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"Nelmar," Riversdale Road,
Hawthorn East, E.3.
4th December, 1930.

Well, there's no more room for me
to write any more, so good-bye for two
weeks.

Dear Girls and Boys,

Another Cross-word Puzzle for you!
The diagram is the same but the clues
are quite different. I want lots and
lots of boys and girls to go in for this
competition. Send in your entries by
December 30th, and don't forget to put
your name and address on the solution.

Have any of you made any resolutions
for the New Year? I know one
good one—write and tell me all about
yourselves. I know something about
some of you and that helps me to write
this letter, but it would be ever so
much more interesting for me and you,
too, if I knew you all better.

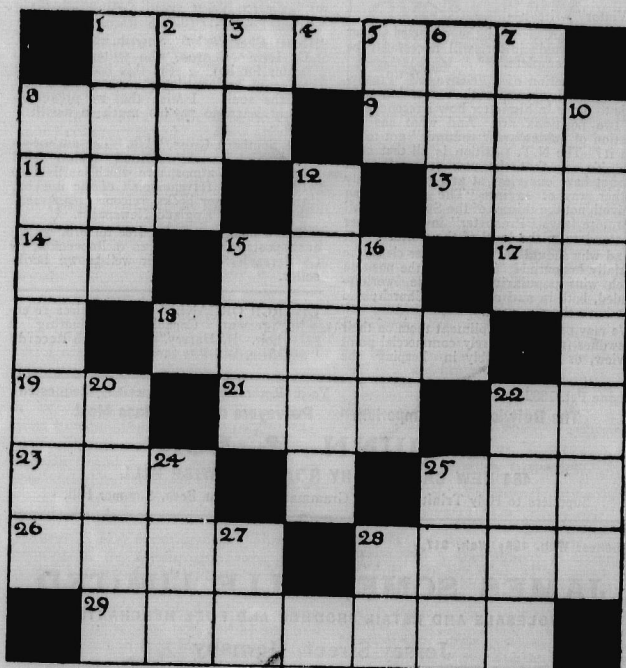
Your own loving

Aunt Ned

A PRAYER TO SAY EACH DAY.

O Lord God, from Whom all good things
do come, grant that by the Grace of Thy
Holy Spirit we may be enabled to think and
do those things that may be good and pleas-
ing in Thy sight; through our Lord Jesus
Christ Amen

SCRIPTURE CROSS-WORD No. 2



CLUES.

Across.

1. What we should give to God.
8. Diagram.
9. Part of the Face.
11. The mountain on which Aaron died (Num. 20).
13. Hurried.
14. Preposition.
15. Used in cricket.
17. Lot's father was born here (Gen. 11).
18. Rescued.
21. Sound made by rounding lips.
22. A loud continued noise.
23. For example (abbrev.).
24. Skill.
25. A poem written to be set to music.
26. Name of Archbishop of Melbourne.
28. An inflamed swelling.
29. Reptile.

Down.

1. An opening to admit a coin.
2. The organ of hearing.
3. Royal Navy (abbrev.).
5. Prefix meaning not.
6. A dry measure mentioned in Ezekiel 45.
7. Jacob's brother.
8. An ancient Egyptian King.
10. Where Jonathan stayed with Ahimaaz (2 Sam. 21).
12. Who slew Goliath?
15. Wicked.
16. The number of lepers Christ healed together.
20. Pieces of metal in natural state.
22. To prepare for publication.
24. Part of the foot (Scotch).
25. Argumentative suffix.
27. Doctor (abbrev.).
28. To live.

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC
PROTESTANT &
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Leader—The Christmas Message.

Legends of the Christmas Tree.

Quiet Moments—Buy the Truth.

Roadside Jottings—Unemployment and
Crime.

Story of the Mince Pie.

The Joy of Christian Giving.

Yuletide Customs.

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C. H. Rose, 11 Raymond Street.

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delivery or change of address.

The Time-honoured Wish!

We take this opportunity of
conveying to our readers the
time-honoured wish of a Holy
and Happy Christmastide and
a New Year fraught with the
perpetual blessing of God =

Editorial.

The New Governor-General.

NO one will doubt the personal fitness
and the exceptional ability of the
new Governor-General of Australia
and Tasmania, Sir Isaac Isaacs. In-
deed there will be those who will say
that His Majesty the King, in thus ap-
pointing an Australian to so coveted a
position, has conferred a great honour
upon Australia. Be that as it may,
those who love traditional methods,
and cherish every sentiment of our tie
with the Mother Land, will regret that
the time-honoured system of appoint-
ment has gone by the board in this
case. History, of course, will prove
which method is to be preferred—an
appointment on the recommendation of

the Government in power at the time
in Australia, or a direct personal ap-
point by the King, in the exercise of
his royal prerogative. After all, the
Governor-General represents His Maj-
esty in Australia. The appointment or
recommendation should not come from
this end, but should be left entirely free
to the King. In the affairs of King
and State, the importance of the King's
person and His Majesty's personal ac-
tion through his ancient rights means
a very great deal. All true Britishers,
and we mean true Australians with any
appreciation of our illustrious past,
will feel that everything should be done
to maintain, indissolubly, Australia's
historic connection with the land from
whence we have sprung. Nothing is
calculated to maintain this more than
the King's exercise of his personal
right in choosing Australia's Govern-
ors.

The Menace of the Lottery.

THE Council of Churches in New
South Wales was well advised in
approaching the Premier of that
State with some constructive pro-
posal, as it sought to oppose the intro-
duction of a State Lottery. The Coun-
cil handed in a resolution pledging its
whole-hearted support to any State-
wide appeal on behalf of the hospitals.
There is no doubt whatever that lot-
teries are a dire menace to moral well-
being of the people. They constitute
one of the forms of gambling so preva-
lent in modern life, and some consider
this gambling propensity the greatest
evil of our time. The pity of it is that
the Roman Catholic Church and certain
charitably disposed but misguided folk,
give countenance to this get-rich-quick
method. Many salve their conscience
with the plea that the end justifies the
means, while the Church of Rome, with
its policy of playing down to unregene-
rate man, is ready to do anything to
raise funds and placate the desires of
the populace. Never a week goes by
but there is a lottery afield on behalf
of some orphanage or building scheme
of that Church, with its appeal to
human cupidity—"buy a ticket and be
a lucky winner." However, the hospi-
tals in N.S.W., as elsewhere, need
money, and this is hard to get in these
times of depression. And just because
we are opponents of expediency and
gambling, and stand for the strength-
ening of the moral fibre of the people,
we hope that any effort to raise funds
for hospitals, by the Churches, will
have rich reward. The Christian forces
are challenged. We trust that they
will respond in a big way. By the
same token the proposed Canberra
Lottery, for the relief of unemploy-
ment, has been turned down by the
Commonwealth Government.

1931—A Critical Year.

THOSE who are thinking beneath
the mere surface of things feel
that next year will be one of the
most critical years in the history of
Australia. In quarters where we
would at least think, depression stalks
and a sense of Godlessness abounds.
There is no doubt that Australia is in
the throes of dread economic loss.
The workless abound, incomes have
fallen indescribably, many are on or
below the breadline, and many are
cumbered with dank despair, hopeless-
ness is afield where we least dream.
We are confident that back of this
economic crisis lie moral and spiritual
problems. Either Australia is going
to come out of this situation purified
and cleansed, or the evil things in our
national life will be intensified. Is it
going to mean spiritual revival or revo-
lution. Herein lies the opportunity of
the Church in a corporate way to make
her spiritual contribution. We believe
it is for us a critical and wonderful
"opportunity." We need to tell all
classes that through these post-war
years there has been a morally wrong
use of money, of Australia, of life. We
must state in no uncertain way that
as a people, we have got away from
God, and have been living in an un-
Christian way.

The Man on the Land.

THE hearts of all true Australians
will go out in warmest sympathy
with the man on the land, indebt-
ed as he is to the extent of millions and
mortgaged on his prospective crops.
The collapse in the world prices for
wheat and wheat and the wheat dumping
scheme of the Russian Government,
have knocked the bottom out of the
farmer's world. Costs of production in
Australia are practically as high as ever
but the prices for primary products so
inordinately low, that multitudes on
the land are faced with ruin. All this
must react upon the towns and cities.
What is to be done must be left to the
bankers, Governments and big traders,
but unless big and statesmanlike mea-
sures are taken, one of the greatest
financial crashes that has ever befallen
rural industry in Australia will take
place. Rail freights must come down,
judicial marketing must prevail, the
removal of other costs should be con-
sidered, and a bounty given, especially
to the wheat growers. Midst it all
the people as a whole should seek to
carry the load in fair proportion. Some-
how or another, in bitter and diverse
ways, Australians are being taught
lessons. Even with the people on the
land, there has been too much luxuri-
ous living. We have all got to get
back to plainer, simpler, living, harder
work, rigid personal denial and a sense
of accountability to God.

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W. E. WILSON, Hon. Secretary.

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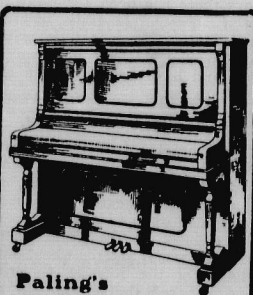
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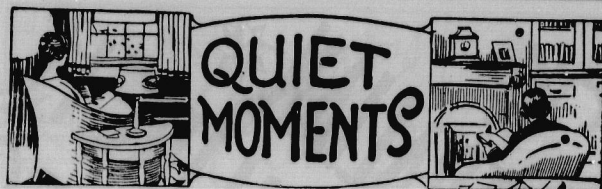
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**Buy the Truth.**

THE injunction, "buy the truth and sell it not," is one to remember this Christmas, if it is only for the reason that we have no money to buy the material gifts which so often hide from our view the spiritual gains to be had without money and without price. Christmas is the time for lavish buying, but we find ourselves, in many cases, reduced to the bare necessities of life, and are thankful if these alone are at our command. It is, therefore, surely, a good thing that we may receive and may help to give to those whose lives we wish to bless, something which is available to all, and may be had for the seeing and the seeking. Now, God has many such gifts awaiting our discovery, but we will discourse a little on one only. That is the Truth,

hardened world, when Truth was born incarnate on Christmas Day—

Our God, Heaven cannot hold Him,
Or the earth sustain,
Heaven and earth will flee away,
When He comes to reign;
On a bleak mid-winter,
A stable place sufficed,
Lord God Almighty—
Jesus Christ.

At this lean Christmas we can, at least, buy the Truth. All we have to pay is faith and love—and maybe we will find, too, a true repentance as part of the price. But what a gain! In place of all the glitter and gold of Vanity-Fair, we can put this gem of purest ray serene—The Truth! When Christian and Faithful were offered all the attractions of Vanity-Fair, they said, "We buy the Truth." Australia for years has been buying the wares of that city—all the glitter and gain



"Unto us is born a Saviour"

the whole Truth, and nothing but the Truth. And we will try and realize that Truth is a Christmas gift. For the Incarnation was the grand disclosure of the Truth of God about Himself, about humanity, and about the Salvation that humanity needs even when it does not feel its need. One result, however, of the present distress is that the people have lost their old self-complacency and self-sufficiency, and are feeling in some vague way that we all need guidance and the help of a power not ourselves, which makes for righteousness and truth. What are we to do? What is the best for the nation? What can the Church do? We would say the grandest gift of this Christmas is to open our eyes to see and our hearts to receive the Truth as it is in Jesus. Think of the grand contempt shown for all earthly riches and material pomp and splendour when the Son of God was born in a manger. Think of the majestic greatness and all sufficiency of the Truth to prevail against a whole world lying in the wicked one, indifferent to its deepest need, having no room for its Saviour, even in a country inn. Think of the potency of the Truth, once given to let in all the glory of the unseen upon this sin-swept, sorrow-

down to the "Souls of men." Now our people and politicians are being offered in all its simple grandeur and greatness the Truth that shall set us free. It is all in Jesus. In Him is the Way, the Truth, and the Life. Give time this Christmas to meditate upon Him. God in these last days hath spoken unto us in a Son. The Spirit will reveal all the manifold meaning of His Coming. His word will interpret His Message—"Sanctify them in the Truth; Thy Word is the Truth." That is the Christmas gift to offer our friends, and to treasure in our own hearts. "Lo, thou requir'st Truth in the inward parts and shalt make me to understand wisdom secretly."

The Lonely.

Lord, bless the lonely
This Christmastide
Who have none other
Thee beside.

Who have none other Thee beside
(Lord, bless the lonely),
No little child for their joy and pride
Saving Thee only.

Bless, them, dear Saviour,
This Christmastide,
Having none other
To go by their side.

—Joan Warbury.

Legends of the Christmas-Tree

and the

Story of the Mince Pie.

(By M.E.S.)

Two Christmas-Tree Legends.

ACCORDING to a Danish legend, the first Christmas-tree was due to St. Anskar, or Angarius, often called "The Apostle of the North," who was sent to accompany the newly-baptised Danish king, Harold, to Denmark, in 826, and first preached the Gospel to the fierce Vikings there, before he was driven farther north, where he founded the Swedish Church. A legend tells that he bade his converts search in the great northern forest for a tree to be lighted at Yule-tide, instead of the trees dedicated to the worship of the false gods, and bade them look for a tree as high as Hope, as wide as Love, and as steadfast as Faith, and which bore the Sign of the Cross on every bough.

They searched far and near, and finally decided that the balsam-fir best fulfilled all these requirements; so they chose it, and ever since it has been the orthodox Christmas-tree in Scandinavia.

Wax-candles are considered the only suitable light for it, and on Christmas Eve the whole family gather round the brightly-illuminated fir-tree and sing old carols, after which the presents are distributed. Another legend tells us that a poor woodcutter lived with his wife and two children in a small hut on the edge of a great forest. The children were a boy and girl, named Valentine and Marie. One snowy Christmas Eve the woodcutter came in late, bringing with him some branches of green pine, and when the family had finished their frugal supper, he began to hang up the branches over the fireplace, saying as he did so:

"Christmas is At Hand,

and, alas! dear wife and children, I have no presents for you, and no money or precious things to offer to the Christ Child; but we can offer to Him prayers and thanksgivings from loving and grateful hearts, and ask that God may bless us in the New Year." The little family knelt in prayer, when suddenly a knock came at the door, and the woodcutter asked, "Who is there?" and a little weak voice answered, "A homeless child." "Come in!" they all cried in chorus, and the little boy and girl ran to open the door, when a Child entered, in ragged clothes, but with a beautiful face, and timidly came up to the fire. "Who are you, and whence do you come?" asked the woodcutter. And the Child replied, "I am a Stranger—I have no home in this great world." "You must spend the Christmas with us," said the woodcutter's kindly wife, and she hastened to give the Child a warm meal, and then put Him to sleep in her son's bed. At midnight the family were roused by the sound of wonderful music in the forest outside the door. The snowstorm had ceased, and

The Stars Shone Out

in the clear winter sky, as the children peeped out of the window, but could see no one; and still the sweet

music went on, and little Marie said: "Hark! It is the song of a number of little children! How beautiful their voices are! Can you hear the words?" "Let us listen carefully," said Valentine, and then, to their joy, they heard this verse:

"Oh, happy home, so greatly blest,
In which the Stranger deigns to rest."

Clearly and sweetly the words rang out above the wondrous music, and the family listened with surprise and delight; but the little Stranger lay fast asleep, and presently the music died away, as though it rose higher and higher in the air.

Very early in the morning, the Stranger awoke, and said He must go, and, bidding farewell to His hosts, said: "You shall be blessed, because you took Me in. Take this sprig of evergreen," He added, breaking a twig from the fir-branches the woodcutter had brought home, "and plant it, and by next Christmas you shall know who I am."

Then He disappeared into the forest, and the woodcutter hastened to plant the sprig of fir, which rapidly grew into a little tree, and when next Christmas Eve came, lo! it was laden with golden apples and silver nuts, and other gifts for the children, and lights gleamed on its boughs; and all through their lives the woodcutter and his family never wanted food or fire or Christmas gifts at this season, for the tree was yearly laden with wonderful fruits. This was the first Christmas-tree!

A Christmas Pie.

"THE Christmase Pye" of bygone days was a very different thing from the small mince-pie with which we are familiar! It was a large pie containing a number of ingredients, chiefly meat, finely-shredded beef, mutton, veal, pork, or even fish, sweetened with honey, before sugar was in general use, and flavoured with spice. A few dried plums, currants and raisins were added, and the crust, or "coffin" (i.e., lid), was shaped to represent a cradle, or a crib, or manger, in reference to the Christ-Child's cradle at Bethlehem. The fruit and spice were supposed to be typical of the offerings of the Wise Men.

Mission, a Frenchman, who wrote an account of his travels in England, about the year 1700, tells us that "Every family against Christmas makes a famous pye, which they call 'Christmase Pye.' It is a great nostrum, the composition of this pasty; it is a most learned mixture of neats' tongues, chicken, eggs, sugar, lemons, and orange-peel, and various kinds of spicery." He added: "They also make a kind of soup with plums, which is not at all inferior to the pye, which is in their language called plum-porridge." Many old writers mention both these Yule-tide dainties, one of the ingredients of which was "plums," either dried plums or prunes, which

some housewives still mix with their mince-meat, or raisins, which are

Usually the "Plums" Mean

when we speak of "plum-pudding" and "plum-cake." Oddly enough, in the West Country, raisins are known as "figs," and plum-pudding as "figgy-pudding." Real figs are called "broad figs" and "Turkey figs" in that part of the world.

A writer of about the seventeenth century gives a recipe for making "Mynce-pyes," which included a fillet of veal, a leg of mutton, "parboiled and shred very small." To this were added three pounds of "corinthes" (the old form of currants, originally known as "raisins of Corinth," because they were

First Brought to Western Europe

from that city), one pound of sugar, and one ounce each of nutmeg and "synnamon." The corinthes were to be "well washt and pickt, and the sugar beaten," then the cook was directed to "put them in coffins, or pyes, and bake them." Nowadays suet is the only kind of meat that appears in our mince-pies, and we no longer use rose-water as a flavouring!

The old superstition lingers that everyone in the house should join in stirring the mince-meat, as well as the ingredients for the Christmas pudding. There is also an ancient belief that for every mince-pie eaten before Christmas one will have a happy month in the New Year; so some credulous people try to eat a full dozen before the festival. In other places there is a superstition that it is well to eat a mince-pie in twelve different houses during the holidays, and in some parts of the North of England young people used to go from house to house endeavouring to get a Christmas pie in each, hoping thus to secure a whole year's happiness!

A Prayer Before Christmas.

LORD JESUS, Child of Bethlehem,
Adored by angels,
Worshipped by shepherds and wise men,
I too would worship Thee
My Saviour and my GOD.
Help me to make ready my Christmas gift to Thee,
A humble, clean, and loving heart,
That on Thy Birthday Thou mayest come to me,
To fill me with joy and gladness in Thy Service,
To give me the spirit of sympathy and fellowship with others,
And to keep me Thine for ever.
Amen.



The Best
for all...
Occasions

**GRIFFITHS
TEAS**

Roadside Jottings.

(By The Wayfarer.)

UNEMPLOYMENT AND CRIME.

"WHAT'S wrong with the world?" exclaimed one of the young lady boarders, in dismay, "you can't take up a daily paper, but you read of the most atrocious crimes—daylight robberies, shocking crimes against women and girls, murders and suicides; and the worst of it is that nobody seems particularly shocked. Surely it hasn't always been so! Why is it so to-day?"

"It's due to the unemployment," said a young man. "When men can't get work they become desperate; and banks and stores form an irresistible temptation. It will all stop as soon as employment becomes normal."

"Unemployment doesn't cause crimes against women and girls," said another, "and starving men can always get the dole and other kinds of relief. No! there's a general relaxation of the ideas of Law and Morality; and I think it's due to the Communist doctrines that are spreading so widely to-day. Why, I am told that in Sydney there are Communist Sunday Schools, where the children are instructed in class-warfare and violence, and where they are trained in the disregard of every law, human and divine,—taught that Religion is a Capitalistic invention; that there is no God; and that the only crime is the possession of property. Just let those ideas get loose among a lot of vicious young men; and you needn't wonder at the robberies of Banks and garages and shops; and the readiness to take the lives of the owners. Some years ago the Government suppressed the I.W.W. organisation;—made it an offence to belong to it,—and a whole lot of incendiarianism and other crime immediately ceased. Let them suppress the Communist schools,—make it an offence to be a Communist—and these outrages would soon cease."

"Suppress the Communists!" said the other. "Why, a lot of the Labour Party are half Communists themselves. No! I agree with Jack, that the Unemployment is the trouble; and how are you going to get rid of that?"

"It's none so difficult as ye imagine," said the old Scot from his corner. "Ye hae but to abolish yon crack-brain Arbitration Court, and let ilka mon work wherever he chooses; and for whate'er wages he chooses to take; and a' this unemployment wad sune vanish. Mon, do ye suppose there's nae work to be done to-day! Nae, nae! There's the varra same work to day as there aye has been; there's the same needcessity for buildings and roads and gardens and food and clothes and boots, as there aye was; but there's less siller to pay for them. Year by year, especially since the War, there has been a big drain on Australian capital. 'What for?' do ye speer!—Why to buy foreign silks and satins and motor cars, and to support American film industries, and to pay the interest on enormous borrowing. And hoo did we raise the siller?—by harder work and by trying to earn mair and spend less?—Nae, but by mair borrowing; till we hae nearly gone bankrupt. Hoot, mon, do ye suppose we can send a' yon siller abroad, and yet hae it to keep Australian industries gaeing? Nae, nae, the siller's no here, and canna be paid. But yon fule Court says it maun be paid; and that men shall na work except at the auld scale o' wages; and then ye wonner that

there is unemployment! Abolish yon crack-brain Court; set employment free fra its shackles; and will ye no see unemployment vanish; and a vast lot of crime vanish too!"

"But wages would come down," said the young lady, aghast; "and we should all be poorer than ever!"

"Hoot, lassie," said the old man. "Ha' ye been eddicated at a High School, and ha' ye nae mair sense than yon? Do ye e'en think that high wages mean prosperity? Did ye no hear yon guid wife yesterday telling her troubles—did ye no hear her say 'When I was first married, my husband was getting half what he is getting the noo; and we were better off?' Dinna ye ken that the prosperity of Australia depends on selling her products? Gin we want to pay interest on oor debts and to be able to live oorsels, we maun e'en sell oor wool and oor coal and oor sugar and oor beef and mutton and oor fruit; and the mair cheaply we can produce them the mair certainly we can sell them against the world's competition. Gin wages were half what they are the noo, and cost o' leaving half what it is to noo, would na ilka family be as weel off; and would na Australia be in a better position to sell her goods and bring in the siller? And it would be so, if the Government—that is yon fule Arbitration Court—would keep its hands oot of men's private business."

"That's not the Labour Party's idea," said the young man.

"I ken weel its no the Communists idea," said the old Scot. "The Communists idea is to ruin Australia as fast as it can, by causing sae muckle distress that they can bring about a Revolution and establish a Soviet. And that leads me to say that those same people are responsible for mony o' the murders, and crimes o' violence, that this lassie was speaking of."

"Why, Mr. Mac," exclaimed two or three, "how do you make that out?"

"Is it no plain enow?" said he. "Ha' they no declared it their policy to abolish capital punishment; and whene'er there's a strike and violence, do they no aye show their sympathy wi' the law-breakers? When a lot o' rioters were arrested in Sydney lately, did they no shout that 'Jack Lang will get us oot'? Mind you, I dinna think that Lang did get them oot; but did it no show that rioters expect leniency fra a Labour Government? And are some of them no clamouring for the Police to be penalized for stopping the work o' the basher-gangs? Ilka great city has its criminal substratum; and its only by strict enforcement o' the law that they can be kept under control. Those men that gang about wi' revolvers, robbing and murdering, ken weel that e'en if they are catchit they will na be hangit."

"But isn't it a terrible thing to hang a man?" said the young lady. "Would it not be better to lock him up for life?"

"May be!" said the old Scot, "but 'for life' varra seldom means 'for life.' The criminal does na' much mind it; for he kens weel that only change o' Government may bring about his release; and in the meantime he is fairly comfortable. Does he no get a picture show or a concert once or twice a week, wi' a reasonable amount o' recreation, and a varra fair table menu. Maybe no equal to the menu at the Wentworth or the Ambassadors; but still a varra fair choice o' food. Nae, nae, lassie, it has been conclusively shown in ilka countree that the death penalty is the only deterrent fra murder. Didna

some French statesman, when asked to abolish death sentences, reply, 'let Messieurs the murderers begin it.' God's law is 'life for life,' and I dinna think oor wisdom is greater than the Divine. Its because we hae relaxed a' penalties that we hae the ootbreak o' crime in New South Wales to-day. Mr. Wayfarer, ye ha nae gi'en us your opinion."

"I think you are right about the Arbitration Court," said the Wayfarer. "Wherever I go I see its disastrous effect in preventing Employment; and you are certainly right about the necessity for a more fearless enforcement of the Law, especially for crimes of violence; and including Death for Murder. But I think the trouble lies deeper yet. The Spirit of Lawlessness seems to be abroad everywhere; it has infected even the Church; and has lowered the spiritual authority of religion over men's minds and consciences. Men know well that the clergy disobey the Law; and the sense of the Duty of Obedience is relaxed at the fountain-head. Some clergy in London use the Latin Mass in their Churches regularly; and the Bishop of London condones it. Other clergy, even in this country, practise Requiem Masses and use Mass-Vestments, which they know to be unlawful. How can such men teach submission to every ordinance, even of men, for the Lord's sake? And so the spirit of Lawlessness spreads. And its one of the signs of the times that it should do so; for you remember that St. Paul's name for the Anti-Christ is 'the Man of Sin,' which really should be translated the 'Man of Lawlessness'—the lawless one (ii. Thess. ii.).

"Father Jim used to say," said the young lady, "that those things are not wrong, because no clergyman follows the Prayer Book exactly."

"May be not," said the Wayfarer, but there's a wide difference between omitting a lesson, or a collect, or even a Psalm, and wearing unlawful vestments and celebrating Masses. I am sorry when good, faithful clergymen omit lessons or psalms. I wish they wouldn't. But no false doctrine is being taught; as in the other case. But how we need to pray for our clergy as well as for our Rulers, that they may faithfully both practise and teach obedience to the Laws, both of God and of the State; and that He may restore Peace and Prosperity to this unhappy land."

"Lock me up! Lock me up!" cried the little man as he rushed into the police station. "I've just hit my wife with a poker!"

"Is she dead?"

"No, she'll be here any minute now."

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The Right Rev. Bishop Wylde, Bishop Coadjutor of Bathurst, has left England for Australia. He hopes to be back in Bathurst about the middle of January.

The Rev. W. J. B. Davies, lately rector of Ganmain, diocese of Riverina, N.S.W., has been appointed rector of St. Kieran's, Campbelltown, Argyle, Scotland.

The Rev. W. H. L. Jennings, B.A., lately rector of Manjimup, diocese of Bunbury, Western Australia, has been appointed vicar of St. Breward Bodmin, Cornwall, diocese of Truro, England.

The Right Rev. Fortesque Ash, Bishop of Rockhampton, has returned from the Lambeth Conference. He travelled overland from Adelaide, remaining several days in Sydney, where he was ordained Deacon some 23 years ago, come St. Thomas' Day.

The Bishop of Bendigo returned from Lambeth on 1st December. He had already summoned the Synod of the Diocese for Monday, 8th December, when the Bishop gave a remarkably clear and able review of the Lambeth Conference and its findings.

It is interesting to note that a foundation scholarship for boarders, at Barker College, Hornsby, N.S.W., of the annual value of £100, tenable, remaining several days in Sydney, where he was ordained Deacon some 23 years ago, come St. Thomas' Day.

Gifts of £1,000 each to St. Paul's, Kynton, and St. John's, Malmesbury, and £500 to All Saints', Lauriston, in the Malmesbury parish, in the Diocese of Bendigo, have been made by Miss Amy Stringer, of South Melbourne, in memory of her late sister, Miss Frances Elizabeth Stringer.

Miss K. Talbot-Rice, daughter of the Rev. the Hon. Talbot-Rice, Vicar of St. Paul's, Onslow Square, London, has been in Sydney in connection with the Barnardo Work among girls. Miss Talbot-Rice is sister-in-law of Bishop Chambers, and is on the staff of the Barnardo Model Home, Barking, Essex, England.

A beautiful five-light window with glass of exceptional richness has been dedicated by the Archbishop of Melbourne in St. Peter's Church, Mornington. The windows are the gift of Mrs. Hobill Cole, in memory of her father, the Hon. C. J. Jenner, M.L.C., and his wife, her mother. There were present at the service sixteen members and descendants of the Jenner family.

The Rev. C. E. Storrs, M.A., of Malvern College, England, who has been appointed chaplain of St. George's College, Perth, has arrived in Australia, and has been staying with His Excellency Lord Somers, at Government House, Melbourne. Mr. Storrs had a distinguished career at Cambridge University. He will take up his post early in the new year.

Dr. Kate Knowles left Sydney for England on Wednesday last, by the "Zealandia." She will make a brief stay in New Zealand. Dr. Knowles has been in Sydney a number of years, during which period she acted as an Honorary Physician to the Church Missionary Society and took an active part in all good works. In earlier days Dr. Knowles had been on the North-West Frontier of India in a medical capacity.

The Rev. L. W. Bull, of Nathalia, Wangaratta, is making slow but steady progress after his operation for appendicitis. The following motion was carried unanimously by Synod: "That the Registrar write to the Rev. L. W. Bull and express to him the deep sympathy of this Synod in his long illness, and our best wishes for his speedy and complete recovery to health and active service."

The Rev. Cyril Barclay will relinquish his work at St. Mary's Mission, Melbourne, at the end of the year, and will leave for England, on January 10. He has no settled plans for the future. He has occupied his present position since 1921, before which

he was in charge of St. John's, Latrobe Street, coming there from North Queensland, where he had been engaged in Bush Brotherhood work.

The Archbishop of Auckland and Primate of New Zealand, the Right Rev. Dr. Averill, accompanied by his wife and daughter, have returned home after Lambeth Conference. The Archbishop, in referring to matters overseas, stated that he regretted the Modernism of England and the changing of old traditions, but had returned convinced that Christians throughout the world had increased in faith as a result of the world-wide depression.

The death of Canon Grist removes from the diocese of Wangaratta one of the few remaining clergymen who belonged to the diocese of Melbourne before the creation of the new dioceses in 1902. He was 64 years of age, and his sudden death created deep regret in the town where he had ministered for seven years. Prior to taking up work at Rushworth he was minister of Euroa. He was appointed Canon of Holy Trinity Cathedral in 1927.

It is interesting to note that the Rev. R. P. Stacy Waddy, son of Canon Stacy Waddy, General Secretary of the Society of the Propagation of the Gospel (S.P.G.), England, has sailed to India for service in the diocese of Nasik. Mr. Stacy Waddy has lately been curate of St. Peter's, Leicester. His father, Canon Stacy Waddy, will be remembered as Head Master of the King's School, Parramatta, and prior to that in the diocese of Newcastle.

"Australia," is the title of a work by the youthful Professor W. K. Hancock, which has attracted much attention in historical and literary quarters, and eulogistic notices in the English Press. Professor Hancock is only 32 years of age, and is now in Germany, on twelve months' leave of absence, studying philosophical history. He is the son of the Ven. Archdeacon Hancock, of Melbourne, and was appointed to the Chair of Modern History in Adelaide University, at the age of 26 years.

The Bishop of Armidale, the Right Rev. Rev. J. S. Meves, has been staying for a few days in Sydney. During the period a well-attended conference of old boys of Armidale School was held at the Great Public Schools' Club. Opportunity was taken at this conference to introduce the Bishop, who is the chairman of the school board. Owing to the Bishop's departure to Lambeth soon after his consecration, he had not had opportunity to meet the Old Boys in conference.

Mr. Keith Langford Smith, son of the rector of St. Andrew's, Summer Hill, New South Wales, is back in Sydney after obtaining his air pilot's certificate in Melbourne. He hopes to proceed to his mission station at Roper River within three months. Meantime he is appealing for funds wherewith to purchase an aeroplane, as he considers this the most efficient and expeditious means of making contacts in Northern Australia with settled areas and the Aboriginal Mission Stations.

The Bishop of Waikato, N.Z., Dr. C. A. Cherrington, was one of the speakers at the recent S.P.G. Anniversary in Liverpool, England. Dr. Cherrington is an old Liverpool boy. Trained at St. Aidan's, Birkenhead, he served his first curacy at St. Chad's. He had a great reception, and proved himself to be a breezy and inspiring speaker. He said: "Our missionaries were the men in the spiritual trenches. We sat at home in the luxuries of the home bases. Was it not a disgrace that we were reducing their supplies?"

Early in the year the Ven. Archdeacon T. R. Regg, who had been living in retirement, at Chatswood, N.S.W., went to England on holiday. Private information has

just reached Sydney announcing the Archdeacon's death. Passing through St. Paul's College, Burgh, and St. Augustine's College, Canterbury, in 1881-2, Archdeacon Regg was ordained in London in 1885, for work in North Queensland, where he served for five years. He was licensed in the Diocese of Newcastle in 1891, retired from parochial duties in 1921, whence he came to live in Sydney.

It is interesting to note that the Rev. P. B. Hayman, vicar of St. Paul's, Frankston, Melbourne, is preparing a biography of his father, the late Archdeacon Hayman, of Melbourne, who died in 1927. The work is being undertaken at the request of the late Archdeacon's friends, many of whom have a grateful recollection of the fine work he did for the Church. Archdeacon Hayman spent a good part of his life in Stawell, Hamilton, and Maryborough, Victoria. He was brought to Melbourne owing to his organising ability, to take charge of the Home Mission Fund in 1913, and he built it up most successfully. Archdeacon Hayman was also the pioneer organiser of the St. Paul's Cathedral Spire Fund.

The Bishop of Melanesia, Dr. F. M. Molyneux, recently gave the monthly missionary talk on the wireless from London. A London correspondent, referring to the Bishop, said: "The Bishop spends most of the year travelling from place to place in the mission boat 'Southern Cross.' He is an athletic man, and last year had a stirring adventure when he rescued a native married woman who had been seized by a French trader and taken on board his vessel. The man refused to release her, and though the trader levelled his rifle at him, the Bishop proceeded on board, seized the rifle, and in the melee which followed, during which he was severely belaboured about the legs by a member of the crew with a log of wood, the woman was able to escape into the boat alongside."

St. Paul's Parish Hall, Redfern, was crowded last week, the occasion being a farewell to the rector, the Ven. Archdeacon Boyce, after his 63 years in the ministry. The Archbishop of Sydney presided, remarking in the course of his speech, that he had always found Archdeacon Boyce one of the best of friends. "One of his characteristics was to give a helping hand wherever he could," said the Archbishop. Warm tributes were paid to the Archdeacon and Mrs. Boyce by the Bishop Coadjutor of Sydney, and other prominent clergy and laymen. The Archdeacon was presented with an illuminated address by the wardens of the Redfern Parish, of which he has had charge for the past 46 years. In thanking the gathering, Archdeacon Boyce recalled interesting experiences during the early days of his ministry, when the diocese of Sydney extended to the Darling River. "I have had a happy time in all my parishes," he said, with emotion. "I thank you for coming here to-night for your friendship, and for the help you have given me at all times. I leave Redfern, St. Paul's, and the people here with regret, and I am sorry to say farewell."

Honours for Dr. John R. Mott.

The Order of the White Lion has been conferred on Dr. John R. Mott, Chairman of the International Missionary Council and of the Y.M.C.A., by President Masaryk, of Czechoslovakia, in recognition of his work for the World's Y.M.C.A. A number of friends and the students of twenty-five countries have also contributed the cost of a portrait of Dr. Mott by Sir William Orpen. The portrait will be presented to Dr. Mott during the meeting of the World Student Christian Federation in the United States next year.

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"God to men is drawing near."

DECEMBER.

- 19th—Ember Day.
20th—Ember Day.
Prince George born, 1902.
21st—4th S. in Advent.—St. Thomas. The final Sunday in Advent prepares our minds for the Coming of Christ in the Spirit. The Spiritual Presence of our Lord is not to be confused with the actual bodily coming of this same Jesus who shall come again. The unbelief of the Apostle in the reality of the Risen Lord gave place to belief, and the present doubt concerning the Coming of the Lord will melt into joyous experience when He comes.
25th—Christmas Day. Sad and difficult though outward circumstances may be, the inward joy overcomes the lack of worldly goods, just as He was born in a "manger" when there was no room for Him in the Inn.
26th—St. Stephen's Day. The trio of Holy days following Christmas links on and continues joyous celebration. Even martyrs sensed great joy in suffering.
27th—St. John the Evangelist. Escaping actual death for Christ, John lived to give the world his impressions of what should happen in the Last Days.
28th—S. after Christmas.—Holy Innocents' Day. The Innocents gave their infant lives, unconsciously, but just as truly forming witnesses to the power of Jesus, else why should Herod so have feared the Infant in Bethlehem that he killed helpless babies?
29th—W. E. Gladstone born, 1809.
31st—Wycliffe died, 1384. We see in these days that the early work of this protagonist of the Reformation impregnated the soil of England, and made effective the efforts of the Reformers of later years, because the people had gained familiarity with the Word of God.

JANUARY.

- 1st—Circumcision of Christ. Our Lord in youth became obedient to the law of circumcision that He might lead His children into the way of righteous action.
Next issue of this Paper.



The Christmas Message.

CHRISTMAS holds for most of us some of the dearest and most sacred memories of life. Memories of our childhood, home and family circle. At the back of all these memories there is the Christmas message which makes this season of the year more real to us as the years go by. We all love the Christmas hymns, because we sang them with those who are now learning the New Song within "the veil." The Christmas Message has never failed us through the years when we have stood true to it. We may have failed, but God has never failed us.

Its Historical Observance.

The modern world exalts its heroes and observes the centenaries of great men. The memory of a hero ennobles the race. There are facts in the world in connection with the birth of Christ that Materialism cannot stamp out. Greatness cannot rise higher than the level of the Pure and Sinless One who

lifted the world's ideals, soothed the world's suffering, and brightened the world's life; He who first saw the light through human eyes of flesh and blood in a stable of the Inn at Bethlehem, nearly two thousand years ago.

Born in a Barn.

The Festival of Christmas, to those who keep it in spiritual earnestness, carries a message to many hearts, standing just where it does—ONE WEEK before the end of the year. Just as the year dies, CHRIST IS BORN! Christmas tells us how God sought a home in the heart of man, that man might find his home in the heart of God. Christian devotion loves to dwell on every circumstance of the great event. To recall the lowly surroundings where Christ came to dwell among us. Nothing is insignificant in the story. The little town of Bethlehem, crowded with people, only rough shelters for those who arrived late. The open country, where simple peasants keep watch. The light, the voice, the carol, how well we know it all!

The Message.

Christmas brings the message of Salvation. It runs right through the story. "Unto you is born this day in the city of David, a Saviour." We need Christ as the Saviour from sin. He alone can lift us out of the bondage of convention, the slavery of selfishness, and the deception thoughtlessly practiced. We all need salvation. The power of the Incarnate Christ is adequate to our needs.

Modern Doubt.

We all realise that new doubts have arisen everywhere in men's minds regarding religion. Is Christianity an exhausted force? they ask. Men live, work and die without any apparent consciousness of spiritual realities and all our efforts break against the passive force of apathy. Can we still believe that He who was born on that first Christmas morning is the Saviour of the world? Such questions as these lead us back to the cradle at Bethlehem. The Incarnation is still the hope of the world. From the hour when awe-struck shepherds looked down on the cradle of the little Child, a revolution began in human thought of which no man can see the end.

From a thousand Churches at this season, the Church is calling her children to come apart and realise afresh the miracle of that first Christmas Day, as the Incarnation renews its power in human hearts ready to welcome the Christ.

No Room in the Inn.

There is the note of tragedy in the story. "There was no room for them in the Inn." Many have only the out-houses of their lives to spare to-day for Him who is their King. Must we shelter Him in a manger because all the honourable places of life are needed for claims of business or pleasure?

Our Need.

We deplore the fact that our age is producing no great men. The call to-day is for us to "make room" for Christ. He must be born again in all our lives. If our politics lack idealism and our Churchmanship lacks inspiration, it is because Christ needs to be born in them.

Immanuel—God is with us.

The practical lesson of the Incarnation is that men may now find GOD. Not in flame and thunder as in the

days of Moses, or in the mystery of the Shekinah cloud or Holy of Holies. God, not far away, in some heaven of rapture or music. But here in the cradles of little children. In the paths where footsore men tramp wearily, in houses of gladness or sorrow. Above all, we must look for Him in the Broken Bread and in the Poured-out Wine at our Christmas Eucharist, where the wonder of the first Christmas Day renews itself, by faith, in simple hearts.

Our Response.

"Let us now go even unto Bethlehem." We too, like the shepherds of old, must verify this truth for ourselves. The first act of Christian worship was a procession of working men to a stable. The first Christmas Carol was sung by angels, the second by labourers, as they went back to their work. Worship and work linked together in the bond of praise.

Christmas means the coming of God into common things and humble places, that men may find Him there and rejoice. Let us discover Him afresh this week in our own hearts and in the hearts of the little children.

The Joy of Christian Giving.

CHARITY, says Le Sage, calls down a blessing on the charitable. Which is only a more beautiful way of saying that thoughts and acts are like boomerangs and come back to you. If you give love, you receive it; if you give joy, it comes back to you. And Christian charity is that ordered, thoughtful, discriminate giving that follows the teaching of the Gospel, that freely gives having freely received. And outside all this regular, organised giving is that charity that gives when pity moves—a copper here and there to frail old age, to a cripple, to a pale-faced mother, to a pavement artist, to a blind man with a dog. Unemotional folk rebuke such giving as being a selfish form of charity, bestowed only to pacify conscience, or drug hurt feelings. You will remember what Charles Lamb said in his essay "On the Decay of Beggars": "Do not be frightened at the hard words, imposition, imposture—give and ask no questions. Cast thy bread upon the waters. Some have unawares entertained angels. Shut not thy purse-strings always against distress. Act a charity sometimes. . . . When they come with their counterfeit looks, and mumping tones, think them players. You pay your money to see a comedian feign these things, which concerning these poor thou canst not certainly tell whether they are feigned or not." I think perhaps it is only the hard-hearted or the unobservant who do not now and again give away their odd pence at a sudden urge of pity. And suppose the recipient is genuine, he represents but one grain in the vast sands of a suffering, poverty-stricken and miserable population, hidden away from our eyes in the slums and back streets of our cities. For this vast concourse of suffering there must be organised relief—indiscriminate charity can do nothing; it is as though we threw a few penny buns to a starving multitude.

Organised Relief.

This organised relief in big modern cities is given by the various missions, institutions and societies through the hands of their bands of willing and consecrated helpers, and practically all these organisations are kept up by voluntary gifts and annual subscrip-

Yuletide Customs.

IN all lands for nearly two thousand years Christmas has been marked by various rites and ceremonies, the origin of which are for the most part wrapped in obscurity and are therefore interesting.

For instance, not many people know that the custom of hanging up stockings on Christmas Eve had its origin in a legend about St. Nicholas. This stocking hanging was generally done on December 6, the Eve of St. Nicholas, and in some countries, notably Belgium, this date is still adhered to. The story goes that there was a poor nobleman who had three daughters and was too poor to provide the girls with a dowry. Good luck came their way one night, however, for St. Nicholas dropped three fat purses of gold down their kitchen chimney. It was the fashion in olden days to make purses something like the modern stocking and this developed into the present day custom.

The Legend of the Magi is probably one of the most interesting of Yuletide lore. The origin is the simple story of St. Matthew's gospel in which something has been added almost every century until the accumulated detail almost submerges the original story. The number of the Magi was generally stated to be three, Melchior, Balthazar, and Jasper; royalty was ascribed to them and a complete description given of each.

An old Scandinavian legend has it that the death of Balder, the Apostle of the North, was brought about by the mistletoe bough. His mother had declared that he was incapable of being harmed by anything which had its root in earth, air, fire or water. Immediately his treacherous enemy the God of Evil made an arrow from the mistletoe bough and gave it to a blind man to test. The arrow pierced Balder and he was slain. Later, however, he was restored to life. After this the mistletoe was declared harmless and it became an emblem of love.

In England to-day people in certain parts of the country believe that a sunny moon on Christmas Day means a plentiful supply of apples during the coming year.

Modra Niht or Mothers' Night is the oldest English name for Christmas, though the old customs of Mothers' Night have gradually died out. It was the custom for the early Saxons to dedicate the night of Christmas to the special honour of mothers. They occupied the seats of honour and everyone brought them gifts. The custom remains to some extent in the North of England in mothering Sunday. On that day everyone who can do so still makes a pilgrimage homewards, and the mother receives the homage of her family.

In olden days it was customary at many of the great churches in England to appoint one of the choir boys a "Bishop" for the Christmas season. The boy-bishop was waited on by the dean, canons and clergy alike and during his few days of authority his word was law.

At St. Paul's Cathedral he had the right to claim supper from the Dean, and he attended with a retinue of clerks, vergers and choristers. On Innocents' Day he dined in state and afterwards went in procession through the city. He had also the right to demand contributions from anyone he could waylay. Dean Inge records that in 1806 the boy "Bishop" of York collected no less than the sum of £97. As money was of far greater value in those days than it is now—eggs were then 24 for a penny—this represents something like £1,500 in present day money.

It is hardly possible, but none the less true that at one period of the history of Great Britain Christmas was declared illegal. Oliver Cromwell had a law passed to put down what was described as "a superstitious festival" and the holly and mistletoe were ordered to be destroyed root and branch as "plants of the Evil One."

In order to attain his end the Protector enacted that the markets were to be held on December 25th. The command, however, was more honoured in the breach than the observance.

Once when Henry VIII. lay very ill in December, and it was thought there was a chance of his dying, by common consent it was decided to have a silent Christmas, without bells, carols or merrymaking.

At Christmas time these societies look for the extra gifts of the season to help them into the New Year with a credit balance—for there is never much in hand; there is always distress waiting to be relieved, often in vain. This year even more money is needed, for poverty and suffering is more widespread through unemployment and the dearth of fuel, which the poor cannot buy. Fireless, foodless, badly clothed, and perhaps ill, there are hundreds who wake each morning to another hopeless day. How they must think as the tortured peasants in the Middle Ages, that "God and His saints are asleep"! But look through the appeals you will find in these columns and send what you can spare to one or more of all of them, and you will bring succour to those distressed—strength, hope, God. There can be no more beautiful gifts to the Christ Child than these. And the joy of Christian giving shall be yours.

But the only gift that brings true happiness to giver and recipient is that which has cost the giver something in money, time or effort. "Give till it hurts," one minister said recently in making an appeal. That gift may be much or little. Each knows himself when the pinch begins. Old clothing, for instance, is much needed, but a parcel of clothes, clean and nicely mended, is a more worthy gift than the same clothes sent crumpled and torn and mixed up with unsuitable, shabby finery, as though they were going to the rag and bone man.

Ministering Children.

And again as to the joy of Christian giving, I wonder how many of this generation have read "Ministering Children," written by Maria C. Charlesworth, as a tale that would help to "train children to the exercise of those kindly feelings which have the poor for their object." "Let the truth be borne in mind," says the preface, "that the influence of the giver far exceeds that of the gift on the receiver of it; . . . in all aid rendered to others, the calling into existence the best feelings of the heart, in both the giver and the received, is the most important object to be kept in view . . . and that the heart of love is the only spring that can effectually govern and direct the hand of charity." An old-fashioned book you will find it, its tone somewhat far removed from that of the present day, but a book more full of the real joy that comes from Christian charity I have never read.

—V.E.W.

No Room in the Inn.

A little Babe of Royal Birth,
But in the inn no room! no room!
A holy Gift of priceless worth,
But for His head no room! no room!

A mighty God on love intent,
But in the heart no room! no room!
A race of men on commerce bent,
But for the Christ no room! no room!

A search for pleasure everywhere,
But for the best no room! no room!
A wealth of blessing, hid in prayer,
But in the hours no room! no room!

A Spirit brooding o'er the soul,
But finding there no room! no room!
A Saviour bidding thee be whole,
But for His Cross no room! no room!

O! heed the lesson while 'tis day;
For God's dear Son make room! make room!
Lest when 'tis night thou hear Him say
At heaven's gate: "No room! no room!"

—W.M.H.

Solitude with God is necessary for good work.—Marcus Dods, D.D.

God always lays His high-power wire to the hardest places.—Pastor Mallis.



MISS MCGARVEY, for 38 years Matron of the Church Homes, Diocese of Sydney. Her death is announced. She retired from active work in March of this year. Matron McGarvey leaves behind a wonderful record of service in the Church's cause of orphan and needy children.

Church Overseas.

Betting and Gambling.

The Archbishop of York and the heads of the various denominations in England have addressed an appeal to all ministers of religion on the subject of betting and gambling. Australia is not the only country imperilled with this evil. The appeal states:—

"We venture to make this appeal because of the great harm that is being done in all parts of our country by the practice of betting and gambling. To some extent the public conscience is blunted in this matter by the use of what are really forms of the same practice as a means of supporting good work. We appeal to you to do whatever is in your power, first to prevent 'raffles' as part of any bazaar or other activity in connection with your own church, secondly to discourage 'sweepstakes' and other similar methods of raising money for hospitals, charities and good causes generally.

"All such methods encourage the gambling spirit, and lend a show of respectability to the gambling habit. That spirit and habit are now among the chief causes of misery and crime. With all possible earnestness we appeal to you to check such encouragement of them as is given by associating them with works of piety and charity."

Bible Church Missionary Society.

An Eight Years' Record.

There is no doubt that the Bible Church Missionary Society has made great progress since it began operations eight years ago. The Rev. D. H. C. Bartlett, in referring to the founding of the Society says:—

"Since those days God has done great things for us. We have been able to commission 114 British missionaries, and have sent them forth in the name of Christ. God has carried our Society forward in a wonderful way, and I think we must all feel to-night that He has placed the seal of His approval on the stand taken eight years ago. God had laid upon them a difficult charge. He had carried them out into the uplands of Burma, into those parts of India that hitherto had not heard the Gospel, and right into South-East Persia, 'the very seat of Satan,' as Bishop Lintin had described it, and into the dark regions of Africa. But it was only by His grace, and through His condescending love, that they had thus been called to be co-workers with Him."

The death is announced of the Very Rev. Dr. W. H. Hutton, Dean of Winchester, a noted scholar, preacher and writer. Professor Cuthbert Turner, a noted historical scholar of Oxford, and a supporter of Anglo-Catholicism, has died. His death is widely lamented.



NEW SOUTH WALES.

SYDNEY.

The Archbishop and Mrs. Wright at Home.

The Archbishop and Mrs. Wright were "At Home" at Bishopscourt on Monday, 15th December, for the clergy and their wives. There was a large attendance. Bishops-court, on the heights of Darling Point, and overlooking splendid reaches of the Sydney Harbour, and in sight of the Heads, lent itself admirably for the purpose. The Archbishop and Mrs. Wright were very gracious in receiving and entertaining their guests, a delightful afternoon being spent. All too soon did the function close, but not until happy and felicitous words had been spoken.

The Archbishop and Mrs. Wright Welcomed Home.

A packed Chapter House welcomed the Archbishop and Mrs. Wright back after their visit to Lambeth. The Bishop Coadjutor presided. He paid welcome on behalf of the clergy and Mr. F. S. Boyce, M.L.C., on behalf of the laity.

The Archbishop's Reply.

Archbishop Wright was warmly applauded as he rose to speak. After expressing the thanks of Mrs. Wright and himself for the heartiness and sincerity of the welcome, he spoke of many phases of the trip to England up to the time of the meeting of the Lambeth Conference. His itinerary included such places as Victoria, Vancouver, Regina, and Boston, in Canada and U.S.A.

On arrival in England "we were thrown out into the very vortex of the conference. Almost at the outset a very dark cloud settled over the Australian representatives through the death of Bishop Long. It came with startling suddenness. The Archbishop of Canterbury showed extreme kindness, and as Mrs. Long had asked for a Communion service he consented to act, asking me to assist. I was shocked to be told that I had assisted at a requiem Mass, which is something foreign to the doctrine of the Anglican Church. It was a most misleading statement, for the service held was for the living, whilst a requiem is for the dead. Our service is a comfort to the mourners, and is in no way what some people seem to attribute to it.

"At the Lambeth Conference many subjects were discussed, but I may say there were six most important questions; as you will learn when you read the full report. The first of these concerned Christian doctrine, a report drawn up by a committee of

prominent theologians and great thinkers and philosophers. In that report they bring into view all developments of thought and truth, and you will find your faith strengthened by having the Bible foundation of the teaching of Jesus Christ. The call was to an intelligent study of the faith within us, the value of prayer, and the belief that the old gospel was still the true gospel. Next came the question of the witness of a personal Christian life. A long discussion ensued on the question of peace and war. Emphasis was laid on the contention that war was never to be regarded as an instrument for settling world affairs. The subject of race was an important matter for discussion. The responsibility of Christian people, it was urged, was to see that the world was something more than a neighbourhood—that it was a brotherhood; and that Christians of different colours should kneel together at the Lord's table."

Marriage and sex, he said, were the subjects of another report, which he commended to their careful study. Emphasis was laid upon the sanctity of the marriage tie and the home, and the necessity for living a life acceptable in the eyes of God. Progress had been made in the matter of Christian reunion, as shown in the cases of South India and Persia, and the conference had received a delegation from the Greek Orthodox Church. God was opening up a great future for the mission field.

"Much interest centred in the discussion on the call to youth," he added. "The committee entrusted with it had carefully considered the great problems which presented themselves to-day; and it was agreed that a great responsibility rested with the elder people. Youth is ready to come forward nobly for the Christian faith where their elders give a better presentation of it; and I hardly think we want a better thought than that. God rules, as the King fittingly said at Buckingham Palace. The growth of Christian faith, spread from the little islands of the North Sea, had surmounted all obstacles, and so the work will go on—God rules!"

Women Workers Welcome Mrs. Wright.

The Mothers' Union and Ladies' Home Mission Union, and the Girls' Friendly Society held a welcome to Mrs. J. C. Wright at the Girls' Friendly Society Club Rooms last week.

Mrs. Wright received many gifts of flowers, among which were a box of flowers from the Girls' Friendly Society, a basket of flowers from the Ladies' Home Mission Union, and a sheaf of flowers from the Mothers' Union. The tables were decorated with vases of roses and sprays of Christmas bush.

Mrs. Thomas Holt presided, and welcomed Mrs. Wright on behalf of the Mothers' Union. She was supported by Mrs. Robert Taylor. On behalf of the Girls' Friendly Society, Mrs. Stiles extended a welcome to Mrs. Wright, and also spoke of the work which had been done in her absence. Mrs. R. Rook was the speaker for the Home Mission Union.

Mrs. Wright gave an interesting talk about the various cathedral towns she had visited during her absence, telling of the re-opening service in St. Paul's Cathedral after the restoration of the great Dome.

Wollongong and District Council of Churches.

Austinnier to Albion Park.

Pronouncement on the Sunday Question.

This Council is emphatically of the opinion that indulgence in Sunday Sport is a de-celeration of the Lord's Day. It urges upon the Churches represented in the Council to refrain from participation in any form of Sunday Sport, Organised or Private, or profits derived therefrom, and also meetings and entertainments for secular purposes.

BATHURST.

The Bishop at Work.

Economic Pressure.

Writing to his diocese on 1st December, Dr. Crotty, in referring to the prevailing economic depression, stated:—

"I was much concerned to know that the pressure of bad times had operated so seriously against the returns that came in from the parishes, both in connection with your Diocesan quotas and also, I am sorry to say, in their gifts for Christian Missions. I understand full well the pressure of such times as these, but I do hope that any who read this letter, and who can help, will do their utmost to supplement our returns in these two directions by every means in their power. We are some hundreds of pounds behind in our receipts for 1930, to meet our urgent Diocesan needs, and we are having much trouble to know how we can face our responsibilities with our strained resources. One is even more concerned to note the falling off in our Missionary offerings, though here again we recognise the effect that times such as these have had upon our people's purses. But you will all feel with me, I am sure, that it will be for us all a terrible sorrow if we have to restrict in any way those contributions to the Australian Board of Missions, which they are expecting from us. And so I hope that before the year is over every effort will be made in all the parishes to supplement by every means in their power, what has already been sent in."

The Future.

We face the immediate future with some natural anxiety, in view of the general conditions of financial stringency, to which I have already referred. But we face it also with a full assurance that our difficulties will be met and overcome by the loyalty and readiness of our priests and people to rise, in the hardest of hard times, to the responsibilities of their Christian witness. We face it, also, in the assurance of Divine blessing and the knowledge that God, Who has called us to the tasks and witness of His Church, will strengthen our hands and hearts in all the difficulties that beset us.

We shall naturally, in such times as these, postpone any new ventures that are not positively necessary, and fasten on to our central responsibility of maintaining with undiminished faithfulness in all the parishes, the Ministry of the Word and Sacraments. So far as this is concerned, we shall never call retreat, and least of all in times like these. For more than ever to-day the Church is needed among us, as the teacher of those values of life, without which no people can prosper, and as the giver, by God's grace, of those Sacraments of life that are vital to all true and fruitful living.

And it may well be indeed that in the stress of the coming conflict, we shall find Christ near than before, and realise the strength and glory of that Captain by Whose side we stand.

GOULBURN.

The late Rev. J. D. Nicholson.

The Rev. J. D. Nicholson died at Quaker's Hill, near Sydney, on Friday last, after a painful illness.

He was ordained Deacon in 1902 and Priest in 1909, and served in the diocese of Goulburn as Curate of Tumbarumba, 1902-3; Talarga, 1905-7; Yass, 1908-9; Young, 1909-10; Rector of Cobargo, 1910-14; Locum Tenens at North Goulburn, 1914; Rector of Talarga, 1914-20; Barmeldiman, 1920-26; he

was Locum Tenens at West Goulburn, 1927-28, and at Holbrook, 1929-30. He retired from active work and was placed on the superannuation list in 1927, but from time to time he rallied sufficiently to take temporary work in the diocese. His wife died last year.

Board of Education.

The Administrator of the Diocese of Goulburn, writing to the diocese, states:—

"It is a matter to deplore that the Diocesan Board of Religious Education has had to give Miss Akehurst notice to discontinue her work at the end of January. This is solely due to the lack of income from the Fred. Campbell bequest, out of which that work has been maintained for three years. Bad seasons and low prices have cut away the returns entirely for two years, and our funds are heavily overdrawn. We sincerely offer to Miss Akehurst our warmest appreciation and thanks for the quality of her work, and for the way in which she has done it, and I hope the diocese will not permanently lose her. We shall miss her as a friend, as well as a leader and guide."

Appointments—Inter-Diocesan.

The Rev. Harry Fildes Hawkins, rector of Egumwa, Diocese of Bathurst, to be Priest-in-Charge of West Goulburn, Diocese of Goulburn.

ARMIDALE.

The Annual Synod.

The Bishop's Trenchant Address.

"We must find an ideal and values that will overcome the class-consciousness that is a new and ill-omened fact within our midst. A false standard, a self-centred view of life, is condemning us to be a second-rate people. Lacking unity and doing nothing well," said Bishop Moyes, in his pastoral charge to the Armidale Synod last week.

"Australian life was born in a fiercely competitive industrial era," he continued. "The whole of our history lies within the period which succeeded the French Revolution and the industrial revolution—a period filled with a deafening clamour for rights, and a few shrill protests about duties. Most of the early settlers had been sweated and soured by industrialism, and this has lasted through the years."

"Our nationalism is a struggle between the landless majority and the landowners, and though to-day there are few paupers and nearly everyone has some property to defend, the air is rent by the complaints of those who have less against those who have more. Economic ideals and a standard of living have claimed not only the chief places in our thinking, but have almost excluded all else. We have allowed politics to become an obsession and political parties to have almost a monopoly in the manufacture of public opinion. Our greatest ideal to-day is a standard of comfort, a search for material goods which cannot do other than estrange us from each other. Much of the world's thought to-day has drifted by indifference and love of ease into a superficial materialism and left us a morally drifting people. To defeat the Soviet idea, which finds a place in the minds of a section of our people, we must have an idea or ideal stronger and truer."

"The Communist idea is a living thing, which, if it can find a foothold in a man or organisation, will work its way inwards and outwards until it has transformed the man and subdued the organisation itself. Nothing less than a great idea can counteract another idea—nothing less than an ideal that, containing what is good in Communism, its basis of brotherhood and sharing, will transform our ethical and political life. It is here that the Church has her place to express the real values of life, to inspire great ideals."

"The tragedy of the Russian Church lies in the fact that she depended for her appeal on magic, miracle, and ceremonial. She was tolerant of witches, sorcerers, and wonder workers, who infested the villages and preyed upon the peasants. She saw him wallowing in alcoholism, thieving, cruelty, and other vices, and hardly made an effort to regenerate him. The Bible he hardly knew."

"But are we better? Half of our people have forgotten to pray, if, indeed, some ever learned. Worldliness has become a mass phenomenon pervading all strata of society."

"World-wide unemployment seems to be without solution on the present basis of machine production, plus financial monopoly. Who can doubt that the real centre of trouble to-day lies in the fact that money power, which should be the servant to link up need

with supply, has become the tyrant which keeps them divorced? The relationships of industry have in a measure had the right of love and brotherhood thrown over them in this generation. Finance, too, must come to be organised in the light of the same divine truth and the same human values."

DIOCESAN SYNOD.

Show on Good Friday.

"Insult to Christian Sentiment."

At the first session of the seventh synod of the diocese of Grafton a resolution was carried deploring the degradation of Good Friday by the holding of the Royal Agricultural Show on that day, and pledging support to any effort the Archbishop of Sydney might make to prevent the "recurrence of this annual insult to Christian sentiment."

The synod urged that the fullest advantage should be taken of the opportunity afforded for religious instruction in State schools, and appealed to the laity to offer assistance in this direction.

A resolution was carried deprecating the growing tendency to repudiate diocesan laws in raising church funds by gambling methods. One supporter of the resolution asked how church people could protest against the raising of hospital funds by means of a State lottery if they encouraged the tendency to gambling in the church themselves.

VICTORIA.

MELBOURNE.

The Archbishop and Future Discussions.

The Archbishop of Melbourne, writing to his diocese regarding the doings of the recent Melbourne Synod, states:—

"First, I welcome those who are elected to office in the diocese as members of their various committees. To them I chiefly look for help and advice in their different departments in the next three years. I know that much hard work lies before us in the coming days, but I know, too, that these representative men will give us their time and their thought ungrudgingly. I thank them all for that support on which I know that I may rely."

"Second, I want, in due course, to make possible any reasonable amount of discussion of the general constitution of the Australian Church which will be again considered at a Constitutional Convention in October, 1931. I am not sure yet how this can best be done. But I am anxious that those who feel that certain points have not been adequately discussed should be able to bring them forward before the whole matter is finally settled."

"Third: There is the subject of Christian Reunion. This occupied the attention of the Bishops at Lambeth, and we must not neglect it here. I hope that a committee may be appointed to enquire into its possibilities in Australia in general and in Melbourne in particular. Meanwhile, it is incumbent on us all to continue to pray that the desire for reunion may be advanced another stage before the next Lambeth Conference in 1940."

Bentleigh Parish.

Evangelical Mission.

An Evangelistic Mission was held in the parish of Bentleigh, Victoria, from November 23 to 30. The mission services during the week were conducted by the Rev. A. H. Constable, vicar of All Saints', Northcote, the concluding services on November 30, were conducted by the Rev. C. H. Nash and Rev. C. N. Lack. The mission was arranged by the members of the League of Youth, who chose the missionaries and helped much by their presence, personal work, and in the open air services.

For month previously the members of the League held meetings in the parish to meet the youth of Bentleigh. The meetings took the form of a social hour, followed by a devotional hour, when earnest addresses were given by members of the League. The atmosphere thus created, together with much prayer and personal work, resulted in many definite decisions for Jesus Christ during the mission. It was a moving sight to see husband and wife standing to witness their decision; parents being definitely influenced by the decided attitude of their young people. The vicar, the Rev. T. Smith, expressed at the close of the close of the mission his gratitude to the League of Youth for such a fine piece of real Christian service.

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TASMANIA.

Church of England League.

Annual Meeting.

The annual meeting of the Church of England League has been held in St. George's Hall, Mr. J. A. McElroy presiding. The report showed that the League had had been in existence for eight years, and that during last year the League had steadily carried on the work for which it especially exists. It had been maintaining the great evangelical truth for which the Church of England stands; and it had been exposing the fallacies that lie behind the doctrines and practices that have, without any legal or Scriptural warrant, found their way into the Church. The balance sheet showed the following credits:—General Fund, £7/3/1; Bursary Fund, £83/8/4; "Church Record" Fund, £11/19/3.

The Chairman moved the adoption of the report and balance sheet.

Mr. C. H. Rose, seconding, mentioned the loss the League had suffered through the resignation of their president (Rev. T. Quigley), who was not returning to Tasmania.

The motion was carried.

The Rev. Dr. Ross Hewton gave an encouraging address, in which he mentioned the movement toward unity of the Church of England and the "Free Churches" in South India. He expressed the hope that the society might be the foundation of a similar move in Tasmania.

Election of Officers.

The election of officers resulted: President, Mr. J. A. McElroy; Vice-President, Mr. F. L. Wyman; Secretary, Rev. C. Allen; Assistant Secretary for the North, Mr. C. H. Rose; Auditor, Mr. V. Wettenhall; Committee, Messrs. F. C. Plaister, Swift, A. E. Butler, Mesdames Greuber, Hebblethwaite, and Fysh.

NEW ZEALAND.

WAIAPU.

Death of Mrs. Pickering Clark.

(From our own Correspondent.)

I fear I have rather neglected my job as "your own correspondent" lately, although not willingly but for necessity, for I had my late dear wife seriously ill for about three months.

Blanche Emmeline Kay was one of a large family, daughter of the late Thomas Kay, of Pigeon Bay, Canterbury, N.Z., where she resided until her marriage to Rev. A. Pickering Clarke, then vicar of Collingwood, Golden Bay, Nelson, N.Z. After nearly four years there, she, her husband and infant daughter moved to Patea, West Coast, Wellington Diocese, N.Z. The second daughter, Connie, was born there, who married Rev. Donald Haultain, now Dean of Bendigo, and went with him to the Mission Field, Nairobi, B.E.A. On giving birth to twin girls Connie passed over, and when a year old the twins were brought to us at Taradale, where

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ther we had moved on the invitation of the late Bishop E. C. Stuart, who ultimately went back to Persia. Taradale, near Napier, was our home for over thirty years, and there with her husband she laboured most devotedly amongst all classes, respected and beloved by the whole community.

Her husband became an Honorary Canon of Waipatu some years ago. Unfortunately, through two bad operations which the Canon underwent, the family—there were now two boys—took up their abode in Napier.

Mrs. Clarke's end came very suddenly. Her daughter was alone with her when she whispered, "I am going to Jesus," and hardly was there time for her husband and son to reach her side when without a sigh or murmur, or a single sign of pain—in answer to prayer and the treatment of the late Professor Kirk, her "spirit returned to God Who gave it."

Hammond's Hotel.

The Rev. R. B. S. Hammond, rector of St. Barnabas' Church, Sydney, is known far and wide as the boon friend of the out-of-work and friendless. His patience with down-and-outs is proverbial. His industry, on behalf of needy and destitute, is colossal. Though he has had many disappointments and the work has been up-and-down, yet he has had some remarkable reclamations.

Last week he was honoured in securing the Governor of N.S.W., Sir Philip Game, to open Hammond's Hotel, No. 6, in Blackfriars Street, Sydney. Dr. Richard Arthur presided, and in describing the social venture, said that the place might be described as one of "Hammond's miracles." No one seemed to know exactly whence the money came to maintain it. Loafers were not accommodated. Instead, the management aimed, by allowing men the weeks of residence here, at building them up physically and morally, and sending them out to a fresh start in life.

Mr. Hammond said that these premises were the climax of a gradual growth. The first "Hammond Hotel" opened 20 years ago. It was a cottage in Enmore, with accommodation for seven men. Attached to this cottage was a large stable, and the stable became a recognised meeting place, where would come men whom no amount of persuasion could have lured into Church. On one occasion, the then Governor-General, Lord Dudley, had attended a meeting, and had recognised among the men present a former school-fellow. The new hotel had accommodation for 120 beds. Those who stayed in it received two good meals a day; a clean bed, with suit of pyjamas, pillowslip and towel; and the chance that Mr. Hammond thought every young man ought to have. One week was the minimum term. He apologised to the Governor for holding the opening ceremony in what was normally the kitchen and assembly hall; but, since the building contained only three rooms, the alternative would have been to hold it in one of the two bedrooms.

Sir Philip Game laughingly disclaimed any chagrin at being asked to sit in the kitchen. He could not well complain, he said, since Lord Dudley had so readily accepted the hospitality of the stable, and the kitchen was much more homely. Everyone, he went on, should take off his hat to Rev. R. B. S. Hammond. The world was entitled to hope that mankind, which had surmounted so many obstacles, would be able to evolve a social order that would make such institutions unnecessary; and perhaps the day of success was not so far off as people imagined. The poor were "always with us," and always had been; but within recent years their problem had been attacked; though it was only now that scientific methods were being brought to bear upon it. At bottom, the question was one of distribution. The world could produce all that its population wanted, and cheaply. There was no reason why so many people should go without the necessities of life. Put in this form, the problem seemed simple; but this was far from being the case. Anything that anyone could do, no matter who he was, by thought or study, to get to the root of things, would be of the greatest value. In the meantime, such enterprises as this of Mr. Hammond's provided a splendid inspiration and encouragement.

The following comes from a northern parson, and the truth of the stories is vouched for. A Sunday School teacher, telling her class of young children the story of Jacob, said: "Now Laban and Jacob were not very good friends." A six-year-old boy who had recently heard the story in day school, remarked: "Well, you see, Laban gave him the wrong girl!"—C.E.N.

Melbourne Anglican Church League.

"Shall the Reformation Settlement be destroyed?"

(Address by Rev. E. Griffith, M.A., D.D.)

SPEAKING at the quarterly public meeting of the Anglican Church League, Melbourne, on Monday, 24th November,

Rev. Dr. Griffith, of Bendigo, dealt with an attack made on Archbishop Wright by Rev. F. Maynard, a well-known Anglo-Catholic, because of Archbishop Wright's opposition to Anglo-Catholic practices.

Dr. Griffith said the Archbishop was only true to his ordination vows, as no man could subscribe to the 39 Articles and at the same time accept Anglo-Catholic teaching. He quoted the Catechism of Pope Pius X., who said that the "Mass stands substantially for the same as the sacrifice of Christ on the Cross. It (the Mass) was to appease God and help the souls in Purgatory." Church of England people should be wide awake to the boring from within, to which our Church and its doctrines were being subjected. Whatever one thought of Anglo-Catholic teaching, he had thought that Anglo-Catholics would be the last to attack the Bishops in the way that many do. He referred to the reply made to the Anglo-Catholic remonstrance by the Bishop of Litchfield, and to the recent Pelton episode in the diocese of Durham, and to the Malines Conversations, as instances of what Anglo-Catholics would do. He appealed to the Church to hold on to the 39 Articles which were the bulwark of the Reformation Settlement. The Articles recently been taken right out of the Prayer Book of the Protestant Episcopal Church of America, and the proposal had been made that the word Protestant should be also discontinued.

One Anglo-Catholic speaker had referred to the Articles as the "40 stripes save one." If the Oxford Movement had emphasised the supremacy of the Church of Jesus Christ, it had done well, but it was accompanied by the formation of many secret societies within the Church, whose object was to introduce all that had been discarded at the Reformation. Dr. Griffith went fully into the objects of these branches of the Anglo-Catholic movement, much of the information given being a surprise to his interested audience. As an instance of Anglo-Catholic "tolerance," Dr. Griffith instanced the case of a chaplain of an institution who was asked to press its claims from his pupil, refusing to come because Dr. Griffith required him to assist in the conduct of an evening Communion Service on that occasion. It was often stated that the Reformation was a mistake which was forced on the Church and people. Dr. Griffith reminded us that all but 192 out of over 9,000 clergy endorsed the Reformation Settlement. One reason why Episcopacy remained in England in contrast to Europe was because the English Bishops were among the leaders of Reform in England. Archbishop Benson had said "that the Reformation was the greatest event in Church History since the days of the Apostles," and that "nothing had happened since the Reformation to make us doubt the wisdom of the step then taken, but much had happened to confirm it."

The Reformation was a step in the direction of the re-establishment of Primitive Christianity, it gave to us the Bible, and made personal access to God possible. It was only special pleading to say the Articles did not mean what they said; he quoted Articles 19, 22, 25, 28 and 31 as an illustration of the impossibility of reconciling the Articles with the pre-Reformation teaching of the Anglo-Catholics.

He urged that a Reformation Sunday be held, on which special emphasis could be laid upon its benefits. If we lost our Protestant heritage, as well as our Apostolic simplicity, we should lose all hope of being the Church of reconciliation many wished us to be. He appealed for a more constructive Protestantism, and quoted Henry Ward Beecher as saying, "There were many Protestants who thought they were good Christians because they hated Roman Catholics."

The Name in her Birthday Book.

A little girl showed a gentlemen her birthday text book. He turned over the leaves from January 1st and read the names of many of her friends. When he came to December 25th, he found one line every carefully written: "Dear Jesus Christ." "But, Mary," he said to her, "this book is only for names of your friends." Looking up into the gentleman's face, the little girl quietly replied, "Why, Jesus is my very best and dearest Friend, and that is the nicest birthday of all the year."



Clerical Etiquette.

"Rector" writes:—

With the limited means at the disposal of our Colleges, it is too much to hope for a "Chair of Etiquette" to be established, but surely something could be done in the way of a small course of lectures on general deportment in the home, in the street, and in the parish. "Manners maketh the man," and a useful career is sometimes severely limited by an early display of the lack of crudest knowledge in the matter of good manners. From remarks made to the writer, it would appear that personality and influence, to a great number, is discounted greatly when by some slip by which one set over them in the Lord proves he is "not a gentleman."

Two minutes at a meal often proves how much a man knows and shows to what station of life he was reared. This may militate against his influence for good.

Amongst the lectures, one could be upon the "Conduct of Locum Tenens." It takes a good principled gentleman to fill a Locum Tenens. Surely the first principle of this office should be to keep going everything as it is found in the parish, e.g., no innovations, no new organizations. But what do we find? In three instances known to the writer, one his own experience, clubs have been formed by a Locum Tenens. In two, at least, of three cases, the Rectors were "live wires," and, according to their judgment, these organizations were unnecessary; the consequences in each case were unhappy.

Surely, Mr. Editor, the time is ripe for some definite instruction in Clerical Etiquette.

Lambeth Conference and Birth Control.

Geo. A. Wollaston, of Murrumbidgee, Vic., writes:

The Roman Catholic hierarchy in New South Wales, Victoria, and Queensland have publicly spoken with one voice against the pronouncement on Birth Control by the Lambeth Conference. They are on safe ground, considering that the women of Ireland have the highest sustained reputation for chastity amongst the nations of the world. Your contributor in your issue of 4th December (J.A.T.) in writing on "The

Melbourne Synod," says:—"It is a pity that the Bishops did not content themselves with advising the cultivation of the habit of self-control. Is it wise to give the blessing of the Church to other means?" This puts the matter in a nutshell. Several Victorian Bishops on their return from the Lambeth Conference, have spoken strongly in favour of the Birth Control manifesto; and it occurs to me that they may be in ignorance of a few things which are happening in our own land and have been happening for a good while before the pronouncement was made. For instance, are they aware that it is now a common thing for young men attending a ball or party, given by people of unstained repute, to bring with them a flask of whisky, with which they retire, when heated with dancing, to their motor cars, accompanied by their partners? Are they aware that the gardeners and others responsible for cleaning and tidying up our public parks and gardens daily have to pick up and destroy quantities of contra-conceptives? Do they know that while many manufacturers have had to shut down and others have shortened hands, full staffs are kept at work in turning out these enemies of virtue?

A Christmas Turkey for the Minister.

A popular minister in Scotland, in the good old times, used at Christmas to be inundated with hampers filled with good things. On one occasion an enormous turkey was sent to him by the thoughtful kindness of a neighbouring farmer, but as the minister's family had already provided for the Christmas dinner, the bird was sent to the market and sold. A passer-by, seeing a specimen of poultry, said, "What a splendid turkey! Just the thing for the minister's Christmas dinner!" To the minister it was again sent. The provident wife sent it again to the market, and sold it again for a handsome sum. Another friend, similarly struck with the splendid proportions of the turkey, purchased it and sent it to the minister. The good woman, not wishing to fly in the face of Providence, said at last, "It is clear that the Lord means us to have this turkey." And, with the approbation of the family, it formed part of the Christmas dinner.

Narrow faith and broad phylacteries nearly always go together.

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"Nelmar," Riversdale Rd.,
Hawthorn East, E. 3, Vic.,
18th December, 1930.

Dear Boys and Girls,

Just a week from the day this paper is published to Christmas, and, of course, you are all looking forward to a happy time and holidays. I want to wish you "A Very Happy Christmas" and may God's blessing rest upon every one of my boys and girls, and the grown-up folk too, who read this page, during the New Year.

Everyone loves Christmas time, don't they? I think it is the most beautiful season of the year. It is the time of Gifts, when we especially think of the greatest gift given to the world—the gift of the Lord Jesus Christ. When you have a birthday you usually get some presents, so we must see to it that we give Christ something, for Christmas Day is His birthday. Just you say to yourselves, "What present can I give Him on His birthday?"

This reminds me of a story I read once. One Christmas Eve a man came out of his office and got on a tram. A little boy was sitting there with his mother. Little Jimmie was holding three parcels in his arms. He pointed with his chubby finger to each of his parcels and said "Mummy, you give me dis and dis and dis!" "Yes, Jimmie," said his mother, "and what is Jimmie going to give to mother?" The little fellow stopped for a minute, and then dropping his parcels on the floor, he threw his arms round his mother's neck and said, "Mummy, on Christmas morning I will give you—me!" Everyone laughed, but the man who was sitting near got up, and, picking up the parcels, he handed them to the mother, and said, "Madam, you are going to get a beautiful gift on Christmas day."

Next morning, the man went to Church and the clergyman preached on "Gifts." It had never struck the man before, that he had been giving everything, money and service, and yet he had forgotten the best thing of all—himself. He made up his mind he would give the gift of his life, and afterwards that man did a splendid work for God.

Now, when you go to Church on Christmas morning, and I hope you all will, will you just think of all Jesus has done for you, all that He has given for you—and will you just ask yourself: Now, what present can I give Him on His birthday? Then say, "The best present I can give to Him is MYSELF."

Last week I received a lovely parcel of stamps for our Church Missionary Society and shall forward them on to Rev. Montgomerie, who is the Stamp Secretary. I am sure they represent quite a sum of money, of which the Society is in great need. Thank you very much, Mrs. S. M. Norman, and Mrs. (or Miss) L. M. Armstrong.

Here are the results of the Hidden Names Competition. As four of you came first, equal, I have not placed any of the others. The ones who

came first were: Fred Meyer, Catherine Newmarch, Dorothy Newmarch and Edith Warren.

I hope you are liking the Cross Word Puzzle No. 2. The competition for this time is to write and tell me all about your Christmas Day. We will call it "My Christmas Day," and if any of them are good enough, we will print them. I want these to be in by 13th January.

Now I think that is all I have to tell you this time, so with the very best of Christmas Wishes—Good-bye.

Quint Not

A PRAYER TO SAY EACH DAY.

Dear Father, Who hast given to us the greatest of gifts, Thine Own Son, Jesus Christ, help us that this Christmas we may give Thee the greatest gift we can give—ourselves. We ask this in Christ's Name. Amen.

"I love you, Mother," said little John,
Then forgetting his word, his cap went on,
And he was off to the garden swing,
And left her the wood and water to bring.

"I love you, Mother," said rascy Nell,
"I love you better than tongue can tell,"
Then she teased and pouted full half a day,
Till her Mother was glad when she went to play.

"I love you, Mother," said little Fan;
"To-day I'll help you all I can;
How glad I am that school doesn't keep,"
So she rocked the baby till fast asleep.

Then stepping softly, she brought the broom,
And swept the floor and tidied the room;
Busy and happy all day, was she,
Helpful and happy as child could be.

"I love you, Mother," again they said—
Three little children going to bed.
How do you think that Mother guessed,
Which of them really loved her best?

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

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Suggestions and criticisms with regard to this list will be gladly received. Please address, "Hymns," A.C.R. Office, Bible House, 242 Pitt Street, Sydney.

Dec. 21, 4th S. in Advent.—68, 64, 73, 295(149); 69(31), 79, 80*, 29(427).

Christmas Day.—84, 87, 91(366), 83(113); 137(115), 136, 90, 86.

Dec. 28, 1st S. aft. Christmas.—96, 389, 529, 178(109); 95, 92(332), 401, 97.

Jan. 4, 2nd S. aft. Xmas.—103, 104(105), 101, 550; 24, 328(449), 92(332), 279.

*Take Hymn 80 to tune "Alford"; H. A. & M., 222.

Suggestions for a Watch-Night Service.

11.15 p.m.: Hymn 96.

11.20: Litany.

11.35: Hymn 97.

11.40: Sermon.

11.55: Silent Prayer.

Midnight: Bell or clock strikes 12.

12.1: Te Deum. Benediction.