and liked to see it brighten up with the pleasure of being kindly noticed.

At any rate, there was a money-box in this poor London home, which was called the "Children's Box"; and sore indeed would be the need which made either mother or father use a single coin from it.

Generally at Christmas time this box was opened, and something purchased from its contents for that one of the six brothers and sisters who most wanted a pair of shoes or a cap, or, perhaps, a warm woolly "comforter." I have known richer children who would quarrel terribly over such a matter as this; but the young Stones never disagreed as to whether Tom or Bessie, Julia or Ellen, Jennie or Edward, was the one to benefit by the opening of their money-box.

But as I have already said, they noticed how the mother's needs were put aside, that her boots were old, and her shawl too thin to keep out the wind and rain, the snow and frosty air of winter; and one day Bessie said to the rest, "When the box is opened next let us buy something for poor mother." They were all willing enough; but it seemed that the pence to drop in it had been fewer than ever, so that when Jennie cried, "Let us buy a plaid shawl," the elder ones laughed a little, and then sighed to think how small and cheap their purchase would have to be when Christmas came.

"A plaid shawl would cost a great many shillings," Bessie explained. "I'm afraid we should not have half enough; but even if we can only buy a little thing, it shall be for mother." "I'll try and do some errands," said Tom; "I won't wait to be asked, I'll go into the shops and beg the people to find me something to do between school-hours."

"And I'll ask my teacher at Sunday school," cried Bessie, Julia, and Ellen, almost in one breath. "We will all do our very best to fill the Christmas box."

"And if we can get enough for a plaid shawl, we'll ask Mrs. Butler at the draper's shop to choose a very warm one," said Edward; and they all agreed that this was a famous idea, and that such a kind woman as Mrs. Butler would be quite sure to help them in their choice of a gift when she heard that it was for "mother."

"There is an old saying that 'Ill news travels apace,' but I am sure it is also true of other kinds of news sometimes. Certainly, it seemed that many of the tradespeople at the shops where the Stones were well known found out what the six children were wishing for; you would have been certain of it had you seen not pennies only, but some silver pieces dropped carefully into the money-box.

Tom had almost as many errands as he could run between school-hours; and when a heavy fall of snow came with the first week of December, he took a broom and gained two whole shillings by clearing the pathway in front of gentlemen's houses.

The little girls found babies to mind, fires to light, steps to clean, even Edward was not useless, and so only Jennie felt left out of all these useful occupations, and her chance of dropping pennies into the money-box depended on the kindness of the older ones—she was not more than four years old, I must tell you.

One day the lady who taught Bessie at Sunday school came to Mrs. Stone's house, and found no one in but this youngest of the six children, and she, though usually a contented little creature was crying by the fireside.

A few kind words brought out all the story of her grief, "She could not help towards mother's plaid shawl."

"Oh yes, you can, little Jennie," said the visitor. "You can do as much as any of the older ones, because you can pray. You can say, 'Please God, help us to find work, so that the money-box will get full,' and God will listen to your little prayer as much as if you could make a long one."

The child was happy again, and when one day another said what had been earned in the day, she whispered her simple prayer, and said to herself, "I am helping too, though I am only such a little girl."

So the time went on, and Mrs. Stone, who knew nothing of all this, began to talk of Christmas and the children's box. "I never knew it so heavy as it is this year," she said. "Perhaps there will be enough to buy shoes for Tom as well as for Ellen; it is their turn to have something."

The children had let their father into the secret, so when this was said he called out, "Let me go to open the box; we will do it on Christmas eve." When that day came there never were six happier faces than the faces of the little Stones; there never was a merrier shout of laughter than they raised when mother went to the shelf, and lifting up the box found it empty of its treasure, and turned round with such a puzzled air.

And then the shawl was brought in, wrapped in a nice parcel, and Mrs. Stone found out what her children had been doing for her. "Mother, I only had one penny to give," whispered Jennie. "But I asked God every day to let the box be full, and He did it!"

Yes, the child had done her part; the love and the thought of the elder ones had helped her work, but I am sure that this good mother felt that Jennie had been as busy as any of the rest in getting her own warm plaid shawl which she wore so proudly for that and many another winter.

But just as we know that one bad action leads to another, so true is it that one good deed produces others. And thus the children's loving thoughtfulness for their mother suggested something to the good draper's wife.

She was a capital housekeeper and manager, and her husband had built for her a small poultry-house in the backyard where she kept fowls; and the sale of her chickens and eggs brought her in a good sum which was all her own.

And now the idea came to her, that if she could put by, every market day, a certain proportion of this money, she would have a little fund thus set apart to devote to helping some of the honest, but poor and struggling families in her neighbourhood. The thought of those little children's patience in earning and saving up all those months for their mother's warm shawl, made her feel that she had been sadly lacking in true charity. For had she not everything that she required; yet it had not hitherto occurred to her to deny herself for the sake of the sufferers around her.

She spoke her thought one day to the grocer's sister next door, and she in her turn mentioned it to some friends of hers, and soon a sort of committee was formed, each member of which undertook to put away a small sum, weekly or monthly, in a closed box which was not to be opened till near the next Christmas. Then all the money was to be brought to a meeting of the committee, and the ladies having meanwhile endeavoured to find out what were the wants and needs of the poor whom they wished to help—wrote lists of the articles to be made or purchased, and the money was thus spent, usefully and prudently.

Nor did the good work stop even here. It spread and grew, and enrolled more members, and at last formed a large and influential Society which called itself The Mother's Plaid Shawl Society, in remembrance of the little incident which had suggested it. And never again, after that winter, was the family of the Stones in such straits, the new society took care of that.

"Jennie dear," said Mrs. Butler to little Jennie Stone one day, "you prayed to God to fill your money-box, didn't you?"

"Yes, ma'am, and He did, though I had only one penny to put in myself."

"Just so; well now, my dear, I want you to pray earnestly and constantly, for the boxes that belong to The Mother's Plaid Shawl Society, that they may be filled before Christmas; and above all that whatever we give or do, may be given and done in the true spirit of love and goodwill, and for our dear Master's sake."

So a good work, always growing in importance, had been begun in the town, and like the seed small as a grain of mustard, it sprang up, and branched out, yielding help and comfort to many. And yet it all arose out of the simple story we have been telling you—of a mother's plaid shawl.

Whatever I am told to do,  
I'll do with all my might,  
For to be idle or untrue,  
I know is never right.

Whatever be my daily task,  
To learn it I must try,  
I should obey, nor ever ask,  
To know the reason why.

For God will bless the children here  
Who try, from day to day,  
Their father kind and mother dear  
To honour and obey.

## No Slump in Church Work

Amid the depressing reports of trade generally, and the mammoth falling off of rail and tramway receipts during the past month, a bright spot is the experience of the CHURCH STORES, Daking House, Sydney, during the Christmas season, whose returns for December stand well ahead of previous December months.

In both the Needlework and Furniture Departments the orders have been such that despite increased stocks in both sections it was found impossible to fulfil them, and many have had to be carried into 1922.

Amongst the Churches which have been supplied with furnishings from the different departments are:—

St. Andrew's, Auburn; St. Philip's, Auburn; St. Andrew's, Bagdad; St. John's, Christchurch, N.Z.; St. Mark's, Darling Point; St. John's, Darlinghurst; St. Philip's, Delegate; Christ Church, Gosford; Mission Church, Home Reserve; St. John's, Lambton; St. Aidan's, Longueville; St. Luke's, Murrumbidgee; St. Andrew's, Brisbane; St. Andrew's Cathedral, Sydney; St. Augustine's, Shepparton, Vic.

The beautiful furnishings for All Saints', Gostwick Station, Uralla (erected by Mrs. C. J. Dangar in memory of her late husband, Major Dangar), were specially selected by Mrs. Dangar, and all obtained from these Stores.

The Bishop of Grafton's Episcopal robes as well as the mitre, cope and Episcopal ring were made by the Church Stores.

The comprehensive character of the Church Stores is evidenced by the fact that they also supplied the majority of Ordinands throughout Australia with their requirements.

13,000 sets of the popular Stamps and Albums for recording children's attendances at Sunday School and Church Service were issued during December—these are in addition to the 18,000 supplied in November, making the total number to date 31,000.

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2-lb. .. Iced all over & beautifully finished, 3/6; 3-lb. 5/3; 4-lb. 7/-; 5-lb. 10/6 each Counts.  
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**Current Topics.**

The Wellington Synod has appointed a Diocesan Social Service Board, evidently to co-ordinate and extend the several schemes for social amelioration existing in the diocese. The Board has commenced the issue of a small leaflet entitled "Active Service," and the object of the paper is well stated in the first issue. The editor says:—

"The object of this monthly paper is to tell what the Church in the Wellington Diocese is doing in Social Work, and also to make known what opportunities exist for extension and new ventures. In choosing its title, we do not mean to imply that this is the only active service in which the Church is engaged. Under this title might be included, with equal truth, all the missionary activities of the Church at home and abroad. In reality, we have all enlisted for active service. The baptismal promise makes that quite clear, and every Christian is pledged to be Christ's faithful soldier and servant unto his life's end. We may be slackers, or malingerers, or wranglers, or even deserters, but every Christian is a member of the greatest expeditionary force the world has ever seen, its objective being to establish the Kingdom of God. Only as long as our lives are lives of active service can we claim the name of Christian.

"It is the object of this little paper to insist on this truth, and to make as widely known as possible some of the ways in which this truth may be put into practice. Its purpose is to be a constant reminder to everyone who may chance to read it that it is only by active service that the Church can justify its existence, for the Church exists to practise the teaching and example of its Founder. I am among you as He that serveth." If the Church is to be in reality the Body of Christ, revealing to the world the Spirit of Jesus, it must fulfil the same position, and every member be recognised as one that serveth."

A short article in the Northern Churchman is receiving a wider publicity than, in our opinion, it merits. The main purpose of the article seems to be to lower the general limit of confirmation age.

The writer affirms that "fourteen is generally too late. A child has then passed the age of discretion and the age when the first and strongest religious impressions are made. By that age many sinful habits are formed and hardened." There is the further assumption that a child of 13 knows a great deal of the secrets of life and sin far more than parents think. The writer goes on to say that "as a general rule it is dangerous to allow a child to reach the age of 13 unconfirmed." His final paragraph clinches the argument:—"The one thing to be remembered is, the confirmation is not a responsibility the child undertakes, but a gift from God to help him to overcome sin. And why should a child of 16 be supplied with weapons and a child of 12 have to fight against temptation unarmed?"

We only wonder why he stops at 12. Just the same argument would carry the confirmation rite back to the time of baptism. The whole question is one

of what is the best time for the individual child, and what are its "years of discretion"? The attempt of the writer to frighten parents into early confirmation for their children is an utterly unworthy method of getting candidates for confirmation. The writer of the article is on perfectly sound lines when he stresses the fact that confirmation is a gift from God for the strengthening of life, but surely it is as the "Laying-on of hands" signifies, the strengthening of life with a view to work in the great Christian Body.

The writer is thinking too much in the negative of the Christian life—whereas the call of God in confirmation is to a great positive, as the promise and prayer before the Laying-on of hands would surely imply; "Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness." This all points to a very positive life of service. The mind of the Church is further shown in the admission of those who have been confirmed to the sacred meal of the fellowship—a fellowship of life and work for the growth of the Body of Christ. Thus the question to be discussed is as to "years of discretion" in relation to that fulness of Christian life upon which we are in confirmation commissioned to enter.

In view of the strange reports appearing from time to time in the secular press concerning the failure of Prohibition in America, the following testimony of Dr. R. J. Campbell, formerly of the City Temple, will be useful as well as interesting. Dr. Campbell, who has just returned to England from a visit to U.S.A., writes:—

"I have come back home a convinced prohibitionist. If trade is to recover and genuine national wealth to be built up once more after the terrific period of destruction and waste through which we have passed, we must somehow get rid of alcoholism. When all allowance has been made for evasions of the law, the fact is still patent to an observer that America is in a healthier condition than we—because she does not drink. One often sees the statement in our Press that more alcohol is consumed than ever in the United States owing to sheer defiance of the law, but it is not true. When a man has to pay forty dollars for a bottle of whisky he generally prefers to go without. That police and public officials can be bribed is, I daresay, true enough, but the fact remains that it is difficult to procure intoxicating beverages, and the community is all the better for it. Many business men, including the President of a Chamber of Commerce, told me that although at first they had been opposed to prohibition, they did not now wish to see it reversed, experience of its effects having taught them that it made for moral and physical health and increased the working power of the community. If for no other reason than that it has got rid of the drinking-saloon, the generating centre of so much crime and misery in the past, it is worth supporting. Would

that it could be adopted here, and that soon."

The methods employed by the Liquor Trade in order to fight Prohibition are well illustrated and criticised in an article in the "Southern Churchman" by the Bishop of Goulburn, in support of the Prohibition campaign. His lordship writes as follows:—

"It is time that some protest was made against the attempt of the liquor trade to tune the country press. Week after week in the country newspapers of New South Wales there appear articles with various catch-titles but always a sub-title 'Published by arrangement.' What is this arrangement? It is apparently that in consideration of the sum paid for the insertion of these articles against prohibition no article in favour of prohibition is to be inserted without payment. Now there are some honest and decent publicans and brewers, but the liquor interest as an organised body appears to have no conscience. Regardless of moral considerations, it is deliberately trying to capture the press, and to prevent fair discussion.

The gist of most of these articles printed 'by arrangement' is that prohibition in the United States is a practical and moral failure. I sent a letter to a country newspaper calling attention to responsible American testimony in favour of prohibition. It was not inserted. I now print here the main body of that letter. I might have quoted the practically unanimous testimony of American and Canadian Bishops at the Lambeth Conference. But I confine myself to the testimony of leaders of American civil life. Here it is:—

"Early in 1921 the following question was submitted to the State Governors of the U.S.A. 'What has been the effect of the prohibitory amendment in your State and what do you think would be the result if there were another opportunity to vote now?' Not a single reply adverse to prohibition was received. To quote two answers.

"The Governor of Arkansas writes: Conditions are infinitely better in Arkansas than they were before this law went into effect. It is not necessary to deny that illicit manufacture and sale continues; this was foreseen. A law so revolutionising must naturally encounter vigorous opposition, but it is not doubted that the evils of illicit manufacture and sale of intoxicants will be greatly minimised in the near future. The people are more determined than ever to maintain prohibition. Of this fact there can be no doubt."

"The Governor of Kansas wrote: 'The Volstead Act has had no effect upon Kansas, for the reason that we have had prohibition upon our statute books for over a quarter of a century, and for several years have had a bone-dry law. Kansas went through a great deal of the same sort of turmoil that New York and other wet States are now passing through. Every fracture of the law was hailed as a proof that the law was of no account. Every time some old soak smuggled in some booze and was captured at it, all the wet sympathisers said that it proved that the law was increasing crime and making hypocrites out of honest men. But in spite of that, public sentiment was growing steadily in favour of prohibition, the law was being strengthened by subsequent legislative acts, and prohibition won out in this State absolutely upon its merits as a business and moral issue.'

The Roman Bishop in N.S.W. who achieved an unenviable notoriety in the Ligouri case, has received another dose of £1600 in order to smooth his ruffled feelings. Our readers will no doubt re-