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"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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Editorial

The Season's Greetings.

WE gladly take this opportunity of wishing our readers a really happy Christmas. Fortunately, real joy and happiness are not contingent upon the material things of life, but upon the assurance and experience of God's love and care for His children. The times are much better than they were, but even if they were not, the love of God is so rich and full that the heart of the true Christian cannot be otherwise than happy. The secret of joy and peace is in the redeemed soul. We dare not withhold from God our reverence and devotion on the day of the revelation of His love in the Babe of Bethlehem. The Incarnation and all that it means, conveys to the world the one message that it needs to assimilate. The world wants peace but is not prepared to pay the price. It wants happiness and joy, but these gifts of God cannot be bought. There is no promise of peace if God is left out or ignored. It is vain repetition to repeat the words: "on earth peace, goodwill towards men," if God finds no place in man's thoughts and conduct. There can be no real peace until there is real brotherhood in the world and there will be no real brotherhood until the Divine Fatherhood is recognised and accepted. We shall not help God's cause in the world, nor help our fellow-men at this Christmastide unless we are going to crown Christ Jesus the Lord in our lives.

Intolerance.

INTOLERANCE is vital to religion, although it should not be extended to social relations. We Catholics have the reputation of being intolerant, and to a certain extent it is true. We are strictly intolerant in principles. We must be so. Intolerance is essential in religion, otherwise religion would be as a second-hand coat. At the same time, religion must be tolerant in social relations."

Such are the words of reply by the recently appointed Roman Catholic Apostolic Delegate (Archbishop Bernardini), at a civic reception at Newcastle, N.S.W., last week. It is good to have these words in their naked truth. We have never doubted Rome's

"The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father full of grace and truth."—St. John's Gospel.

A Prayer.

"Thou didst leave Thy throne and Thy kingly crown
When Thou camest to earth for me,
But in Bethlehem's home was there found no room
For Thy holy Nativity.
O come to my heart, Lord Jesus,
There is room in my heart for Thee."

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

attitude and policy to the faith of others. She is still the same—intransigently ultramontane. She taboos Empire Day, has nothing whatever to do with public Anzac ceremonies, she segregates her children, she unchurches everybody else, calls all teaching but her own heretical, and in so far as Australia is concerned, she is a Kingdom within a Kingdom. In fact, two nations are growing up in this fair land. She will take all she can get in the way of subsidies from the public funds. Her leaders will beam benignly on "tolerant" Protestants who attend Romanist receptions, and subscribe to her "charity" appeals. Meantime in her eyes they are "heretics"—without hope. Meantime, we have, on the other hand, those in our Church who sadly enough, seek to follow Rome's unscriptural teaching and practices, and others—leaders, unfortunately—who counsel comprehensiveness and the "all-in" policy, and tell us that we must not protest against Rome's way, even if we do not follow it. No, we have fallen on the "latter days," and the majority are not made of the stuff of Ridley, Latimer and Hooper.

Rome's Bid for Place.

THERE is no doubt that the Church of Rome was out to make the most for herself in connection with the centenary celebrations in Melbourne next year. In this regard we warmly welcomed the letter addressed to the

authorities by the heads of the Churches, which we published in our last issue. It not only raised the issue, but revealed the Reformed Church's protest against Rome's teaching regarding the so-called Host. The letter had a salutary influence and did good work. Rome has come down somewhat. Nevertheless, Archbishop Mannix's truculent attitude shows that his church will get all she can. The policy of the Church of Rome just now throughout the world is propaganda of a certain kind. She is determined to placate the public and gain kudos. She seeks it everywhere. At the great British Industries Fair, to be held in London in 1934, Rome has applied for exhibition space. What has she to exhibit? Doubtless the making of vestments, wafers, images and the whole range of ecclesiastical trinkets and what-nots, besides literature! It is all of a piece. Evangelical Protestants need to be wide awake. We need more teaching and that by contrast, revealing the unscriptural doctrines of Romanism. We dare not be apathetic in these matters. Lack of vigilance, vague generalities in religious teaching, the supine attitude that is abroad, the so-called brotherliness, are all pathways which lead to submission to the Roman obedience. Lately in England the Bishop of Norwich said: "I don't want to look to Rome for my inspiration, I am proud of being an Englishman." These are sentiments we whole-heartedly endorse and commend to our readers.

Bishopric of Nelson.

IT is with exceeding pleasure that we learn that Canon Hilliard, of Sydney, has been unanimously chosen as Bishop of Nelson, New Zealand. We offer him and the Diocese our warmest congratulations. Should he be led to accept, his departure from Australian church life will be greatly felt, but it will be to New Zealand's gain! In every way he will be a decided acquisition to the New Zealand episcopate. His powers of debate, his eloquence, his charm of manner, his Evangelical conviction, his knowledge of affairs, above all, his spirituality of life, all make him eminently suited for so high an office. The Diocese of Nelson has had an illustrious line of very able Bishops. We have no doubt whatever that Canon Hilliard should prove a most worthy successor. The choice, we take as a decided compliment to Sydney Diocese. Her able men have for too long been overlooked in Australia when Bishoprics have needed filling. We earnestly hope that Canon Hilliard will be led to accept the offer. There are many reasons for this. Meantime, we assure him and the Diocese of Nelson of our prayers.

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The Dean of Newcastle, the Very Rev. W. H. Johnson, owing to ill-health, has been ordered by his medical adviser to take a complete rest. The Dean has not spared himself in his devotion to his Cathedral duties, and at the same time he has, whenever possible, been ready to help on special occasions in many of the parishes. With Mrs. Johnson and family, the Dean has gone to Adelaide, where he will recuperate, and it is hoped, will be fully restored in health and strength.

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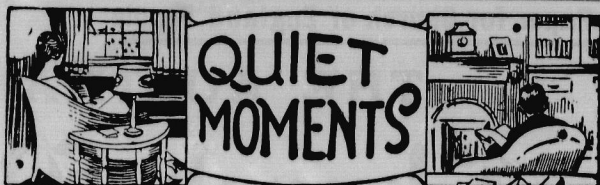


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The Coming of the Lord.

THE great and glorious event which is called in Scripture "The Coming of the Lord," is an event which is promised, predicted and practical. The Lord, Whose coming His people look for, has Himself promised to come. He said to His disciples, "I will come again, and receive you unto myself; that where I am, there ye may be also." A deaf old man once said to us in a workhouse infirmary, "He'll never break His promise." Neither will He. He says, "Heaven and earth shall pass away, but My words shall not pass away." Modern scoffers may ask, "Where is the promise of His coming?" They may seek to rob the people of God of their glorious hope, but we believe fully the word which our Lord has inspired by His Spirit, that "the Lord Himself shall descend from heaven with a shout." The Lord's delay in coming means that He is "accomplishing the number of His elect," but when the predestined moment arrives, "He that shall come will come, and will not tarry." We have not the smallest doubt that He shall appear, according to His promise, "the second time without sin unto salvation." "He is faithful that promised."

The great event is foretold not once but many times in the Old Testament. It is, however, noticeable that often here the two Advents are predicted together. The prediction "Unto us a Child is born," points to the first advent. "And the government shall be upon His shoulder," points to the second advent. Jeremiah's prediction, "I will raise unto David a righteous Branch," pointed to the first advent. "A King shall reign and prosper," points to Christ's second advent. Zechariah's prediction, "Behold, thy King cometh unto thee . . . riding upon an ass," relates to Christ's first coming. The following words, "His dominion shall be from sea even to sea," relate to His second coming.

Many of the psalms foretold the second coming of the Lord. The ninety-eighth psalm says, "Let the floods clap their hands: let the hills be joyful together before the Lord; for He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity." Isaiah predicts that event when he says, "Behold, your God will come with vengeance." David looked forward to that glorious event when he wrote, "As for me, I will behold Thy face in righteousness; and I shall be satisfied, when I awake, with Thy likeness." The attitude of the saints of God in all ages in view of that coming is set forth by Isaiah: "And it shall be said in that day, lo, This is our God; we have waited for Him, and He will save us: This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

Coming to the New Testament, we find that the Lord's coming is frequently predicted. Our Lord says: "The Son of man shall come in His glory, and all the holy angels with Him." The angels who appeared on the occasion of His ascension into heaven said, "This same Jesus shall so come in like manner as ye have seen

Him go into heaven." Paul says, "Judge nothing before the time, until the Lord come." Again he says, "Christ, Who is our life, shall appear." The Epistle to the Hebrews says He shall "appear the second time." The Epistle of James says, "The coming of the Lord draweth nigh." Peter says, "The chief Shepherd shall appear." John says, "He shall appear," and "Behold, He cometh with clouds; and every eye shall see Him and they also which pierced Him." Jude, quoting Enoch, says, "Behold, the Lord cometh with ten thousands of His saints." Our Lord Himself, closes the Revelation which God gave unto Him by saying, "Behold, I come quickly," and John, representing the Church, answers, "Even so, come, Lord Jesus."

Evidently then this glorious event is the great hope of the Church of God. The members of the Church in Apostolic times were evidently instructed to look forward to the Lord's return. They came behind in no gift "waiting for the coming (literally the revelation), of our Lord Jesus Christ." They looked for the Saviour to return from heaven, whither He had gone at His Ascension. His coming was to them "that blessed hope." So it is to-day to the Lord's redeemed and saved people.

Now in the light of this second coming of the Lord, what is the message to His people? It is surely as the Apostle John says, that "every man that hath this hope in Him purifieth himself, even as He is pure." Peter says, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

In other words, it is an event which should stimulate all who look forward to it to walk worthy of the vocation wherewith they are called. "Beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."

Christmas—Carol.

Come, worship the King,
That little white Thing,
Asleep on His Mother's soft breast,
Ye bright stars, bow down,
Weave for Him a crown,
Christ Jesus by angels confessed.
Come, children, and peep,
But hush ye, and creep
On tip-toe to where the Babe lies;
Then whisper His Name,
And lo! like a flame,
The Glory light shines in His eyes.

Come, strong men, and see
This high mystery,
Tread firm where the shepherds have trod,
And watch, 'mid the hair
Of the Maiden so fair,
The five little fingers of God.
Come, old men and grey,
The star leads the way,
It halts, and your wanderings cease;
Look down on His Face,
Then, filled with His Grace,
Depart ye, God's servants, in Peace.

—G. A. Studdert-Kennedy, "The Unutterable Beauty."

The Moorhouse Lectures.

The Anglican Tradition.

Richard Hooker.

CONTINUING his Moorhouse lectures, in St. Paul's Cathedral, Melbourne, the Very Rev. A. E. Talbot, M.A., Dean of Sydney, in his fifth lecture, dealt with the influence of Richard Hooker.

After the Reformation the doctrines of the Church of England required defence, not only against the doctrines of Rome, but against the equally extreme doctrines of the Puritans. How Richard Hooker led that defence from the pulpit, and with the pen, was told at St. Paul's Cathedral last evening by Dean Talbot, in the fifth of the series of Moorhouse lectures. So sound was Hooker's judgment, and so profound his knowledge, that his "Laws of Ecclesiastical polity" was still unrivalled, Dean Talbot said.

Richard Hooker was born at Exeter, about 1550, said Dean Talbot, and he came to public notice when he preached his first sermon at Paul's Cross, in which he protested against the doctrine of "unconditional" predestination. For this he was attacked by Walter Travers. Thus, at his first public appearance, Hooker had come into conflict with the Puritans, who were to become the foil for his controversial genius. The controversy had been renewed when Hooker was appointed Master of the Temple, where Travers was already the afternoon lecturer. In the morning sermons Hooker would set forth the Anglican tradition, which would be attacked in the afternoon by Travers.

Hooker had maintained that the Church of Rome was a true Church, though a maimed one, and that many who had sinned ignorantly would be saved. He had also criticised a too complacent repose in the doctrine of "assurance." Travers could not hold with such teaching, and the controversy had continued for 12 months, until Travers was inhibited by the Archbishop. Before that the controversy had produced Hooker's splendid sermons, which have been handed down to present times, and had framed in Hooker's mind his great work on ecclesiastical polity.

"The sermons represent that tradition of the Church of England whereby she refused to be carried away with the doctrinal extravagances of Puritanism, both in its wholesale condemnation of the Church of Rome and in its assertion of extreme predestination views," Dean Talbot said. "In the 'Laws' he deals with the inspiration and authority of Holy Scripture in a way that bespeaks the wisdom of a later age."

The teaching of Hooker upon the Christian ministry concerned the modern problem of reunion, Dean Talbot said. The Scriptures did not lay down any definite form of Church Government, but government by bishops agreed most closely with scriptural teaching. Hooker had held that ordinarily, ordination should be by bishops, but he had conceded that in special circumstances it might be permitted without a Bishop.

"The principles underlying Hooker's view of the ministry certainly open the way for a removal of the main obstacle to reunion between episcopal and non-episcopal communions," Dean Talbot said. "The fullness of authority lies within the Church itself, and therefore it has power to legislate for special circumstances, especially where the unity of faith is involved."

Cosin and Simeon.

In his sixth lecture, Dean Talbot took as his subject "Cosin, Bishop of Durham, and Simeon, great evangelical of Cambridge: Worship and Witness of the Church."

John Cosin was the principal figure among churchmen in the great drama of the restoration which followed the period of the Commonwealth. Cosin represented, he considered, the best traditions of scholarship of the Church. His work on the canon of Holy Scripture, and his part in the formation of the Book of Common Prayer, had contributed much to Anglican worship. The Prayer Book had given the Church of England a distinctive character as a reformed part of the Catholic Church. Charles Simeon, a Cambridge leader nearly two centuries later, that in the second half of the eighteenth century, had also made important contributions to the worship and witness of the Church. Simeon represented the best traditions of evangelicism. With all his evangelical zeal he had never disregarded the corporate life of the Church. He had made no contribution to theological scholarship, but Lord Macaulay had justly said of him that his influence was "greater than that of any Primate." Through the work of Simeon evangelical principles had

gained a permanent place in the Anglican tradition.

He did much for the establishment of the Church Missionary Society and the British and Foreign Bible Society, Dean Talbot said, but the society for promoting Christianity among the Jews, the conversion of Israel was one of Simeon's chief concerns, as he lay on his death-bed, and it was not too much to say that this cause had never had a more earnest and consistent supporter.

"One is tempted to ask," Dean Talbot said, "whether, if the Christian Church had always been sympathetically interested in the welfare of the Jews as Simeon was, the modern history of Russia or Germany would have been as it is. The Jewish religion is, on its own showing, an incomplete faith, waiting for its fulfilment in the Christ." Without this consummation its adherents are ever faced with the temptation to fall back upon mere materialism, either in the shape of a social philosophy, as in the case of Karl Marx and his followers, or in the way of financial supremacy. The Christian Church, if true to its own faith, can never tolerate the persecution of God's ancient people, and she must ever make that one of the first concerns in her missionary enterprises."

Two Church Movements.

Work of Pusey and Westcott.

In his final lecture Dean Talbot said that two noted scholars of the Anglican Church in the 19th century, Pusey and Westcott, were associated with movements which have contributed greatly to the Anglican tradition. Pusey gave to the Oxford Movement breadth and depth, while Westcott, in his endeavour to apply the message of the Church to the social problems of the age, gave the impetus to a movement that is still gaining ground.

When Pusey joined the tractarians, said Dean Talbot, he gave to the movement academic standing and acknowledged scholarship. The tractarians compelled the Church of England to consider more seriously what she meant by her claim to catholicity. Three great decisions by the Privy Council on doctrinal questions maintained the comprehensive character of the Anglican Church, and refused to narrow it to the views of any school. Pusey always stood for the temperate and constructive side of the movement, and thus he contended that ritual should be kept within bounds and should never be introduced against the views of the people.

While Westcott appreciated the great contribution to Church life made by the evangelical and the Oxford revivals, he felt that a further movement was necessary. This movement, he believed, should be inspired by a full sense of the bearing upon every phase of life of the central fact of the Christian faith, the Incarnation. In the light of the Incarnation all social and international problems should be considered. Westcott said that Capital had inherited feudal power should be made to substitute "social service" for "self-interest" as the master motive in industry. The struggle for existence was not a Christian view of life, and material wealth should not be the standard of success. War was as much opposed to the mind of Christ as slavery, although He did not believe in "peace at any price." The execution of justice, he admitted, rested in the last resort on force, and in present circumstances a nation might be compelled to go to war to maintain a righteous cause. The Christian Church should work for the recognition by the nations of the moral value of international peace, so that reason should take the place of force.

"The Anglican Church has sought through successive movements," Dean Talbot added, "to adjust the ideal of individualism to the larger claims of the Church as a corporate unity. Herein lies the fundamental problem of human society which can only find a solution in the light of Christian fellowship."

Christmas Shopping.

What a bustle, what a bustle;
What a rustle and a tussle;
Whistles popping, parcels dropping,
Shoppers hopping, shoppers mopping
Brows of worry, brows of scurry;
Brows of flurry and of hurry.
Streets are flowing, arm-fully growing;
Papers snowing, parents towing
Children tall and children small.
Shoppers bawl, and shopmen squall,
Classes mingle, pennies jingle:
Married single, all a-tingle.
Gone the badness of the sadness;
Here the madness of the gladness—
Christmas shopping all.

—Eva Merritt.

A City Slum Worker's Christmas Dream.

It was Christmas week. My feet walked the busy city street where scores of mothers were wending their way to the parish hall for their Wednesday afternoon meeting. I joined them and listened to the singing of the old-time Carols, and then breathless I heard the Message—Jesus, the Saviour of the World, was present.

We dismissed, but workers were to come again on the morrow and decorate the beautiful building. Artistic hands were soon busy, and a great wealth of loving service transformed the place into a veritable Christmas Hall.

Wednesday dawned. In the early morning, ere entering the house, I walked alone in the Gardens. "Alone?" "No, never alone!" for One walked with me. His presence pervaded the gardens, and lo, even here busy hands had worked a miracle. Standing high above the entrance was Father Christmas, surrounded by white sacks, bulging in every direction, surely hiding mysterious gifts! Had he come from the sky, lighting on this place in wonder and amazement to find "The beautiful Gardens in the City"? How pleased he looked, and how understanding, as balloons of every shape, colour and size floated all around him.

But my eyes turned to other places and lo! in Felicity Ann's I saw packets of tea and piles of cakes; in Busy Bee's I saw Christmas Puddings; and in the Helping Hand joints of beef; while in the Cathedral Hall were messages of love for the sick, the crippled and those too old to fare forth.

Then I turned towards the Church, when lo! the bells began to play out glad Carols. All the doors were wide open. At each entrance stood Father Christmas, bidding the Mothers welcome. In they filed, hundreds and hundreds of them, old and young. What was to happen next? Father Christmas led the way, saying, "Follow me!" He piloted to "The Gardens," each woman. He bade her accept a little cheer. Into the bag went tea, etc., until she came to the last halting place, where, on an embossed card she read—

"Him that cometh unto Me I will in no wise cast out."

She returned to her home to find one hundredweight of coal had been delivered. Christmas! Christmas, 1933. The most difficult! The most wonderful! The most blessed. When evening came Mother recounted the day's doings to Dad, and slily, gratefully, feeling they must do something, they knelt to pray, just to say: "Thank You, God, oh thank You, Lord Jesus."

Thursday came—there was no staying the children. Big and little, all were invited. The tinies must be left at the creche. In the great halls provision had been made for them.

But the big boys and girls came on to the parish hall. Carols rang through the assemblage. It was all so splendid.

From a vantage spot in the great Christmas Hall I looked over the sea of expectant faces, until my heart was nigh breaking strain. The responses of beauty, cheer, kindness and love was so spontaneous, real and almost beyond expression.

Two hours' unalloyed pleasure, and then Father Christmas appeared at every door, as for the Mothers.

"Come!" he said. "Come every one of you! My Shepherds will lead the way."

Out filed the children in perfect order. "See!" exclaimed the first group, pointing to the Gate of Remembrance, over which gleamed a magnificent star. On into "The Gardens" marched the children. Along Gaddy's Road they trotted, halting at Felicity Ann's where behold!—was this The Angel of the Lord? Surely here was a gift for every child, passed on from another world. Turning down Mummy's Avenue the Shepherds again called a halt. Out came the Busy Bees, bearing buns for hungry children, juicy oranges and apples to quench their thirst, toffee sticks to sweeten their palates! On went the children to the Cathedral Hall, where were seated the three Wise Men who greeted the Shepherds, and smiled with a tender smile on the children as they pointed them towards the Centre, where Father Christmas still stood aloft as though he guarded the Help-

Hand for the safety of youth, turning footsteps into the middle of the King's Highway, from whence I beheld the Open Gates and the Light of Home.

I awaked! Have I dreamed?—or did it happen? Was it a vision?—is it to materialise? Will it, can it, may it, come true?

There is no joy like the joy of giving. God so loved that He gave! Knowing the city and its needs as I do, I plead that we Christians shall live the Christmas story.

Wayside Jottings

(By a Wayfarer.)

"Tell me the old, old story,
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love."

"I WANT you to give me a few hints," said a younger minister to an older, "about the preparation of sermons."

"A big subject," said the elder, "an art not to be taught in one lesson. What plan are you already following?"

"I'm stealing," said the young man, "I've only preached three or four times as yet. I got a book of sermons by a brilliant preacher; and I read one and then another through and through until I knew it pretty well, and then I wrote out the heads, and a few notes, and I went and preached it. Some people thanked me for my good sermons, but I felt pretty rotten about it. I felt I ought to say, 'Is there not a lie in my right hand?'"

"There's a splendid chapter about preaching," said the older man, "in Gott's 'Parish Priest of the Town,' p. 70. He tells how Canon Knox Little, the great mission preacher, when a young curate, asked for such guidance from Bishop Wilberforce. The bishop was silent for a minute and then said, 'Some men prepare their sermons, other men prepare themselves.'"

"Thank you," said the young man. "That is a valuable hint to begin with. Now tell me how to choose a text."

"My own way," said the other, "is to go down on my knees and pray earnestly that God will graciously give me both a text and a message; and I think that often God gives it to me as I kneel. But if I am not clear about it; then I read the Lessons for the day and the Epistle and Gospel. If I am still in doubt, then I go to the Psalms for the day, that marvellous storehouse of Gospel truths."

"In our church," said the young man, "we only take one psalm at each service."

"I am sorry to hear it," said the elder. "Then you, too, have fallen into that detestable modern practice of omitting three-fourths of the most spiritually helpful part of the whole service. Scarcely any part of the Bible has been to God's people such a help in life and such a comfort in death as the Psalms. Since David's time, they have been the Church's Hymn Book and Prayer Book combined. Our Lord used them in His agony, and died with the words of a Psalm on His lips; and countless martyrs have done the same. And to-day, men, too unspiritual to be able to appreciate them, are leaving them out of our Church services. Maledictions are unlawful; we must not utter them, but if ever there was a man in our Church who deserves a heart-felt malediction, it is the man who is responsible for beginning such an evil practice; and blameworthy in a secondary degree are all those who have shown such amazing readiness to follow his ungodly lead. Unless the Church retraces its steps, I fear that the Psalms, once next to the Gospel stories in the hearts of our people, will soon be lost to the Church."

"I think some choirs complained that the chanting of them was too big a strain on their throats," said the younger man.

"Since when," asked the elder, "have they found their throats so delicate? But if that is so, why not read

the Psalms and only sing the Glorias, as was the general rule when I was a boy?"

"I suppose the real reason," said the other, "is a desire to shorten the service."

"You are right," said he. "That's the Devil's art of combining self-indulgence with the worship of God. Forget the Sacredness of the occasion in the endeavour to make the time of worship as little irksome as possible to the worshippers. Let us train them to look upon it, not as a time of spiritual privilege, but as a matter of endurance; and let us make every possible concession to their natural and laudable love of ease and to their musical tastes. Let us shorten the Exhortation; shorten the Lessons; shorten the Ten Commandments; shorten the Prayers; shorten the hymns, omit four-fifths of the Psalms, and shorten the Sermon, but let us multiply Anthems and solos. How long, I wonder, will it be before somebody shortens the Lord's Prayer? Let it be our triumph to get through the service in 55 minutes, and let our method be a general 'speeding-up,' worthy of Henry Ford's motor-works system. And then let us express innocent surprise that nine-tenths of the population don't go to Church, and that Christianity is losing its hold upon the people. But I am forgetting that our subject is the sermon; and that we have not yet touched upon the first essential of preaching."

"What is that?" asked the other.

"The first necessity," said he, "not for preaching only, but for the whole of the Ministry, is to have definite, over-mastering convictions. The minister who has no strong convictions, who has only pious opinions, has nothing to preach. Believe intensely. Take a leaf out of the Communists' book. They are all red-hot preachers. Then only will you be able to preach intensely, and to make your hearers believe. There are two things that you must believe above everything else. First you must believe that without Christ—unless your people definitely accept Him as their Saviour and King, they must, as far as you and I know, perish."

"That's a dreadful word, 'perish,' said the other. "Do you really mean it?"

"Yes," he said, "and if you intend to preach with power you must mean it too. It is the only alternative to Salvation. Why did God so love the world as to give His only begotten Son? Was it not that whosoever believeth in Him should not perish? The Bible gives us no third term. And the belief on Him must be a strong and living one. Not a lukewarm, indifferent belief such as we have in Julius Caesar or Socrates."

"And what is the second essential?" asked the young man.

"You must believe," he said, "and must definitely realise that you have been commissioned to bring them to that faith in Christ. And though you may not be held responsible for the success or failure of your efforts, you are responsible for using to the utmost the powers that God has given you. If you have those two convictions deeply rooted in your soul, you won't waste time preaching on lesser issues. Every sermon that you preach, whether on Tubal Cain or Job, or Zaccheus, will always work round to the subject nearest to your heart; you will always be holding up Christ for your people's acceptance. That's what your unsaved people need (the great majority); and that's what your saved and converted people still love to hear. They never

get tired of hearing 'the old, old story of Jesus and His love.'"

"I begin to see," said the young man, "that I have undertaken a task of which I didn't realise the vastness. I must preach no more stolen sermons."

"Yet God can bless stolen sermons," said the other. "But, as a rule, the only sermons that go home to our people's hearts are those that come, warm and fresh, from our own. 'Heart to heart' is the rule of preaching. Let me end with two more words from Gott, p. 73 (i): 'A man may be nothing of a preacher, but if he be the right kind of nothing, God will make something of him.' (ii): 'If you cannot preach like St. Paul, you may yet speak like the Woman of Samaria; and she brought her whole town to Christ' for she spoke from experience and from conviction."

Infant Jesu.

Infant Jesu, Son of Mary,
In Thy cradle, crude and bare,
With the Shepherds kneeling round Thee,
Lifting up their hearts in prayer.

First to worship and adore Thee,
Were not men who brought Thee gold,
But the simple-hearted Shepherds,
Keeping watch beside the fold.

Blessed Jesu, Son of Mary,
In the Shepherd's humble way,
May we lay our hearts before Thee,
On this holy Christmas Day.

—Willia Hoey.



Mrs. Evans, widow of the Rev. E. Wynne Evans, is travelling south from Groote Eylandt on the S.S. Marella. She will arrive in Melbourne on December 26.

The Rev. Canon E. Howard Lea, B.D., rector of St. Mark's, Darling Point, has returned to Sydney with his family from a health trip abroad.

The Rev. T. J. Gibson, rector of Longford, Tasmania, who has been serving for several months at Rabaul, came south by the Van Rees, and has resumed his duties.

Miss Ida Bowden, of Christchurch, New Zealand, is in residence in the A.B.M. Training Hotel at Epping, N.S.W., until the end of December, when she will leave to join the staff of the Melanesian Mission. She will be engaged in work in the New Hebrides.

The Rev. J. W. Clarke, M.A., rector of St. Columba's, Hawthorn, has been appointed Archdeacon of the Broughton Diocese of Adelaide. Archdeacon Clarke was ordained in Manchester and came to South Australia in 1915 as principal of the Brotherhood of St. Aidan—a position he held for six years. He then became rector of Hawthorn.

The Rev. Canon Baglin, who has been vicar of St. Thomas's, Moonee Ponds, Melbourne, for the last fifteen years, has made an exchange with the Rev. C. H. Raymond, of St. Alban's, Armadale. Canon Baglin is one of the senior clergy of the Diocese of Melbourne, and holds many diocesan offices. We wish him and Mrs. Baglin many years of blessing in their new sphere.

The Rev. F. T. C. Reynolds, vicar of Mentone, Victoria, is to retire at the end of this year. Before coming to Melbourne in 1924, Mr. Reynolds filled many important posts in the diocese of Ballarat, and was canon of Christ Church Cathedral. He will be succeeded at Mentone by the Rev. C. H. W. Clarke, vicar of Belgrave.

The Rev. E. Pattison Clarke will join the staff of Trinity Grammar School at the beginning of the first term, 1934, as resident chaplain. Mr. Clarke has had a distinguished scholastic career, and has occupied positions on the staff at the Hale School, Perth, and at St. Peter's College, Adelaide, where he was also assistant lecturer at St. Barnabas' Theological College.

The Right Rev. Dr. Radford, lately Bishop of Goulburn, has been appointed to the charge of St. Anne's, Soho, London. It is a notable church in some respects, handy to Piccadilly. The parish has a large Italian and French population. Many theatricals live in the neighbourhood. It touches London's life at many points. The value of the living is £370 with house. The population of the parish is a little over 4000.

It is with much regret that the Committee of the C.M.S. in N.S.W. has received from Miss C. Begbie her resignation as Assistant Secretary of the Y.P.U. It had been hoped that Miss Begbie could have carried on, but reasons of health have necessitated her resignation. During her period with the Y.P.U. she rendered magnificent service and has left an enduring impression upon branch workers and the children.

The Right Rev. Dr. Richards, Bishop of Dunedin, N.Z., has sent his resignation to the Archbishop of New Zealand. He has been obliged to do so through ill-health under the strictest medical orders. He has done much for the Church of the Province—and for the Diocese of Dunedin, where he has worked as vicar and Bishop for thirty-nine years. Bishop Richards is going to live in Christchurch, where his son is Headmaster of Christ's College.

The Rev. R. E. Walker, O.B.E., of Pinbaroo, South Australia, has been appointed Archdeacon of Mt. Gambier, Diocese of Adelaide. He was ordained Deacon in Ballarat in 1914 and priest the following year in Durham. He served two curacies in England and then became chaplain to the Forces, serving in Mesopotamia for three years. He remained in the Military until 1930, being stationed in Ireland, Turkey, Aldershot, Portsmouth and Shanghai. He returned to South Australia that year.

The Rev. H. Wallace Bird, who has done such splendid work at Unley, Diocese of Adelaide, is returning to England, having been appointed to a new district, which has been carved out of the parish of Eastbourne. At his farewell the Bishop of Adelaide (Dr. A. N. Thomas), said he regretted the departure of Mr. Bird. He had done yeoman service for the diocese, and had never failed in any parochial duty. In him they had a man who was not only a fine organiser, but one who was deeply spiritual.

The bells at St. Paul's Cathedral, Melbourne, were rung half-muffled before both services recently as a tribute to the memory of a former ringer, Mr. Geoffrey W. E. Wilson, who died in the Alfred Hospital. Mr. Wilson was one of the youngest of the bellringers, but he was regarded as one of the most promising. He joined the Bellringers' Society three years ago, when an appeal for men was made by the precentor. Mr. Wilson arrived in Australia some years ago from Durham, England, where his parents still reside.

The Bishop of Tasmania writes:—"I am glad to say that the Rev. W. R. Barrett and Mrs. Barrett, of Christ's College, Hobart, have returned after a furlough in England. The Venerable Archdeacon Atkinson and the Rev. T. J. Gibson are to return shortly. We greet them with a hearty welcome on their safe return to us. The ability and care with which the Rev. L. S. Dudley has served the College during the Warden's absence in England, and the interest which he has taken in our Church life generally have won for him our deep regard and gratitude. Mr. and Mrs. Dudley have returned to Sydney, and the best wishes of the many friends made here go with them."

The death of Mr. D'Arcy Bucknell, of Yass, removes a churchwarden and synodman of many years' standing in the Goulburn diocese. He was born at Newtown 73 years ago, and was educated at Sydney Grammar School and Sydney University. He was managing clerk for Messrs. Minter, Simpson and Co., solicitors, for a number of years, and during the absence of Mr. William Cope on service at the South Australian War Office, he managed the legal business of Messrs. William Cope and Co. More

than 30 years ago Mr. Bucknell went to Yass and established himself as a solicitor. He interested himself in various public movements, and was mainly responsible for the erection of the Yass War Memorial, which cost £12,000, and was opened practically free of debt.

A tablet in St. Andrew's Cathedral has been unveiled in memory of Bishop Gerard Addington D'Arcy-Irvine, first Bishop-Coadjutor of the Diocese of Sydney. Bishop Kirby said that time had endeared Bishop D'Arcy-Irvine to their memories as a man who was "a dear fellow-servant and a faithful minister of Christ." They remembered not only the man whom they all loved dearly and respected, but also the great beauty of his character and the tenderness and charity of his disposition. He had left behind blessed memories and high examples and ideals for his brother ministers.

There was a representative attendance, including many clergy and members of the parishes in which Bishop D'Arcy-Irvine had served as rector.

Captain J. H. Watson, of North Sydney, has just celebrated his 92nd birthday. He was born at Plymouth, England, and came to Australia when 23 years of age. Captain Watson has had a life-long association with church work—at St. Mark's, Darling Point, All Saints', Hunter's Hill, and latterly at St. Thomas', North Sydney. His best work has been done for the Royal Historical Society, of which he became a member soon after it was founded in 1901. He was vice-president, president and secretary, and is now a life-member and fellow. For several years past he has been research secretary, and his writings on early Australian history have been a feature of the Society's journal. Probably no other person possessed so wide a knowledge of early life in this land, especially of New South Wales.

The Rev. R. J. Ross Edwards, M.A., a veteran clergyman of the Goulburn Diocese, passed away at Epping, N.S.W., on Sunday, December 10, where he had been living in retirement. He had passed his 80th year, and had retired from the active ministry in 1922. He was a son of the late Mr. Cornelius F. Edwards, a shipping merchant, who traded between Sydney and Fiji, and was born at Redfern on December 8, 1853. He graduated Bachelor of Arts at Sydney University in 1879, and M.A. in 1884. He was ordained deacon in 1879 and priest a year later. He served first as curate of All Saints' Church, Woollahra, and subsequently transferred to the Goulburn Diocese, serving as rector of Lake Bathurst, Gundagai, Cooma, Murrumburrah, Tully, and Marulan. He was made a canon of Goulburn Cathedral in 1914. The Rev. Canon Rupert Ross Edwards, of Corowa, is a son.

The Rev. Dr. R. T. Wade, headmaster of Chaloners School, Braintree, England, who has been on a visit to Sydney with Mrs. Wade, has returned to England. Dr. Wade was formerly curate at St. John's, Darlinghurst, and afterwards Principal of Headfort School, Killara, N.S.W. About four years ago Dr. Wade left Australia with a collection of approximately 500 specimens of Triassic fossil fishes found in districts near Sydney. It comprised 28 species, 23 of which were new to science, and some being so unusual that it was necessary to found a new family. When this new genus was described it became possible to classify Australian fossil fishes which had been awaiting correct determination since 1861, and considerable light was thrown on the course of evolution of certain species of fish. The task of describing and comparing these specimens has occupied Dr. Wade for practically three years.

The death is announced of Canon Lubeck, of Washington, U.S.A. Canon Lubeck was

born in Sydney in 1857. He was educated at St. James' School and All Saints' College, Bathurst, and later at Trinity College and Melbourne University. His first charges in Australia were at Walgett and Glen Innes, but in 1883 he sailed for the United States to study at American universities, and did not return. He became rector of Grace Church, New York City, in 1885, and in 1888, rector of St. Timothy's—the largest and wealthiest parish in the city. He remained rector there until 1924, when he retired and was appointed a canon of Washington Cathedral. The Bishop of Washington once said that Canon Lubeck was one of the foremost preachers of the Episcopal Church in the United States. Canon Lubeck is survived by Mrs. Lubeck. A brother, Mr. Arthur Lubeck, and a nephew, (Dr. Lubeck, of Macquarie Street, Sydney), survive in Australia.

The Rev. E. Walker, rector of Wollongong and R.D. of the South Coast, in a recent letter from London, makes the following interesting reference to the Oxford Group Movement:—"We returned to London on Wednesday. Last night we attended a packed meeting in the Central Hall, Westminster, in connection with the attack on London by the Oxford Group Movement. We were glad we went. We heard German, French, American, Finnish, South African, Swiss, English and Scotch speakers. Their theme was 'How God works in and through individuals, changing lives and through altered lives bringing harmony into homes and communities and breaking down barriers between different sections of the Church and different races.' It was a most edifying spectacle. This morning I went to a very big meeting of clergy only in the same place, and there I had an indescribably profitable time; it was worth while coming all the way to England to be present at this meeting alone. The chair was taken by the Rev. J. Watt, an Anglican from Edinburgh, who gave a striking testimony to the value of the Group to him; he was followed by another Anglican, then a Congregationalist, then an American Presbyterian, then a Methodist, and then a German Professor who spoke by interpretation through Dr. Buchman. The closing address and testimony was given by the Metropolitan of India, Dr. Foss Westcott, who is heart and soul behind the Movement. It is an amazing campaign and doing wonders in London and the Provinces."

We offer our deepest sympathy to the Rev. R. G. B. Ashcroft, rector of the parish of St. Mary's, Western Line, N.S.W., in the death of his brother, the Rev. Basil Davey Ashcroft, vicar of Marton, N.Z. Basil Davey Ashcroft, who was a New Zealander, born in 1886, received his education at the Vanganni Collegiate School, and later at St. John's College, Auckland, taking his B.A. degree in the University of New Zealand. After a short time spent in teaching, part of it as a master at his old school, he was, in 1912, ordained Deacon in St. Paul's Pro-Cathedral, Wellington, to a title in the Parish of St. Matthew's, Masterton. In 1915 he went out to the wide and scattered district of Tini, and remained its Vicar for the next twelve years. His work there was broken by a period of three years at the war, from 1916 to 1919. As a Chaplain to the Forces he spent the time mostly with the Artillery, in France and England. Six years ago he was sent to Marton, a parish with a long and notable tradition, where Archdeacon Arthur Towgood had served for well nigh forty years, and the Reverend V. H. Kitchin for the next fifteen. He filled the position with distinction. He was a very hard worker and keen as a teacher in his parish work, and beloved by all. The sympathy of the whole Church has gone out to his mother, his wife, and his five young children. Years before Miss Whitehead had gone to Masterton to take charge of St. Matthew's School in its early days, and there she met her husband, to be his helpmate through years of arduous work.



**STERLING
HOME PAINT**
THE ECONOMICAL PAINT
DURABILITY — GUARANTEED

The Churchman's Reminder.

"Live among men as if the eye of God were upon you; pray to God as if men were listening to you."—Seneca, the Pagan philosopher.

"We are compassed about with so great a cloud of witnesses."—Heb. 12: 1.

DECEMBER.

21st—St. Thomas, Apostle and Martyr. Honest doubt certainly is better than mere lifeless assent to creed. All honest doubt can be met with proof in time.

22nd and 23rd—Ember Days. Prayer for clergy.

24th—4th Sunday in Advent. Coming by the Holy Spirit. We need the Spirit of Jesus to prepare for the Coming again of Jesus.

A HAPPY CHRISTMAS TO YOU ALL.

25th—Christmas Day. The exact date is of small moment. The fact remains that Christ was born into our world. Let Him be born again in our hearts this festive day.

26th—St. Stephen, the first Christian martyr.

27th—St. John, Apostle and Evangelist.

28th—Holy Innocents' Day.

29th—W. E. Gladstone, termed "the Grand Old Man," born 1809. A religious statesman.

30th—Lady Burdett Coutts died, 1906. Founder of Adelaide Diocese by her liberality.

31st—1st Sunday after Christmas. The octave ends on the joyousness of the great Festival. But we are meant to carry on this joy through every day.

31st—Wycliffe died, 1384. He began the foundations of the Reformation in England by distributing among the people some knowledge of God's Word.

1934. JANUARY.

A HAPPY NEW YEAR.

1st—The Circumcision of Christ. A lesson in obedience, though of an unconscious kind. A support for the rite of Infant Baptism.

1st—The 16 Constitutions of Clarendon passed English Parliament, 1164, to check the growing Papal power. This led to the murder of Thomas à Becket.

4th—Usher, the famous Archbishop of Armagh, born 1580. Next issue of this paper.



"Christ is Born in Bethlehem"

THE stories of the Nativity narrated by St. Matthew and St. Luke are among the most precious in the New Testament. With unconscious art they bring before our imagination a picture of undying simplicity and tenderness. Told with a reverent restraint that goes straight to the heart of their readers, we see the village maid and her espoused husband obeying the edict and coming to Bethlehem for census purposes. And the Inn was so crowded that the expectant mother had to bring forth her first-born Son in the stable, lay Him in a Manger, and there watch over His earliest hours. True, we have the story of the Shepherds who were told of the great event as they watched their flocks by night, and the Wise Men from the East who came to worship One Whose birth was surrounded by circumstances that told of poverty, unable to secure not so much the privileges, but even the universal humanity, extended to expectant mothers. The contrasts are so striking that had we not behind us the records of the Christ life and the story of His deeds in history we should be inclined to say that we

are in the presence of a unique work of fancy. We find all the elements of high poetry in the simple narrative. "The village inn, the carpenter's household, the groups of peasants—all is simple as the story of a peasant's childhood. With wonderful power, but with wonderful stillness—no noise, no tumult, surely such a description falls in with the spiritual intention of the event. It is a spiritual miracle, and the miracles of the spiritual life are always as still as they are powerful, as powerful as they are still." But the supernatural comes into the picture most naturally. In all connected with Him Who was born in Bethlehem God and man intermingle so closely and constantly that we can never separate the two. The Virgin birth and the manger cradle, the angels welcoming Him, when the cattle surrounded Him, the humility of the first home on earth and the honour paid to its Newcomer by the men skilled above others in the acknowledgement of real greatness—all combine to show the marvel of the first Christmastide and to give us that thrill of human sympathy allied to Divine worship which the name Jesus brings to all who know and love Him.

Let it be remembered that He Who first saw the light in Bethlehem, as the Incarnate Son of God, passed His earthly days in similar surroundings. He had to work for the support of His mother and we know from His teaching how the tragedies of life spent with no margin were brought home to Him. For He noted the patched garment, the grief on losing money and the lack of any supplies more than sufficient for immediate needs. Yes; the struggle signified by His birth in the stable was His all through His life. And His experiences as man fitted Him to bring light to men in darkness and in the shadow of death. He lit up all life's problems with the consciousness that God cares for man and that they who are of more value than many sparrows have the watchful Providence of their Heavenly Father guarding them from evil and giving them the "food and raiment" they need and with them the righteousness which comes from citizenship in the Kingdom of Heaven. Note the close connection between the essentials of the natural and the supernatural-life. Wherever Christ intervenes He teaches man does not live by bread alone, but is dependent on the Word of God for sustenance. The woof and the warp of the web of life are supplied by God and on their supply and the way in which man can attain it the Babe of Bethlehem sheds light. And the more we know Him the greater the light given us by Him.

And He brings freedom. Life in the East would be impossible under the conditions that exist were it not for the sun, whose rays are the best disinfectant and bring health to the body by supplying an atmosphere that enables men to resist the inroads of disease. And man needs freedom from sin, which binds him and keeps him a slave. Christ came in humility, and through His humility He avoided the risks others ran of becoming the victims of appeals that make men miserable. The traveller with an empty purse laughs when the robber appears. And so with those who, in obedience to the example of their Lord, have laid aside self-seeking, and seek only opportunity for service; they are free from the spur of an ambition that looks for great honours and the desire to acquire at the risk of others losing. "A gentleman is one who does not put his feelings before others' rights, or his rights before their feelings." And the Infant of the Manger became earth's first great Gentleman, Who

left for all who followed the only true example of high chivalry and self-sacrificing service unalloyed with any demands for the gratification of any motive that is not Godlike. St. Paul told the Galatians "against such there is no law," and the anarchy that knows no law is the life of perfect freedom lived by one who brings forth the fruit of the Spirit. And the full fruitage is only seen in that Life of lives which was lived by the Babe who was free from sin, free from self-seeking and only desirous to do the will of Him Who sent Him. He Who gave freedom from sin to countless souls in the past continues the gift in the present and supplies the light in which that freedom may be used for the advance of the Kingdom of God and the development of the highest type of manhood. The Saviour comes and draws forth to all childhood on Christmas Day the love of those who honour Him. He comes and makes those advanced in life think of their own days of innocence and this causes them to turn to Him Who is their Saviour for the renewal of heart and cleansing of Spirit. In days of darkness light shines on souls from the manger of Bethlehem, and when temptation comes the flight of the tempted to the now enthroned Saviour brings strength to overcome and freedom from the power of evil. And art Thou come, Blest Babe, and come to me? Come down to teach me how to come to Thee? Welcome, thrice welcome to my panting soul, Which, as it loves, doth grieve that 'tis so foul, The less 'tis fit for Thee come from above, The more it needs Thee, and the more I love.

A Christmas Challenge.

On Christmas Day, 1921, a Bengali poet wrote the following words, which are a direct challenge to every follower of our Lord: "Great-souled Christ, on this, the blessed day of Your birth, we who are not Christians bow before You. We love and worship You, we non-Christians, for with Asia You are bound by the ties of blood. . . . The world stands aghast at the earth-hunger of Europe. The Three witches—War, Lust, Power, Lust, Profit Lust—revel on the barren heath of Europe. There is no room for You there, in Europe. Come, Lord Christ, come away! Take Your stand in Asia. . . . At the sight of You our sorrow-laden hearts will be lightened. O Teacher of love, come down into our hearts and teach us to feel the sufferings of others, to serve the leper and the pariah with an all-embracing love."

Let us this Christmas seek to regain our vision of Christ, renew our passion for righteousness, vitalise our compassion for those who hunger for Christ. The Bengali's challenge is one we cannot ignore. "What think ye of Christ?" is the burden of his cry. "If He means all to you, why is Christlikeness so difficult to find in Christendom?"

Christmas and New Year.

1933-1934.

"Gaudemus igitur."
("Let us rejoice therefore.")
Philipp. iv., 4.

Not the carols' tuneless chime,
Waking echoes of past Time;
Not the wealth of Christmas cheer;
Not the gifts from far and near;
No, there's something dearer far,
"Gaudemus igitur."

Not because the year is gone,
With its tide of memories flown;
Not the happenings in life,
Peace so often linked with strife;
No, there comes what makes hearts stir,
"Gaudemus igitur."

'Tis when Heaven attunes the ear,
Then celestial strains we hear;
And we glimpse the Golden Gate,
Where beloved ones await;
Beatific visions stir;
"Gaudemus igitur."

Evangelical Preaching.

THE Advent ordinations remind us that one of the greatest needs of our day is Evangelical preaching! It is not without reason that competent authorities deplore the increasing lack of true Evangelical—it might almost be said, true Christian—preaching in our Churches. Mere ditties, trite sayings, commonplace of pulpit talk are all too common. We have, indeed, to thank God for eminent preachers, for earnest missionaries, for zealous parish clergymen who are faithful ministers of the Gospel, but we cannot help but feel that there is a growing tendency in the average preacher to fall grievously below the standard required alike by his subject and commission. The clergy are the only public servants who have the privilege of being listened to in silence for one or two half-hours every week; and the least that can be expected of them in return for such a privilege is that they should deliver during those half-hours only that which has been prepared with due care and thought. Extempore sermons are fraught with danger unless the clergyman is a master of language with a well-furnished and clear-cut, logical mind. There are, of course, great advantages in extempore preaching when it is really good; but experience affords abundant proof that written sermons, if well delivered, may be at least as effective as others. Newman, Chalmers, Liddon, were as effective preachers as have ever been heard, and their sermons were carefully written. The first duty of a preacher is to take care that what he has to say is said in the most effective manner possible; and for this purpose either a written or a spoken sermon demands a vast deal more study and preparation than is generally bestowed upon it in the present day.

The Preacher's Main Subject.

First and foremost the preacher should have his heart and mind concentrated on the main subject of his message. What is he in the pulpit for? and for what object do people sit patiently to hear him? Is it that he should discourse on the topics of the day—social politics, the fashionable philosophies, and secular affairs of that kind? It was not for such purposes that the custom of listening to a sermon arose. It is, in fact, a mere impertinence for any man, young or old—but especially for the young—to use such an opportunity for airing their thoughts before men and women of far more experience of life than themselves. The real reason why it is the custom in the Church to listen patiently to the minister is because it is assumed that he will bring them some message from the Word of God, which will tell them of God's will and explain to them God's ways. The clergy are essentially "Ministers of the Word and Sacraments"; and their primary duty, in every address, is not to put forward their own opinions or speculations, but to bring out and enforce some truth or message contained in God's Word. They are ambassadors for Christ, and their business is to deliver His message. As is said in the Address to Priests in the Ordination service, "You cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of souls, but with doctrine and exhortations taken out of the Holy Scriptures." The congregation, accordingly, have a right to expect of every preacher that he will bring them some illumination from the Scriptures to bear upon the troubles and perplexities of their life.

That and that only is the reason why they are willing to be silent listeners; and if this is not afforded them they are defrauded of the benefit for which they hear sermons.

One Mischief.

One cause of mischief with regard to true Evangelical preaching is that the Church has been given too much of the place in authority which the Scriptures really occupy; and men content themselves, at the best, with preaching what they may think the teaching of the Church, instead of drawing living water from the wells of God's Word. It is a dangerous error, against which younger preachers especially have need to be on their guard. It is only from incessant communion with the Scriptures that a man can draw the real water of life. Let a man, however young and inexperienced, live in daily communion with the Word, and make it his business, by the Spirit's help, to bring home to his people the truths which have been brought home to his own heart, and he will never preach in vain.

True Preaching.

The essence of all the preaching of the prophets was concentrated in John the Baptist's message: Repent, for the Kingdom of Heaven is at hand. He and the prophets and Apostles, except under some special inspiration, let the political interests of the day take their own course, and concerned themselves almost entirely with those spiritual and moral influences which could alone enable men and women "to have a right judgment in all things" secular as well as eternal. Nothing, perhaps, is more instructive than the fact that, at the crisis of the Jewish nation and of the Roman world, the substance of the preaching of our Lord's forerunner, and of our Lord Himself, should be summed up by the inspired historians in the simple exhortation to "Repent," and that the few details given us of John's preaching should be the simple inculcation of mutual duties. To bring men and women to realise that the Kingdom of Heaven was at hand—that is, that the Judge stood before the door, that every man would be called before that Judgment Seat, and that everything consequently was subordinate in importance to preparing to meet that Judge—this was the sum and substance of prophetic and Evangelical preaching. The first duty of the pulpit is to press this momentous reality upon the hearts and minds of the people, and unless a sermon answers this purpose, an invaluable opportunity is thrown away and an imperative duty is neglected. It is nothing less than heartbreaking to hear, as one may too often do, a large congregation sent away without hearing anything to force these central and eternal truths upon their minds. They have come to church for help in spiritual and eternal realities, and they have heard little more than is said at least as well, or better, in their daily or weekly newspaper.

Solemn Realities.

When our clergy preach these realities then we shall not be surprised if the exclamation rises from hearers' hearts and their lips, "What shall I do to be saved?" and that agonising question can only be answered as it was by St. Paul, "Believe on the Lord Jesus Christ and thou shalt be saved." When this message is grasped, then will follow the realisation of that salvation, and the preacher will have before him the gracious work of building up the saved life by the inculcation of the works of the Spirit, after the example

of St. Paul in all his Epistles. Of necessity such preaching of the Kingdom of God will never have about it any monotony, for it comprises the whole counsel of God.

It has been said that there is only one thing that a preacher may be sure of when he addresses a congregation—whether known to him or not—namely, that they are all sinners, that they are all more or less conscious of it, that in their heart of hearts they long to be saved from their sin and that they are craving for help to realise what their sin and weakness are, and to find deliverance from them. I think that the mass of men and women are, in their hearts, always "weary and heavy-laden," and that the Saviour's promise, "I will give you rest," is the one thing they long to hear. Even the converted are sensible of these burdens—sometimes more than the unconverted, and are not less in need of this refreshment. This is the true Evangelical preaching, and in proportion as it is heard in our pulpits will our churches be thronged by an eager and grateful people.

A Mid-Victorian Home.

"The Churchman" for October contains an article by the Veteran Evangelical leader, Bishop E. A. Knox, D.D., formerly Bishop of Manchester, which will give pleasure to a very wide public. The Bishop writes of a "Mid-Victorian Home" and tells of his own happy boyhood. The house stood "where the Beddington-lane starts on a by-road between Croydon and Beddington, England. It faced a large meadow, at the end of which flowed the River Wandle, Isaac Walton's own beloved Wandle. Between our home and Beddington lay, first, a large mill-pond haunted by dab-chicks, and no doubt, containing trout, though I never saw it fished, then from the mill-pond onwards we followed a lovely country lane, fragrant, as the seasons recurred, with may, briar and honeysuckle, and still flanked by the stream." Our father's income was about £650 a year, out of which, after paying rent and taxes, he had to meet the expenses of his household of thirteen, in which were included three servants. "Three meals a day supplied, if not our appetites, our necessities. Four o'clock tea and supper were not. Meat appeared only at the midday meals, and for the evening two we each had a pound of bread with jam or salt butter, followed by as much dry bread as our appetites demanded."

"Clothes were passed in rotation down the family, and durability took precedence of fashion."

The home life was amazingly healthy. "In an age when phthisis, small-pox, typhoid fever and occasionally even cholera took heavy toll of Victorian homes, ours was almost immune." Mrs. Knox was herself the best family physician, and her son remembers her with tenderest love.

The Bishop's father belonged to an old Ulster family, and had served in two campaigns in Wales, when he received the offer of a chaplaincy of the East India Company. "The Bible became a new book to me when I was out in India," so my father said repeatedly. What he meant, I think, was, that he had never before understood the possibilities of the corruption of human nature, nor the depths of human depravity from which the Cross of Christ delivered the Christian world. He had gone out bitten with Tractarianism, but in India he became a staunch Protestant, as became his Ulster origin. He greatly admired such men as the Lawrences, Havelock, Nicholson, and Roberts.

In later years Mr. Knox became Association Secretary of the Church Missionary Society, and after that he found a home at Waddon, where the future Bishop was brought up. One of the father's favourite texts was, "Study to be quiet and to do your own business."

"Christ has no hands but our hands to do His work to-day,
Christ has no feet but our feet to lead men in the way,
Christ has no tongue but our tongues to tell men how He died,
Christ has no help but our help to lead men to His side."



NEW SOUTH WALES.

Diocese of Sydney.

THE ARCHBISHOP OF SYDNEY.

Dr. Howard Mowll, the new Archbishop of Sydney, is now in London, having arrived there from China by way of Canada. In Great Britain he is having a strenuous time in his work of strengthening the interests there of the Diocese of West China. The Bishop and Mrs. Mowll will leave London in January and will arrive in Sydney about the middle of February. The Standing Committee of the Diocese and the Cathedral Chapter have appointed a strong committee to make arrangements for the Archbishop's welcome. The missionary organisations are also hoping to arrange a special welcome in view of their work and the Archbishop's unique missionary experience.

ORDINATION.

To-day there will take place an ordination in the Cathedral of St. Andrew, Sydney. The Revs. S. C. Bradley, L. H. A. Broadley, C. A. Goodwin, C. W. Hammond, A. L. Ironside, L. T. Lambert, K. W. Luders, G. G. Mottram, E. H. Parsons, J. G. Robertson, C. F. D. Smith, H. R. Smith, and J. H. Vaughan will be ordained to the priesthood, and Messrs. G. R. Beatty, H. C. Dunstan, E. E. Hawkey, W. A. McLeod, R. M. O. Martin, and L. F. Newton to the diaconate. Writing in regard to the ordinations, Bishop Kirby states:—

"December is always a busy month, and especially because of the Ordinations, which this year will take place on St. Thomas' Day, December 21st. It is with a sense of responsibility that I approach such a service. How solemnly does our Prayer Book charge us all to pray that 'the Bishops and Pastors of God's flock may lay hands suddenly on no man.' How earnestly does it also bid us pray for the Ordinand that he be endowed with grace and fitness for the holy office to which they are called. It is the desire of our Archbishop that ordinations should not be deferred until his arrival; therefore, men will be presented both to the Diaconate and to the Priesthood. It is to be hoped that many Churchpeople will be found in the Cathedral on the occasion, not so much as witnesses, but rather as intercessors."

ST. ANDREW'S CATHEDRAL.

Commemoration Festival.

The festival service in commemoration of the 65th anniversary of the consecration of St. Andrew's Cathedral attracted a very large congregation on St. Andrew's night.

Eighteen suburban choirs combined with the Cathedral choir in rendering the hymns and anthems, several of which were sung impressively. The processional hymn was, "Hark, the Sound of Holy Voices," and the Recessional, "The God of Abraham Praise." The treatment of Elgar's "How Calmly the Evening," Holst's "Turn Back, O man," and Martin Shaw's "With a Voice of Singing Declare," produced a fine blending of voices.

Mr. T. W. Beckett, the organist and master of choristers, besides accompanying and conducting the combined choirs, played opening voluntaries by Merkel, Rowley, Jongen and Waters, and at the conclusion of the service Mulet's "Carillon-Sortie" with skill and precision.

The Rev. L. N. Sutton, who preached, said that in the year 1868, St. Andrew's Day was a public holiday, and a large congregation, which included the Governor and Lady Belmore, assembled, and at 11 o'clock the consecration began. Bishop Barker was accompanied by six other Bishops, who assisted at Holy Communion. The "Sydney Morning Herald" of the next day said, in an account of the service: "The appearance

of the interior of the cathedral was very striking, the thousands of worshippers and occasional bursts of music, having a most impressive effect." In commemorating that service, said the preacher, the church was also continuing a musical tradition linked down through the years. The criticism that church music was not of a very high standard could be applied only to some churches. Such services as that night's did much to remove the ground for complaint. Those with musical gifts should offer their services to church choirs. It was sometimes said that church music was of little value in the life of a practical Christian, but it should be remembered that it was for many an inspiration leading to a life of witness, service and sacrifice for Christ.

NEW CHURCH AT GLENFIELD.

A new church at Glenfield was dedicated a fortnight ago by the Rev. R. Harley Jones, rector of St. Chad's, Cremorne, former rector, assisted by the present rector, the Rev. C. L. Williams. There were about 300 persons present. The new church, which is to be known as the Church of the Holy Trinity, is a brick structure, and stands on land given by Mrs. S. Thompson.

ST. BARNABAS' ANNIVERSARY.

The 32nd anniversary of St. Barnabas' Church, Mill Hill-road, Waverley, was celebrated on December 3. At the morning service the preacher was the Rev. D. J. Knox, who was rector at the church 32 years ago. He was assisted yesterday by Mr. H. W. F. Rogers. In the afternoon a service was held in memory of Mr. and Mrs. James Thomas Taylor. The Rev. J. F. G. Huthnance officiated, and he was assisted by the Rev. R. B. Robinson and Mr. Macdonell. The acting Chief Justice, Sir John Harvey, dedicated a wall, gates, and lights, in memory of Mr. and Mrs. Taylor. The memorial is the gift of their children.

GIRLS' FRIENDLY SOCIETY.

Fifty-Fourth Year.

Last week, in the Chapter House at St. Andrew's Cathedral, the annual meeting of the Girls' Friendly Society, the fifty fourth, was held, when the serious business of proceedings was interspersed with an enjoyable programme of vocal and instrumental numbers.

The Right Rev. S. J. Kirkby, Bishop-Administrator, who was in the chair, said the work of the diocese needed the help of all the young women who could give it. He realised that, in a substantial way, the society sought to develop the lives of girls and young women and to enable them to express themselves in the life of the Church and in the sphere in which they found themselves.

The acting-president, Mrs. W. G. Armstrong, referred to the absence of Mrs. Wright from the meeting, and spoke of the affection in which the late President had held the society and its exertions.

In moving the adoption of the annual report, Mrs. Hubert Fairfax said that if people lived up to the objects of the G.F.S., they would be quite perfect. The society offered friendly comradeship and service to others, and its prayer asked for help to bear the burdens of others. If we thought less about ourselves and more about others, and tried to help the weaker ones to be strong, we should do a great work. The training of youth, said Mrs. Fairfax, was the most important thing in life, and mothers liked to feel, when their daughters went out into the world, that they belonged to a society like the G.F.S.

ST. PETER'S, RICHMOND.

Memories of pioneers were stirred by the unveiling of an obelisk at St. Peter's Church, Richmond, on Saturday, December 9th, by Mr. Aubrey Halloran, past presi-

dent of the Royal Australian Historical Society. A large gathering, which included many representatives of old families, was present. Those present were welcomed by the rector, Rev. N. Haviland, and the Mayor of Richmond (Alderman Smith), who emphasised the interesting story of the Richmond district.

Mr. P. W. Gledhill, in an address, said that the first service was held at St. Peter's on December 8, 1810, by the Rev. R. Cartwright in the presence of Governor Macquarie and many pioneers of the district. The first ecclesiastical building was the school church, from some bricks of which the commemorative obelisk had been erected. The present St. Peter's Church had stood since 1837. At a public meeting of inhabitants of Richmond, held on October 23, 1835, the Rev. Samuel Marsden presided and it was at that meeting that the committee was appointed whose work had resulted in the erection of the church.

Mr. Gledhill quoted from the "Herald" of July 22, 1841, in which a report was given of the consecration of the building by the first Bishop of Australia, Dr. Broughton.

Mr. Halloran said that St. Peter's was a national monument, as it stood as testimony to the high character of the great men and women of the past who had made it possible for people of the present day to enjoy their heritage and privileges. Verdant meadows that had been cultivated for 124 years and the great mountains beyond, gave setting to one of the most beautiful churches in Australia.

Mr. Halloran appealed to Churches and public bodies to preserve their early records, and, where possible, to have proper safes or strongrooms to keep them secure. He asked specially for money to preserve the records of St. Peter's, these being intact from 1810 onwards. A large sum was forthcoming.

After the formal ceremony many of those present inspected the old documents. One entry that attracted particular attention was the burial entry in 1819 of Margaret Catchpole, whose unmarked grave is somewhere in the little adjacent churchyard.

Among those present were Miss Cartwright (great-granddaughter of the Rev. R. Cartwright), and Miss Betts (great-granddaughter of the Rev. Samuel Marsden).

C.M.S.

Five Years' Campaign.

The General Committee of the Branch has decided to make their objective the removal of the accumulated deficit, so for five years, in addition to the maintenance of the work, we shall need to add £2,000 per annum to our Budget. This means that we are asking our Church people to increase their contributions to our work by about 20 per cent.

All Can Help.

There are many ways in which we all can help. Every home should have a missionary box.

Every friend of C.M.S. can interest someone else.

Everyone may become an annual subscriber.

Some may arrange for local entertainments and similar means of raising extra money.

It will mean self-denial, but we must do it.

All Can Pray.

We would ask all our friends to join up with Prayer Groups—if in existence in your district; if not, to form a Prayer Group in your Church or in your own home.

Come to the Prayer Meeting at C.M.S. on the last Monday in each month, from 7.30 to 8.30 p.m.

Come to our Prayer Meetings on Tuesday and Friday, in the C.M.S. from 12.30 to 1.30 p.m.

All Must Pray and Give.

We must all pray and give to maintain our present work, and free our Society from the burden of debt.

R. J. HEWETT,

General Secretary.

Diocese of Newcastle.

CENTENARY OF ST. JOHN'S, STROUD.

All Church members at Stroud are hard at work preparing for the Centenary celebration of their beloved Church, which takes place this month.

The foundation-stone of St. John's Chapel, as it was first called, was laid by Sir W. E. Parry, R.N., Commissioner of the A.A. Co., on April 29, 1833, and the first service was held on December 22, 1833, the preacher being Chaplain Price, who chose as his text Zechariah, Chapter 6, first part of verse 13:

"Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne."

Sir W. E. Parry built the Church at his own expense, though the cost was later refunded to him. It was not until May 8, 1851, in the days of the Rev. W. M. Cowper, that the Church was consecrated by the first Bishop of Newcastle, Dr. Tyrrell, in the name of St. John the Evangelist; the ground annexed to the Church was consecrated at the same time for use as a cemetery.

The Church has borne the brunt of a century's wear and tear remarkably well, but nevertheless certain repairs and renovations are necessary, and it is with the object of raising the funds necessary to meet the expenses incurred in effecting these that the members of St. John's prepared a series of functions on December 14, 15, 16 and 17. On Sunday, December 17, services were held at St. John's, the Right Rev. Bishop Crotty, D.D., of Bathurst, officiating, amongst other distinguished visitors was the Premier, Mr. B. S. Stevens.

Diocese of Goulburn.

ELECTION OF BISHOP.

Synod will meet in February to elect a new bishop. "The procedure on its simplest lines, is this; all nominations must come from the clergy, but none can remain on the business paper unless it be seconded by a layman. Any priest or Bishop of our Communion anywhere in the world can be nominated, but the nominator and his second must be able to assure the synod that they have good reason to believe that the man they nominate will accept election. That is, I think peculiar to our diocese; and I may add that it has already made one very desirable nomination impossible.

The election is by Orders; the clergy vote separately, and so do the laity, and there must be a majority of each. The votes are taken by ballot.

If no election results from the first ballot there must be a second, and then, if necessary, a third. Then, if no finality be reached there are to be fresh nominations, and the whole process is to be gone over again.

If no result emerges synod is then to consider the situation. It is at liberty to appoint a committee of its own members to elect a Bishop. Or it may remit the choice to the Bishops of N.S.W., or it may even send to England if the latter Bishops agree.

The synod has power to do away, from the first, with the method of direct election by putting the matter into the hands of one of the bodies above mentioned."

ST. JOHN'S, YOUNG.

Bishop Crotty's Visit.

Dr. Crotty, Bishop of Bathurst, has been at Young for Confirmation. Addressing the candidates and congregation, he said:—

"If you are going to be religious," he urged, "get some joy out of it, and don't be like dogs on chains. I like to see happy people coming out of our churches."

Some people, he said, have the idea that there can be no joy in religion, which is all wrong. We are living in an age of perplexity, and anxiety. There is any amount of pleasure in it, but hardly any joy in the pleasures of to-day there lacks that inner gaiety, and there is a note of restlessness and itch. There is no real joy. In the noisy pleasures of to-day, there is an undercurrent of unrest. Real joy will last through the good and bad days. Joy stands to you at such times when you have run a good race and lost it, or in the case of children when you have sat for an exam, and failed. Joy makes you modest in victory and happy in defeat.

Proceeding, Bishop Crotty said he would divide joy into four kinds: (1) the joy of life; (2) faith; (3) love; (4) sacrifice. In Australia, with our eternal sunshine, our lives should be full of the joy of living. The joy of faith should teach us that there's something in life worth living for, the third joy, that of love, is a joy which makes us love to "give" and not to "get," the sort that is depicted in a mother's love for her children. And finally, the joy of sacrifice, which is the hardest joy of all. But whilst the hardest, it is the most wonderful of all joys.

CANBERRA GRAMMAR SCHOOL.

The Governor-General (Sir Isaac Isaacs) speaking at the annual prize-giving at the Canberra Grammar School, congratulated the school on having passed safely through a difficult period.

The Chairman of the school council (Sir Robert Garran), announced the formation in Sydney of a committee to organise an ap-

peal for funds. Although the financial position of the school had greatly improved, it was still difficult. The school was now more than meeting working expenses out of revenue, but there was a heavy capital debt. A mortgage of £12,450 had to be repaid, and interest amounting to £660 a year, with unsecured debts of £4263, had to be met. However, there were definite indications of an increase in the number of boarders in the following year. He hoped this was the beginning of the growth of the school, and that it would go on until it took its place as one of the Great Public Schools of Australia.

The headmaster (the Rev. W. J. Edwards, B.A.), said that the school, in spite of tremendous handicaps and great difficulties, had made good.

Those interested in the school are encouraged to know that a committee has been formed to organise an appeal to raise funds to place the Canberra Grammar School on a sound financial footing, by wiping off the capital debt. The school was opened shortly before the depression started. Half the necessary capital had been raised easily, and it was expected that the other half would be raised with little difficulty. The depression upset the calculation, and while the school is able to pay current expenses out of current income, it is saddled with a capital debt of nearly £17,000. The committee consists of Sir Kelso King (chairman), Sir John Butters, Sir George Julius, Sir Robert Garran, Sir John Harrison, Mr. Aubrey Halloran, Mr. J. S. Duncan, and Mr. J. L. Williams. The honorary treasurers are Mr. C. Darvall, of the Commercial Banking Co. of Sydney, and Mr. E. C. Riddle, of the Commonwealth Bank. The honorary secretary is Mr. H. G. Simpson, of 142 Phillip-street, Sydney.

DIOCESE OF GOULBURN.

Ordination.

By the Bishop of Bathurst under letters Dimissory from the Bishop of Goulburn, in St. Saviour's Cathedral, Goulburn, on St. Andrew's Day, 30th November, 1933:—

To the Diaconate:—Charles Edgar Nagle, St. John's College, Morpeth.

To the Priesthood:—Albert Edward Charles Gardner, Harold Marshall, Prosper De Mestre Pickburn.

Appointment.

Reverend C. E. Nagle, to serve as deacon in the parish of Cootamundra.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes to his Diocese:—The debate in our Legislative Assembly on November 28 is a very sad event. Our rulers have refused to close the liquor bars on Good Friday. I thought that there might be some discussion about closing them on Christmas Day, but I never expected any serious opposition where Good Friday was concerned. But the liquor trade set to work and the subject of compensation was raised. The question was taken out of the moral and religious sphere to be made a mere matter of party politics. The action of the House could hardly but give rise to the reflection that a majority of members cared so little about that holiest day in the Christian year that they had betrayed our Lord for a few pieces of silver which will jingle in the pockets of those who control the sale of liquor. This is surely a case where a righteous indignation must find words to express its sense of the wrong which has been done.

On November 25 a special Celebration of Holy Communion for Deaconesses was held in the Bishops' Court Chapel. Twelve were present, and afterwards went on to St. Hilda's Training House for a Quiet Day. It was good to have this little gathering, and we hope that more girls and young women will come forward for this great work for God. The Order of Deaconesses is the one recognised form of Ordination for women in the Church. It is not merely the equivalent of the Diaconate for men. It is the one Order in the Ministry for which women can be set apart, and there is a need for more Deaconesses in many of our parishes to-day.

S.P.C.K.

A meeting was held in the Chapter House on Monday, November 27, on behalf of the Society for Promoting Christian Knowledge. The Archbishop was in the chair and spoke of the usefulness of the Society in the work of the Church. He showed its historical position in the Church, and spoke of the work of the Society on the educational side of the Church. The Archbishop also re-

minded those present of the help the Society had been to the Melbourne Diocese.

The Rev. T. M. Robinson, of Trinity College, on rising, told the gathering that the Society had given to Trinity College two grants of £1,000 each. He spoke of the propaganda work of the Society and its value to the Church as a whole. He went on to show how that work had benefited the Church in Asia and Africa. The work was still being carried on to-day.

The Rev. A. E. Kain, the Australian Secretary for S.P.C.K., also spoke and told of the Newspaper Evangelising work of the Society in Japan, and the value of the work to the missionaries there. He also spoke of the hospital work and the training of the doctors and nurses for all other missionary organisations within the Church.

QUEENSLAND.

Diocese of Brisbane.

THE ELECTION OF AN ARCHBISHOP.

Dr. Feetham, Bishop of North Queensland, writes:—

"My time has again been broken by a visit to Brisbane for the purpose of taking the chair at the meeting of the Committee which elects the Archbishop. We met on November 8th, again, by the kindness of Canon Stevenson, at St. Francis' College, and the day began with a celebration of the Holy Communion at 8 o'clock. I had arrived on the mail from Townsville at 6.30 a.m. The Bishop of Carpentaria, at great inconvenience to himself, was present, having arrived two days before by boat from Thursday Island. The Bishop of Rock-

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hampton had broken off a long Bush journey in order to come. The Bishop of New Guinea could not be present on this second occasion. He left here for Samarai on October 17th, and was, I am sorry to say, quarantined at Port Moresby, because of some cases of measles on board his boat. That will have delayed him 14 days, and he was hurrying back to Dogura to relieve Arthur Jennings, whose furlough had been postponed while the Bishop was away. All Missions at this time are hard pressed, and particularly New Guinea.

The Ordinance under which we elect an Archbishop is good in so far as it gives the Bishops of the Province a share of the responsibility, along with the seven Priests and seven Laymen appointed to act by the Brisbane Synod. But it is a serious matter for the Bishops if they have to be called together more than once. The cost to them in time and money is too great. The Committee sat all day on November 8th, and rose at 6 o'clock, the members having undertaken, as before, to reveal nothing of what had taken place. The only information we gave to the Press was this:—The Committee has not completed its work and is adjourned till a date early in January, to be fixed by the Chairman. More than that I cannot tell you, and whatever the Press has published beyond that statement is unauthorized. I ask for your continued prayers that we may receive as Archbishop the man whom God has chosen.

North Queensland.**WORK OF FOREIGN MISSIONS.**

The Bishop writes:—

"It is my privilege once in ten years to make a pair at Lambeth with Bishop Azariah, of Dornakal, in South India. He and I were consecrated Bishops within a few months of each other, so we are always side by side on the Lambeth list and walk together in processions. He is a Tamil by race and a Scholar of distinction. His speeches are among the best made at Lambeth. He has told me much about his people. In his writings he describes the effects of the mass movements towards Christianity among the Outcastes in his Diocese. Villages which used to be marked by four D's—dirt, debt, disease and drink—he can now show with pride as models of cleanliness, good order and Christian living. That is what Christ has done for those people. But I quote again from 'With One Accord.'

"Even more encouraging than the mass movement of the Outcastes is the recent movement among the Caste people north of Madras. During the past five years it has brought some 21,000 people into the Church, in Dornakal alone. It is one of the most hopeful signs in the whole work of the Church in India to-day, and it can be traced directly to the influence upon their neighbours of the lives of Outcaste Christians in the villages."

"The same kind of thing is now happening in India as happened in Rome during the first three centuries. It was among the slaves that Christianity first made most of its converts. The slaves who were denied all rights of citizenship in this world gloried in finding themselves citizens of the Kingdom of Heaven. And this discovery of their true worth did not make them contemptuous of their masters. Quite otherwise, they took St. Paul's advice and were more loyal and industrious than before. As servants they obeyed their masters in all things. And one by one, abashed and persuaded by the noble and patient lives of their slaves, the masters and mistresses were converted and baptised. So it is that the Outcastes of South India have won their employers, the Caste people, to the faith. High Caste converts have often declared that that is so. Once again, 'Not many wise, not many mighty, not many noble are preachers, but God chose the foolish things of the world to confound the wise and the weak things of the world to confound the mighty.' I Cor. i 27."

TASMANIA.**THE BISHOP'S LETTER.**

The Bishop writes:—

On Sunday, 19th November, I consecrated the new Church at Margate—a beautifully designed brick building with chocolate tiled roof. The good folk at Margate are worthy of all praise for the spirit in which they have undertaken and completed their effort. The work has been well done, and paid for without the help of a loan from the diocese. It shows what can be done by people who are in earnest, and value all that the Church stands for in their lives.

The 24th November was another memorable day with an event that also witnessed to the faith and enterprise of many of our

Churchpeople as well as to the capable management of St. John's Hospital Board, under the Chairmanship of Archdeacon Blackwood. The acquisition of this hospital has fully justified itself. The demands made upon it have necessitated extension and further up-to-date equipment. An additional wing is being added the foundation stone of which was laid by His Excellency the Governor, in the presence of a large gathering of clergy and laity. I am sorry that my limited space does not permit me to say all that I should like to say about these two happy events.

**Bishop of Nelson.**

Canon Hilliard Chosen.

Last Thursday a special session of the Synod of the Diocese of Nelson, N.Z., was held for the purpose of filling the vacancy in the See, caused by the resignation of Bishop Sadlier, who had presided so ably over the Diocese for 21 years. The choice fell unanimously upon the Rev. William George Hilliard, M.A., Canon of St. Andrew's Cathedral, Sydney, and Headmaster of Trinity Grammar School, Summer Hill. The election of Canon Hilliard has given the greatest pleasure to Sydney Churchmen. It has occasioned widespread interest, for Canon Hilliard is greatly beloved in the wider life of the community.

When the cable reached the Canon at about 4 p.m. last Thursday, telling him of the unanimous choice, he was in the midst of preparing his report for the School annual Speech Day. In characteristic style, when asked the same evening by the Sydney Morning Herald whether he was likely to accept the position, he said: "at present he had not begun to think about it."

"I have been engaged all the afternoon preparing my speech day report," he said, "and for the moment I must give all my attention to that. In any case, it is not a decision that should be hastily determined. There is much to be thought over before one makes up his mind—what his duty is, and where he can be of most service. Next week I propose to give the offer careful consideration, and until then I prefer to say nothing more."

Canon Hilliard has had a distinguished career in Anglican Church life of the Sydney Diocese. He was educated at the Sydney Grammar School and graduated Bachelor of Arts at Sydney University in 1910, and Master of Arts four years later. He was ordained deacon in 1911 and priest in 1912, to the curacy of Holy Trinity, Dulwich Hill, acting also as a lecturer at Moore College. He combined with these posts the headmastership of Trinity Grammar School. In 1916 he was appointed Rector of St. John's, Ashfield, remaining there for ten years, becoming rector of St. Clement's, Murrumbidgee, in 1926. Early in 1929 he was appointed Headmaster of Trinity Grammar School, and lecturer and assistant minister at St. Andrew's Cathedral. Canon Hilliard is a member of the Standing Committee of the Diocese of Sydney, member of General Synod, Chaplain to the Lay Readers, and Commissary to the Bishop of Central Tanganyika and to the Bishop of Gippsland, Victoria. He is also President of the Anglican Church League, Sydney.

Canon Hilliard is one of the most popular evangelists in the church life of Australia, and is a forceful and convincing preacher, with a distinct appeal to young people. In Synod he is regarded as a sound debater, a man of clear vision and scholarly thought. If he decides to accept the position he will be a decided acquisition to the Church in New Zealand.



"In New Britain," being the story of Benjamin Danks, Methodist missionary, published by Angus and Robertson Ltd., Sydney, price 1/-.

This autobiography of the Rev. Benjamin Danks is a veritable epic. It would have been an impoverishment to missionary records if it had not been published. The style is simple and plain. There is no straining after literary effect, and therefore, it is the more robust and effective. We have read it with real pleasure, interest and inspiration.

It was in 1878 that Mr. Danks, recently entered upon his college course, was asked to consider the question of proceeding at once to join Rev. George Brown in the Mission which some three years before he had entered upon in the New Britain Island group. At once he responded, and so the story of heroic service and endeavour began. His arrival at Duke of York Island revealed to him islanders repulsive in appearance to the last degree. Mr. Danks states:—"There seemed to be no redeeming feature in their whole personality."

The Methodist Missionary Board in Sydney had given instructions that Mr. and Mrs. Danks should have their home on Duke of York Island, and as near as might be to the mission house already there; this arrangement being recommended "in the interests in the work, and the comfort of both families." But to the Rev. Geo. Brown, and very speedily to Mr. Danks, it was quite clear that "the interests of the work" required that the latter should reside on the adjacent island of New Britain (from which the Group is named), where the murder of the native teacher had taken place. Mrs. Danks entirely agreed with this view, desiring only the best for the Mission.

The two missionary colleagues crossed over to New Britain to select and bargain for a site for the mission house. Kabakada, where the martyred Sailasa had lived, was chosen. Mr. Danks tells how he stood bareheaded in the deserted house—if a grass hut can be called a house—from which Sailasa had gone forth daily, his life in his hand, to preach the Gospel which he never doubted could save New Britain. "Here," writes Mr. Danks, "must have sat the brave woman while they expected death. Only a little clearing, surrounded by wild, lustful, men, who shouted their insulting words, threatening them with death and the oven. What hours of anguish! I stood and prayed for grace to make a noble ending like Sailasa's, should the work demand it."

As the story grows, there come on the scene the figures of many and various native missionaries and teachers. Their devotion, their endurance and fidelity are both touching and inspiring.

The volume is well illustrated. Its reading is found to fire missionary ardour. We cordially recommend it, and trust that it will be widely read. Our copy from the publishers.

"How Can I find God," by Leslie D. Weatherhead, published by Hodder and Stoughton, price 3/6. Our copy from the Book Depot, 135 Castlereagh Street. This is one of the Westminster Books. It is written in the author's usually clear and felicitous style. We admire his frankness in facing the problems he deals with. He never shirks any issue and leads the reader along in an understanding and convincing way. There is an excellent questionnaire at the end. The book should have a large sale.

"A Grain of Wheat," by Toyohiko Kagawa; translated by Marion Draper, published by Hodder and Stoughton, price 4/-. Our copy from the Book Depot, 135 Castlereagh Street, Sydney.

This is a book that will make its appeal to adolescents, as well as older folk. Kagawa already has a world name. This volume will add to his fame. We look upon it as a remarkable and fascinating book. It must certainly have made its appeal to the

Japanese, for in that land there have been 150 editions, besides stage and film versions. The story of Kakichi and the Japanese militarists and the way in which they were transfigured is indeed a thrilling one. There is much in this book for Australians to learn. We commend it for its tone, its passion and its hopefulness.

"The World-Wide Gospel," by the late Dr. G. H. Morrison, published by Hodder and Stoughton; our copy from the Book Depot, 135 Castlereagh Street, price 7/-.

It is gratifying to know that Mrs. Morrison has gone to the trouble to search among the late Dr. G. H. Morrison's manuscripts and as a result has given us this splendid series of sermons. Dr. Morrison was so long in the public eye, and was welcomed everywhere as one of Scotland's foremost preachers, that this volume needs no recommendation. There are choice gems in it. We think of the sermon entitled "The Pearl of Great Price," "Lux in Tenebris," "Christ With Us," "The River of God." They alone justify the book's publication. But these are only a few from a rich store. It will make a fine Christmas gift. Be sure and buy it.

"The Springs of Life," by Rev. James Reid, D.D., published by Hodder and Stoughton; our copy from the Book Depot, 135 Castlereagh Street, Sydney.

Dr. Reid, the famous Presbyterian Minister at Eastbourne, England, is welcomed equally in U.S.A. as in England. He is certainly one of the most eloquent of living preachers. In this volume we get a choice of his weekly meditations in "The British Weekly." They are not doctrinal, but simple and persuasive talks on vital subjects. The language is always choice and to the point. The analyses open and suggestive, while the matter in each is helpful and suggestive. "A Door of Hope," "His Compassion, Fail Not," "The Best of all Good News," "The Indispensable Saviour," "Watching-with Him," are but a few of the chapters, but they are typical of the rest. Here is a book for Sunday reading. Make a present of it to your minister. It is a book of real uplift and power.

Hymns for Sundays and Holy Days.

Communion Hymns are not included. (Numbers within brackets indicate easier tunes.)

Hymnal Companion.

December 24, 4th S. in Advent. Morning: 68, 44, 78, 80(A. & M. 222); Evening: 69(31), 79, 81, 66.

Christmas Day. Morning: 84, 83, 136, 91(386); Evening: 87, 137(115), 90, 86.

Dec. 31, S. aft. Christmas.—Morning: 279, 92(332), 365(173), 54; Evening: 95, 96, 366, 97.

Jan. 7, 1st S. aft. Epiphany.—Morning: 1, 107, 96, 103; Evening: 104(105), 102, 106, 108(427).

January 14, 2nd S. aft. Epiphany.—Morning: 8, 109, 105, 123; Evening: 112(53), 121, 285, 19.

Hymns, A. & M.

December 24, 4th S. in Advent. Morning: 298, 53(176), 68, 50; Evening: 345(348), 203, 205, 204(191).

Christmas Day. Morning: 61, 62, 172, 482(179); Evening: 60, 523(76), 300, 59.

Dec. 31, S. aft. Christmas.—Morning: 165, 439, 531, 616; Evening: 288, 196(179), 735, 73.

January 7, 1st S. aft. Epiphany.—Morning: 169, 72, 80, 81(240); Evening: 76, 74, 79, 19.

January 14, 2nd S. aft. Epiphany.—Morning: 7, 640(76), 80, 704(431); Evening: 488, 302, 297, 23.

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A New Year Prayer.

Once more I stand with a New Year ahead,
An unknown road spread out before my view.
Grant, Lord, the path on which I have to tread,
Be not too difficult, though strange and new.

Grant I may travel to its journey's end,
Without too many falls, and give, I pray,
Courage to face whatever Thou mayest send,
And walk Thou with me, lest I lose my way.

—Florence Reddaway.

(From the Christian Year Calendar.)

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Old Memories.

No. II.

(By A. F. French.)

FINDING that notes of ancient days in Sydney and elsewhere have evoked considerable interest, one is encouraged to jot down a few more. The sub-title of Sir Walter Scott's "Waverley" originally appeared as "Tis Sixty Years Since," and that space of time represents mainly my personal recollections. By proxy, however, through my grandfather, I can go back to 1814, only 26 years after the first settlement of Australia. He was Commander of the Admiralty brig "Emu," stationed at Port Jackson; his duties took him periodically to Van Dieman's Land, and on his return he used to report to Governor Lachlan Macquarie, with whom and Mrs. Macquarie he and Mrs. G. B. Forster, his wife, were on terms of intimacy. The present underground drain of Pitt Street was then the Tank Stream, with a value and dignity of its own, residential areas clustering around. A hobby of the Governor was the attachment of his name to a great variety of places and persons, as evidenced by the Rivers Lachlan and Macquarie, Port Macquarie, Macquarie Harbour, William Macquarie Cowper (his godson), the clipper ship "Macquarie," and so on. Reverting to Canon O'Reilly, about 45 years ago I spent a pleasant fortnight with him and his family in the Isle of Man, whither he had gone to re-establish his health. It was his native land, and he sojourned at a little coastal village named Port Soderick, near his actual birth-place. Mrs. O'Reilly told me that whereas in Sydney she was Mrs. O'Reilly, of St. Philip's Rectory, in Manxland, to her amusement and indeed gratification, she was merely "Tom's wife." One of the Canon's occupations there was the construction of a panel setting forth the Ten Commandments for the chancel of the tiny church, carpentry and print all his own work. Perhaps not an exhilarating exercise for a holiday, but he must have felt that it was good to erect those useful lighthouses warning against the rocks and shoals to be met with on the voyage of life. One day he surprised the fisher folk by taking us out on the bay to fish for mackerel, armed only with a few strips of red rag as bait. When we returned with some fine fish caught by quietly trolling along, the hitherto sceptical fishermen were glad to accept some as a present. Owing to low spirits, Canon O'Reilly could not be induced to go with me to Peel Castle, where I passed a most enjoyable day exploring the scene of "Peveril of the Peak." The massive walls, the Cathedral of St. German within their ambit, the brown nets drying in the sun, the bold coastline, all appealed to me, as did on subsequent occasions the Tynwald Hill, most ancient of Scandinavian relics, the Castle Rushen, a well-preserved tenth century building, and many other spots on that compact and delightful island. It will be remembered that the title of the bishop's see is Sodor and Man, and that Sydney Smith remarked, on the locking in on railways, that the first person of rank to be killed would produce the needful change, "even Sodor and Man would be better than nothing." Coming back to Sydney, in the seventies, Dr. Zachary Barry was an outstanding figure; very deaf, but his wife managed to reach his ears. I have heard her in George Street greet her husband with the clear-cut monosyllable "Zack!" in

the tone of one hailing the mast-head in a gale of wind. He edited the "Labourum," a decidedly pronounced Orange periodical, full of caustic wit. Its motto being "No surrender!" My Sister, the late Miss K. French, and myself, once found ourselves in the same railway carriage with Dr. Barry, and one of us remarked, rather coolly, it must be confessed, that he had the reputation of being a firebrand in the diocese. He thereupon slid over to an extreme corner of the compartment, exclaiming that in that case he would save us from all risk of fire. He was a warm-hearted, clever, and most impulsive Irishman, characteristics common to so many of his compatriots. One of Dean Cowper's daughters, the late Mrs. J. T. Ford, rendered valuable social service by conducting a Bible class among the boys of the training and reformatory ship "Sobraon," then stationed off Biloela (Cockatoo Island); she used to be rowed across, and for many years performed this labour of love. In its palmy days the "Sobraon" used to be a gallant sight coming up the Harbour, well laden with cargo and passengers, inward bound from London. One of its latest phases of usefulness was as the "Tingira," anchored towards the entrance to the Heads, my friend, George N. Macdonnell, an old Geelong resident, being chaplain to the boys. Among the various excellent curates that Dean Cowper gathered round him at St. Philip's and elsewhere was the Rev. W. J. Gunther, afterwards archdeacon; his father was of good old Teutonic stock, whose mastery of English pronunciation was incomplete. As rector at Mudgee, he did good work. He had as honorary organist Mr. R. H. D. White, who married the eldest daughter of the Dean; their daughter married Sir William Cullen, then not knighted, both of whom fulfilled so admirably the many public duties that fell to their lot. Mr. White was humorous, and once inveigled Mr. Gunther into admiring a voluntary he had played, informing him afterwards that it was taken from the opera "Lurline," which somewhat shocked his rector's conservative mind. Mr. White, one of whose Christian names was Huddle, was a grandson of the surveyor of that name who had so much to do with the laying-out of Melbourne. Many residents of Sydney may still recall the famous cough of the ferry boat "Phantom," as she puffed her way to Manly. And the artillery practice that took place periodically in the Harbour, with the canon-balls flying along, making ducks and drakes on the surface. Once, at least, a tragedy might have occurred, when a round shot, striking a rock off Point Piper, ricocheted at right angles over my grandfather's cottage at the foot of Bellevue Hill. The roar caused us to run out into the roadway, where two men were viewing a deep hole in which the ball was embedded. One of the

two, Captain Towns, who then lived at Cranbrook Mansion, was swearing at large, and saying that his head might have been taken off. His companion, Captain Markham, the well-known naval officer, laughed and said: "You would not think much of this if you had sometimes been with me." Captain Towns, after whom Townsville is named, had the ball dug up and placed on his verandah. Some years after another incident happened within a few yards of that spot, causing the Sydney Morning Herald to go into mourning next day. A wedding had taken place at Sydney in the Fairfax family. Mr. Fairfax, Senior, and intimate relatives were returning, and as the carriage approached Bellevue Hill the reins slipped from the old coachman's hands, startling the horses into a subdued gallop. Mrs. Ross, daughter of Mr. Fairfax, jumped out to look after her father, who had just before lost his footing when trying to stop the horses. It all happened before the eyes of myself and members of our family; my mother ran down with restoratives, but all in vain. Mrs. Ross, beautiful in form and character, had received concussion of the brain, and passed away almost immediately, casting a gloom over Sydney. At St. Andrew's, as at St. Philip's, the Dean was ably seconded by various curates, who ministered to the parochial district adjoining the Cathedral. The Rev. Henry A. Langley, in particular, proved his worth; he was indeed coadjutor rather than curate, for in the absence of the Dean in England on leave, he most admirably carried out all the requirements of the parish. Then and since, one learnt to appreciate the valued work rendered in the Commonwealth by the two brothers, John and Henry Langley, both of whom became successively bishops of Bendigo, and whose immediate relatives—sons and daughters—have continued to emulate their good work. The Dean used to say that Miss Clara French, his eldest step-daughter, who later married Mr. W. E. Morris, Registrar of the Diocese of Melbourne, was one of his perfect curates. It was an inspiring sight to peruse her note-book of parochial subscribers to the Diocesan Church Society (Home Mission Fund). No large sums were recorded, but a goodly array of monthly contributions appeared, from humble residents, who looked forward to the monthly visits of Miss French, whom they welcomed as their trusted friend.

After a few months' publicity the Dean and Chapter of the Diocese of Bendigo have received something over £5000 towards the proposed new cathedral. The Bishop is in consultation with the heads of the Institute of Architects, Melbourne, with a view

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