

The AUSTRALIAN CHURCH RECORD

For Church of England People
CATHOLIC—APOSTOLIC
PROTESTANT &
REFORMED

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Australian Church News—The Church at Work.

Leader—The New Year.

Quiet Moments.—Our Desires.

Roadside Jottings.—By the Wayfarer.

The King of Kings.—The Epiphany Season.

1931—The Year of Renewal.

"THE AUSTRALIAN CHURCH RECORD"

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Editorial.

A Happy New Year.

WE wish our readers "A Happy New Year," in other words, "A Good New Year." That is, the year is sure to be a happy one, so long as we see to it that it is a good one. That "events" have some kind of relation to our "disposition" is a profound prejudice of religion everywhere and at all stages. It is a prejudice or bias, too, which it will be wise for all of us to encourage. That "duties are for men, events are for God," is another way of describing the life of faith. Indeed, the work of faith for most of us is to stand up to the apparent contradictions of this beautiful way of taking life. To wish anyone a "hap-py" time must at the outset have meant that we wished someone to have a time in which things happened. We wished them not to have a monotonous or dull time, a time in which the same old thing repeated itself and repeated itself until in sheer weariness one might welcome even some small disaster so as to give relief. Hence, when we wish for our readers a happy New Year we wish for them a year when things happen, a year in which no tyranny remains unbroken, a year of high and noble interruptions and changes, in other words, what that radiant book of the Acts of the

Apostles calls "times of refreshing from the Lord." That is, that our constant realisation may be that God is great in great things, but very great in the little things—of our lives!

Holidays.

"BLESSED is the man who has found his work," says the wise man of old, and we agree, but when he goes on to add: "let him seek no other blessedness," the wiser part in us demurs. Man is not a machine. He needs relaxation. We down tools because there is a danger of tools downing us. The year now closed has been a sombre one, and many have closed it in the mood of disappointment, some with distrust and bitterness. That, without exception, everyone has been hard-driven throughout 1930, is patent to all, so we trust that very many of our readers will enjoy to the full some respite just now! A holiday should be a time when one

A very
Happy New Year
to all our readers

does what one likes—provided, of course, that what one likes is harmless. That is no holiday that calls for a rest cure afterwards! To return to work jaded with the rigours of some modern holiday-making is to court a breakdown long before the next interval of "other blessedness" can arrive. We doubt not that vast crowds will have gone by this, with eager, almost anxious anticipation, to some haven of quiet or refreshment. Well! may they so bring themselves to such a state of receptivity, that, as they sit on some hillside watching the waves as "they come unto these yellow sands," or stroll midst the glens and glades of mountain heights, their whole being becomes suffused and saturated with passionate thanks to God. That will be a holiday indeed!

The Loan's Success.

ALL lovers of Australia must be more than gratified at the magnificent response to the Loan Appeal. Not only in the cities and in commercial houses was the Loan talked about, but also in the streets and lanes of the suburbs. Everyone felt a sense of responsibility. It was simply

wonderful how the response of the people swelled to such astonishing proportions in the closing days. There is no doubt that the success of the Loan will always stand to the credit of the Acting Federal Treasurer, Mr. Lyons. He stood forth with high-principled conceptions and advocated them so strenuously, that we are glad for his sake of the success. Further, it reveals the identification of our people with the financial position and stability of our land. It shows good faith and confidence and a sense of unity in Australia's concerns. We are not out of the woods by far! Momentous days are ahead in the New Year. Employers are at their wits ends, thousands of people are unemployed, and in one sense, worst of all, an army of youth is leaving school and with little or no prospects! It is a position that should cause the deepest concern. Every citizen should face up to it, otherwise things are really disquieting. Fear and distrust must go, and in their place there must come a fuller spirit of frank and trustful fellowship. In other words, God speaks to this nation—"This is the way, walk ye in it"—the way of righteousness!

Turmoil in Spain.

UNHAPPY Spain! Seething with discontent, rising in revolt, police and soldiers patrolling the streets, such should not have been expected in this twentieth century! But Spain is still in the mediaeval age. The iron hand of Roman Catholicism, allied to a Government servile to the Church, is the source of all the trouble. The summary execution of the ringleaders of the uprisings will not allay the country. The passion for freedom of thought, freedom in matters of religion and for constitutional government will win. The policy of absolutism and repression must at last give way before the liberating breath of the Spirit. It is a tragedy to think of Spain, once mistress of the seas, the home of courtly refinement, the once foremost nation in Europe in arts and sciences, should be as she is. It is a case of retarded growth. She became sterile and there she has stayed. Ultramontaniam is the secret. Evangelical religion and Protestantism are stifled and not allowed to make propaganda. The censor wields supreme power over the press. Meantime, there is little or no enlightenment amongst the masses. However, the oft recurring revolts are signs of the times. Lovers of freedom both in State and Religion will pray God to speed the day, when the Spanish nation will be able to think and act and speak according to conscience and in the clear light of day.

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THE AUSTRALIAN WHITE CROSS LEAGUE.

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 W. E. WILSON, Hon. Secretary.

Resolutions!

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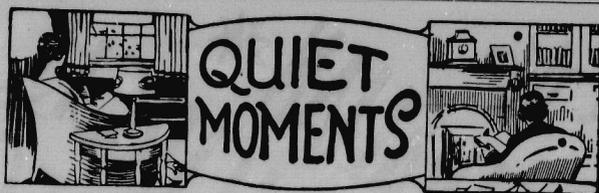
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Our Desires.

IN our Catechism we speak about our desires, and in the Collect for Easter Day we acknowledge that it is God that puts good desires into our hearts. The character of our desires is of very real importance. It may be truly said that such as are a man's desires, such is he. Guard your desires. "Each man is drawn away by his own desire and enticed." "Desire" is quite an equally legitimate translation of the Greek word translated "lust" in our Revised Version. Let us therefore meditate on the character of our desires. Are they good desires such as God would put into our hearts, or are they unworthy of our manhood, unworthy of those who have been redeemed with the precious blood of our Lord Jesus Christ? May we each one earnestly face this question! How many there are whose desires have no relation to God! Have we not allowed our desires to be taken up wholly with this life, with its material possessions, its vanishing pleasures, its crowns of fame which soon fade and leave only memories, and so often memories that engender regret, melancholy and irritability. Let us seek to be cleansed from all desires which leave an aching void. There are desires which God delights to fulfil. There are desires which elevate, ennoble, inspire. Cultivate them. Cultivate the desire to be like the Lord Jesus, to grow up into the fulness of the stature of Christ. You will attain that desire on your knees, in quiet heart-searching meditation on Him, in open-hearted fellowship with Jesus Christ and with our fellow Christians. As you behold His face you will be changed from glory into glory. Nothing sanctifies like the Word, His Word, which is Truth. The Word opened up to us by the Holy Spirit has a wonderful power to bring into likeness to Him.

Cultivate the desire to win souls. That desire dwelt in Apostolic Christians like a flaming fire. "Woe is me if I preach not the Gospel," says St. Paul. It led them to travel far and wide, to face hardship, to endure all kind of opposition and persecution. It was true of them "the zeal of Thine House has eaten me up." Where is there in our life anything comparable to the flaming zeal of the early Christians? Though scattered, they carried with them their witness to Jesus Christ and His Gospel. Let the joy of the Evangelist lay hold of you and fill your heart and life. Let the example of such men as Brainard and Moody set you on fire. Remember the great labours of that greatest of all missionaries, the Apostle of the Gentiles.

Cultivate the desire to see wrongs righted, the oppressed made free, the ignorant enlightened, those in the darkness of tradition and superstition brought into the full light of the Gospel. Don't sit down content with what you possess and enjoy, while others are without them. Remember what the leprosy men at the gate of Samaria felt and expressed when they said: "This day is a day of good tidings. If we tarry till the morning light,

some mischief will befall us. Come, let us go and tell."

Cultivate the desire to do your duty rather than to get your rights. If only "Unions" existed for this purpose, what a grand and unselfish service they would render to the whole community.

Desire the best gifts, not that you may enjoy them or glory in the possession of them, but that you may use them in the service of others. Covet to serve, to minister, not to be ministered unto. Pitch your ideals high. Keep the vision of the Master and the Cross before you. Cultivate the desire for the better country—the desire to be with Jesus, which is far better. It may be like it was with Paul, expedient for you to remain years longer. But never let the desire for the better country cool within you. Amidst your success or poverty, amidst your comforts and joys, keep that desire strong and persistent. Let your heart even cry: "Come, Lord Jesus, come quickly."

Let us enter this New Year with our desires cleared, cleansed, quickened, and more truly defined. Above all, let Him who is altogether lovely be the supreme desire of your heart and life. At this Epiphany Season let your heart go out in love of His Manifestation. So much around seems to suggest that Christ is at hand. Are not men's hearts failing them for fear of what is coming on the earth? How many things there are all the world over that suggest that the earth needs its universal King, who shall link all nations in peace as no League of Nations will ever do! The Church should cry: "How long!" But not less should the nations cry: "How long!" Let this be a great longing, a yearning, a stretching out of the hands in earnest expectation!

The New Year.

The New Year will come on the wings of night
 That watches the Old Year passing in flight,
 Of sorrow and gladness, of sunshine and rain,
 Of sin and forgiveness, of work and of rest,
 Of days that were better and some that were best.

His record is written, the book has been sealed,
 Till a day when its secrets will all be revealed,
 But there is the New Year, with banners unfurled,
 And courage undaunted to conquer the world.
 Let's give him a chance, a square deal in the game,
 That he may grow old with an untarnished name.

This New Year is ours to use as we may,
 To make or to mar, as we live out each day.
 Let's cherish new ideals and strive to forget
 The mistakes that we've made and the obstacles met.

No matter how rugged our pathway appears,
 We can make a clean page in the book of the years.

—Margaret F. Forfar.

"If you would have your Church endure
 Build on the human heart!"

The King of Kings.

Epiphany, the Season of Adoration.

THE Holy Child of Bethlehem is the King of kings and Lord of lords. To Him the sceptre of the world has been given by the Father. "Desire of Me, and I shall give Thee the heathen for Thine inheritance; and the utmost parts of the earth for Thy possession." It was one of the reasons why the Word of God became Incarnate, in order that the Supreme Sovereignty of God might be established.

The Kingdom of God is an expression which is frequently upon the lips of our Lord. The parables of the Pearl of Great Price, the Hidden Treasure, the Seed, the Grain of Mustard Seed, and many other parables were told by our Lord to teach us about the origin, the splendour, and the growth of that Kingdom of which He was the King.

The King of Kings.

Twice only during His earthly life was our Lord acknowledged as the King of kings. Once at the beginning by the Wise Men and once at the close by the Penitent Thief. There were other times when men seemed anxious to give Him the honours of an earthly king, but the Wise Men and the Penitent Thief were the only ones who owned Him as the King of kings. It is part of the Mystery of the Divine Condescension that it was only in the days of His Divine infancy and childhood that our Lord vouchsafed to display His Royal Greatness. The only season of majesty, homage, and glory which our Lord had on earth was in His infancy and youth. Archangels and shepherds, His blessed Mother and Elizabeth, Simeon and the Wise Men, all these were allowed to offer to Him the homage which was befitting. But from that day, when He was twelve years old, He Who was the King of kings manifested Himself as One Who ministers, and not as One Who is ministered unto. "He went down with His Mother and Joseph, and came to Nazareth, and was subject unto them." Was not one of the chief joyful mysteries which His Mother kept and pondered in her heart the memory of the Adoration in the days of the Holy Birth and Infancy?

Christ is the King of kings, and those who believe in His Kingship can express their belief in only one way, namely, by Adoration. Adoration will lead to other acts, but Adoration must come first, and cannot be denied. All through Christmas-tide we sing, "O come, let us adore Him." If we believe that Christ is the King of kings, we cannot do otherwise than adore Him. The Adoration of the Epiphany is the befitting and inevitable outcome of the manifestation of the Incarnation. Wherever the King of kings is to be found He is to be adored.

Epiphany—Adoration.

At Epiphany-tide the Kings, led by the Star to the Court of the King of kings, "marvelled to see such things: they were astonished and suddenly cast down." They marvelled to see Him that upheld the earth, Himself hanging upon His Mother's breasts: they marvelled that He Who created the heavens like a curtain, should be sheltered by no better covering than a stable roof: they marvelled that He, Whose are all the beasts of the forest, and the cattle upon a thousand hills, should have but one ox and one ass to do Him homage; but, more than all,

they marvelled to see such things as that the Lord of the world should come to His own, His own receiving Him not. No wonder that they were astonished and suddenly cast down; as it is written, "When they saw the young Child and His Mother, they fell down and worshipped Him."

Epiphany is especially the season of Adoration. "At other seasons," wrote Newman, "He does something, or suffers something; but in the Epiphany and the weeks after, we celebrate Him, not as on His field of battle, or in His solitary retreat, but as an August and Glorious King." At Christmas-tide we commemorate His Grace; in Lent, His Temptation; at Passion-tide, His sufferings; at Easter, His Victory; on Ascension Day, His return to the Father; in Advent, we anticipate His second coming; but at Epiphany we think of Him enthroned in the arms of His undefiled Mother, and, with the Wise Men, we bring presents, and come into His Courts to adore Him as the King of kings.

Tell it out among the Heathen.

The Psalmist bids us "Tell it out among the heathen that the Lord is King; and that it is He Who hath made the round world so fast that it cannot be moved; and how that He shall judge the people righteously." The Psalmist answers the question, "Why do men say that Christ is the King of kings?" There are two reasons. It is He Who created us, and it is He Who will judge us. God is my Creator and my End. Here is the foundation-thought of the whole Christian religion, here is the motive of Adoration. "O, come, let us adore Him, and fall down and worship . . . for it is He Who hath made us, and not we ourselves."

When the Wise Men adored our Lord, they saw only the outward appearance of a little Child, but they thought not merely of the outward appearance which they saw with their bodily eyes, they saw beneath, as it were, and worshipped their Lord and King.

So for ourselves!

In Heaven, faith will be lost in sight, on earth our sight is lost in faith. The Wise Men truly saw, they marvelled, indeed, at what they saw, but the sight which met their bodily eyes was not the only reason why they were astonished and suddenly cast down.

In the meantime we, as adorning Christians, will ever seek to manifest Him to the nations—praying betimes:

O God, why by the leading of a star didst reveal Thy Son to the heathen, and by Thy Holy Apostle hast taught us that the Gentiles should be fellow-heirs, and of the same Body and partakers of Thy promise in Christ by the Gospel, pour Thy Grace into our hearts, that we may give our choicest gifts to Thy service. Mercifully grant unto Thy Church so to believe and love, so to serve and suffer, that those whom Thou hast redeemed may be gathered out of all lands, from the East and from the West, from the North and from the South, to the glory of Thy Great Name; through Jesus Christ our Lord. Amen.

EARLY RISING.

A young man just out of college sought the advice of a hard-headed and successful business man. "Tell me, please, how I should go about getting a start in the great game of business?"

"Sell your wrist watch and buy an alarm clock," was the laconic reply.

Evangelical Publications.

A splendid supply of Evangelical Books, Pamphlets, Etc., is now available at the office of the "Church Record," Bible House, 242 Pitt Street, Sydney. In our advertising columns we publish a complete list of the booklets available and the prices. It will be seen at once that this literature will be extremely useful to the clergy in their pastoral work. We need an informed laity. Herein is the opportunity to provide them with Evangelical and Spiritual booklets.

Bed-Rock.

When the anchors that faith has cast
 Are dragging in the gale,
 I am quietly holding fast
 To things that cannot fail.

I know that right is right,
 That it is not good to lie,
 That love is better than spite,
 And a neighbour than a spy.

I know that passion needs
 The leash of a sober mind,
 I know that generous deeds
 Some sure reward will find.

In the darkest night of the year,
 When the stars are all gone out,
 That courage is better than fear,
 That faith is truer than doubt.

And fierce though the fiends may fight,
 And long though the angels hide,
 I know that truth and right
 Have the universe on their side.

—Author Unknown.

Hymns for Sundays and Holy Days.

From the Hymnal Companion.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parenthesis signify easier tunes.

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

Jan. 4, 2nd S. aft. Xmas.—103, 104(105), 101, 550; 24, 328(449), 92(332), 270.

Jan. 11, 1st S. aft. Epiphany.—107, 105, 201, 109; 106, 285, 314, 108(427).

Jan. 18, 2nd S. aft. Epiphany.—17, 304, 129(49), 400(255), 287(309), 121, 21.

Hymns A. & M.

(To meet the wishes of some of our Readers who use the Ancient and Modern Hymn Book.)

The letters (a, b, c) indicate the first, second or third tune, respectively.

Jan. 4, 2nd S. aft. Xmas.—72, 512, 175, 165; 520, 464(466), 165, 74a.

Jan. 11, 1st S. aft. Epiphany.—228, 76, 276, 190(50); 79, 257, 191, 23.

Jan. 18, 2nd S. aft. Epiphany.—80, 536 (176), 81 (240), 201(63); 299(165), 204 (191), 362, 24.

The Best
 for all . . .
 Occasions

GRIFFITHS
 TEAS



Roadside Jottings.

(By The Wayfarer.)

"Now, to an earnest, serious man. There's hardly any joy that can excel the joy of preaching; but even that is bound to pall. When there is no-one there at all To listen to your teaching."

It was Sunday evening, and most of the young people had returned to the little boarding house; and were enjoying their tea and biscuits.

"I should hate to be a Minister," said one of the young men. "It must be terrible to have to preach to a half empty Church, and see all the people looking at their watches, and wishing you'd stop."

"Serve him right," said another. "It's the Minister's own fault if people want him to stop; he ought to take more pains to preach better. And if he can't, he's mistaken his calling."

"Yes," said the first, "I don't see why any Minister should give us a dull sermon. There are plenty of Books of Sermons. Why can't he pick out an interesting one, and read it to us? Why, I saw in a Church paper an advertisement of some firm offering to supply new, original and interesting sermons for every Sunday and Holy Day. Why can't every Minister get something like that?"

"I don't see why he need preach a sermon at all," said a young lady. "If he wants to fill his Church he ought to get a good surplised choir, and a couple of professional singers and a couple of anthems and some good instrumental pieces, and advertise them well; and people would come to the Church if he didn't preach at all. I heard lately of one Church in London where they never have a sermon at the Evening Service; but they get a big congregation all the same."

"You are quite wrong," said the scientific boarder. "A Minister who turns his Church Service into a mere musical performance is failing in his highest duty. It is his duty to preach; but he ought to say something worth hearing—something scientific and instructive. Two Sundays ago I heard a really instructive discourse about Einstein and Relativity. Certainly the preacher made a few big mistakes; and I waited for him afterwards and told him so; but he excused himself by saying that he really didn't know anything about it, but got it all out of the Fibbert Journal. But, anyway, he deserved credit for trying to give his people something instructive."

"Was the Church well filled?" asked one.

"No," said the Scientist, "Very few people have the sense to appreciate a scientific preacher. But, by the way, doesn't P., in the next street, always get a big congregation? Is he a scientific preacher, or does he have a musical performance—or how does he manage it?"

"No," said another, "he's certainly not a scientific preacher; and he certainly doesn't quote the Fibbert Journal. But he has two things in his favour. He conducts the Prayers as if he were in real earnest and wanted to be heard and answered; not as if he had a job to get through; and he preaches as if he had something to say, something of deadly importance for his people to hear; and the second thing is that he has managed to build up a real singing congregation. Practically everybody in the Church joins in the chants as well as in the hymns; and the effect is wonderful."

"I wonder how he has managed that!" said the Scientist. "In most Churches very few sing, and hardly any, except the choir, chant."

"One of his choir told me how he does it," said the other. "He won't allow any tunes that are not congregational;—changes the chants if they are not simple,—allows very few chants that recite above A, and prefers those that recite in F or G. For hymns he follows generally, but not entirely, the list in the "Church Record," and almost always uses the alternative tunes there suggested. In fact, I think that whenever he's in any doubt or difficulty, he consults the Editor of the A.C.R. But I think one of the reasons is that his choir has been trained to disregard expression marks, and to keep up always at even volume of sound. He says nothing upsets community singing so much as a choir that one moment sings loudly, and the next moment softly."

"Must need a bit of self-denial on the part of his choir," said the young lady. "Most choirs don't worry about the congregation, but love to hear themselves going loud and soft."

"Some that came from other churches used, at first, to want to go loud and soft," said the other; "and wanted to take everything 'as set,' but I think that now they are all proud of the reputation their church has got for community singing; and I believe the Organist is especially proud. And indeed he deserves most of the credit, for he never tries to drown the congregation; but is quite pleased when they sing out. Sometimes he takes a rest and lets the congregation sing alone, and the effect is wonderful; because then they do sing out."

"I can understand," said the other, "that all that would fill a church. One of the secrets of the big Methodist congregations is, I believe, the hearty way they are all encouraged to sing—even if their style isn't always artistic."

"Mr. P. says 'bother artistry,—let me have congregational singing first, and let the artistic work come second'—and on the whole I think he's right, for he certainly gets big congregations, and they do sing."

"We were talking about preaching, not about singing," said another, "and I think myself that the preaching is the great thing. That Mr. P. who gets the big congregations,—how does he preach?"

"Well," said the first, "when he preaches I am always reminded of Phillips Brooks' definition of Preaching as Truth through Personality. I can't describe his preaching; but he gives you the impression that he has something that he desperately wants to say and that he thinks you need to hear; and he wants you to see things from his point of view. He doesn't argue much. He doesn't seem to realize that there is any other point of view except his own; and he rubs that into you with all the force he can. Very often he winds up by saying that if there are any here who have now determined to follow Christ, will they stop to the Holy Communion, or stop to speak to him—and very often some do. But all the same, you can't call him a brilliant preacher."

"Doesn't he ever deal with science or politics or every-day matters?" asked the scientific man.

"Yes, sometimes," said the other. "I heard him one day condemn Lotteries; and another day he said 'thirty shillings for having your hair dressed

in one particular way!—thirty shillings!—while the Missions of the Lord Jesus Christ are having to retrench.' Oh, yes, he talks plainly enough; but his chief idea is that people must surrender themselves entirely to be the servants of the Lord Jesus Christ; and in almost every sermon he works round to that."

"I think it possible," said an elderly man, "that his sermons may have as much to do with filling the Church as the congregational singing. I must hear him myself. But it's bed-time;—Let us discuss the matter some other evening."

Archbishop of Melbourne, Dr. Head, Visits Trades Hall.

Much interest has been occasioned in Melbourne by the Archbishop's visit to the Trades Hall. After discussing with some of the officials the question of unemployment relief, the Archbishop attended a meeting of the Trades Hall central unemployment committee, at which 16 suburbs were represented.

The visit is described by the Secretary-elect of the Trades Hall Council (Mr. W. J. Duggan) as "a fine gesture." He expressed gratification that the head of the Anglican Church in Victoria should make himself familiar with the work of the Trades Hall.

The Archbishop said that his visit, which was purely informal, was most informative and interesting. He hoped to make another visit shortly.



The Right Rev. Bishop and Mrs. Stephen, of Melbourne, sailed for England on Christmas Eve. Their son, the Rev. Rex Stephen, is accompanying them.

Mr. H. J. C. Ashe, who went out from the Victorian C.M.S. to the staff of St. Stephen's College, Hong Kong, China, has returned to Melbourne on furlough. Mr. Ashe has worked in local connection in St. Stephen's College and is home on furlough.

The Right Rev. Dr. Newton, Bishop of New Guinea, returned to Sydney from London during the second week of December. After a stay of several days, he left by steamer for his Diocese. The Bishop journeyed to Australia by way of America and New Zealand.

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Canon and Mrs. Williamson, of the Riverina diocese, were returning from service at Finlay on Sunday, 14th December, when they had a motor accident. Mrs. Williamson suffered a broken leg and Canon Williamson was much bruised and hurt. We hope they will have a speedy recovery.

Miss Milsoop, an active worker in G.F.S. circles in the Parish of St. Michael, Sydney, has been appointed secretary of the Girls' Friendly Society, N.S.W. She will take up her duties early in the new year. Miss Milsoop brings many qualifications to her important work.

The departure of the Rev. G. B. Webb, curate of the parish of Guildford-Merrylands, Sydney, for the rectoryship of Kangaroo Valley, has occasioned much regret. The Merrylands Chamber of Commerce has expressed its highest appreciation of the services Mr. Webb has rendered the town in numberless ways.

Dr. T. Z. Koo, vice-chairman of the World's Student Federation and Associate General Secretary of the National Y.M.C.A. of China, will spend March and April of this year in Australia. Dr. Koo's visit will be most opportune. He is an eloquent speaker and at the Student Conferences both in Britain and America, he has made deep impressions.

The Rev. H. Edwards, curate in the parish of St. Bede's, Drummoyne, has received a handsome cheque and several presentations on the eve of his departure for Penang, South Australia, where he has been appointed vice Rev. N. Rook, who returns to Sydney. The work is in connection with the Bush Church Aid Society.

Rev. O. V. Abram, B.A., rector of St. David's, Surry Hills, has accepted nomination to St. Alban's, Epping, both in Sydney Diocese. Mr. Abram was ordained in Sydney and subsequently served under the Industrial Christian Mission in England, famous through the work of the late Rev. Studert Kennedy.

The Rev. J. H. Ravery has accepted nomination to the parish of St. Matthew, East Geelong, in succession to the Rev. P. W. Robinson, who has resigned because of ill-health. Mr. Robinson sails for England on 24th January, and will remain in charge until his departure. The induction of the Rev. J. H. Ravery will probably take place during the first week in February.

The death of Mr. Charles H. Streeton, of Randwick, Sydney, at the advanced age of 102 years, is announced. Born at St. Leonard's, England, he came to Australia as quite a young man, and joined the Education Department in Melbourne, where he served for 30 years. He took a deep interest in the Church and in early days conducted services in Victorian towns.

Sister Bazely, who has been in charge of the Bush Church Aid Society Hospital at Penang, South Australia, relinquished her work at the end of the year, and returns to Sydney early this month. It is with the greatest reluctance B.C.A. parts with Sister Bazely. She has done a fine piece of work in this remote township. Sister Selby, of the Women's Hospital, Crown Street, Sydney, will take up the vacant post.

John Spain, the Boy Scout who found the hidden bottle containing over 300 sovereigns, near Mosman, Sydney, is a devoted lad of All Souls', Leichhardt, Sunday School. Lately he has become a teacher. The boy on finding the treasure took the bottle to the Police Authorities. Last week, following upon an enquiry as to the ownership of the money, the Magistrate ordered the owner to give John Spain a reward of £50.

In our issue of December 4th ult., we should have mentioned that the tablet in St. James' Church, Sydney, is in memory of Senator Colonel J. C. Neild, brother of the Venerable Archdeacon Neild, rector of Condoebollin, N.S.W., and not to his father. This tablet in St. James' Church was the gift of the old age pensioners of Paddington, as a token of their gratitude for his great work in connection with the old age pension scheme.

There will be a third person accompanying the C.M.S. delegation to Australia next year, in the person of Mrs. Douglas Thornton. Mrs. Thornton is the widow of the famous C.M.S. missionary and Student leader, Douglas Thornton, of Cairo. She is a foremost leader in Great Britain amongst women workers for missions overseas. Her presence will be a great strength. With such a trio, the Rev. W. Wilson Cash, Dr. J. H. Cook, and Mrs. Douglas Thornton,

missionary endeavour in Australasia should receive a marked uplift.

Miss Adeney, the secretary of the Girls' Friendly Society, N.S.W., has been presented with an opal ring, set in hand-wrought silver, by the members of the Society, as a token of appreciation for her two and a half years' work in Sydney. Miss Adeney left for England on 18th December. During her tenure of office, the Society has made great strides, launching forth in most stimulating activities. Much regret is felt at her departure, for Miss Adeney in numberless ways has been a tower of strength to the work.

The Rev. John Bidwell was inducted to the charge of St. Paul's, Redfern, Sydney, by the outgoing rector, the Ven. Archdeacon Boyce, on 9th December. Archdeacon Martin preached the occasional sermon, which constituted an inspiring challenge to minister among the clergy present, six of them, the Ven. Archdeacon Martin, Revs. J. Bidwell, S. H. Denman, L. Gabbott, E. Potter, and W. E. Coates, had been connected in past years with the work in St. Clement's parish, Marrickville.

The Bishop of New Guinea has appointed the Rev. J. W. S. Tomlin, Warden of St. Augustine's, Canterbury, to be his commissary in England in the place of the late Canon Carr Smith. There has been a connection between St. Augustine's and the New Guinea Mission and Papua from the founding of the Mission in 1891. Albert Maclaren, the founder, was an Augustinian. Another, John Hunt, was on the staff of the Mission for twenty-four years until his death in Papua in 1928. John D. Badger, another Augustinian, is one of the latest recruits to the priests on the mission staff.

Writing of the closing days of his stay in England, the Bishop of Tasmania states: "We have just finished up with happy visits to my dear old friends the Dean of Lichfield, and Sir Francis and Lady Newdegate. The latter bear very happy memories of Tasmania, and are as interested in its welfare as ever. Yesterday we called upon Lady Davidson, what a dear, sweet old lady she is. It was good to assure her of the kind remembrances of our people." It will be remembered that Sir Francis Newdegate was Governor of Tasmania and Lady Davidson is the widow of Archbishop Lord Davidson, of Lambeth.

The late Mr. William S. Iliffe, of Warragul, Gippsland, left the sum of £500 to St. Paul's, Warragul, and of £1000 to the Central Home Mission Fund of the diocese of Gippsland, though neither sum will be available immediately. "God has been very good to me." Thus he explained his reasons for these last acts of generosity to one whom he loved dearly. To that one we ask leave to tender the respectful sympathy of the diocese, and in doing so to express thankful appreciation for the life of one who loved his Church dearly, and served her loyally," says the Gippsland Church News.

A beautifully carved oak Baptistry Screen has been dedicated by the Ven. H. H. Dixon, Archdeacon of Brisbane, in St. Mary's Church, Kangaroo Point. The Screen is the gift of members of the Burrell family and bears the inscription—"To the Glory of God and in loving memory of William Edward Burrell and Marianne (Nita) his wife. Early settlers on Kangaroo Point, Foundation members of St. Mary's, and worshippers therein for 50 years. October, 1890." Mr. Burrell and his wife set a splendid example of service, and regularity in attendance at public worship and to those who knew them there remains a memory of sincere and upright lives which never grew weary in well doing.

Speaking at the welcome home gathering given to Mrs. Crick and herself, the Bishop of Ballarat said that he had returned in times of difficulty, but economic troubles

were world-wide, and were really part of the aftermath of the war. He was certain that the difficulties in Australia were easier of solution than those of many countries, because Australia was so capable of recovery and restoration. Although the problem was economic it was also largely moral. The Church could not profitably study the moral side of the problem in two particulars. The first to drive a sense of responsibility into the young people, and the second thing was to get and preserve the balance between optimism and pessimism. Australia was going to get through.

The Diamond Jubilee of the Ordination of Rev. Canon Wallace Mort has been featured in the Sydney Press. The Canon is in his 84th year and lives in retirement at Wentworth Falls, N.S.W. He was born at Moreton Bay, Queensland, and was educated partly in N.S.W. and subsequently at Clifton College, England, and Queen's College, Oxford. On December 18, 1870, he was ordained in Lichfield Cathedral by the Right Rev. G. A. Selwyn, formerly Bishop of New Zealand. After two years work in the diocese of Lichfield, Mr. Mort returned to Sydney, where, after a brief curacy at St. John's, Parramatta, he was appointed to the incumbency of All Saints' Church, Wollahra, a position he held for 38 years, up to the time of his retirement from active parochial duty in 1914. In that year he was appointed honorary Canon of St. Andrew's Cathedral by the present Archbishop of Sydney. Canon Mort was also chaplain to the forces from 1877 to 1900. During his tenure of the parish of All Saints', Canon Mort was responsible for the building of the splendid edifice that is the present parish church.

The Australasian Church has had no more learned student of Island Anthropology, native customs and language, than the Rev. Dr. Walter Ivens, for many years a missionary in Melanesia, and subsequently on the staff of clergy in the diocese of Melbourne. Dr. Ivens has been in London for quite a while, preparing for the press his book, "Island Builders of the Pacific," which has now been published by Seely Service. The volume is no mere travel book, but the fruit of Dr. Ivens' years of labour in the Islands. The title, "Island Builders," is aptly chosen, for we are given the fascinating story of how artificial islands are built. These primitive people, commencing with a raft anchored in a lagoon, set out to construct an island on which in time a colony is established. The incredible feat of carrying canoes sand and earth is performed with immense labour, and the beautiful illustrations in the book show pictures of these islands, on which trees are growing and houses are built down to the water's edge. The writer goes deeply into the folk-lore of the islanders, into their marriage customs, their forms of worship, and how they originated. There are interesting chapters on the sacrificial use of the pig, and of the crocodile, which is supposed to be the incarnation of ancestors. Even the shark is an object of ancestral worship. The book is profusely illustrated and packed with information. The two maps are a useful addition to a well-written and fascinating story.

Why He Lost the Race.

Some little boys were running a race, and all felt sure that Tommy, the boy in the lead, would win, as he was the fastest runner.

Those looking on began to cheer the different boys, and Tommy gradually fell behind, until he was the last one to reach the goal.

His friends gathered around inquiring why this was. Tommy, wiping the tears from his dirty little face, replied, "You yelled, 'Go it, John!' 'Go it, Jimmy!' but there was no one yelled, 'Go it, Tommy!' and I just couldn't run at all."

A word of cheer often makes success instead of failure.

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Man's life is but a working day,
Whose tasks are set aright,
A time to work, a time to play,
And then a quiet night.

—C. Rossetti.

JANUARY.

4th—2nd Sunday after Christmas. Collect for Circumcision of Christ. He was obedient that He might rule the world. Those rule best who best obey.

6th—The Epiphany or Manifestation of Christ to the Gentiles. Also called Twelfth Day. The old date of Christmas in the Eastern Church. It was called the Day of Lights. The light of the Gospel is meant to shine unto the uttermost parts of the earth.

8th—St. Lucian, a learned teacher, opposed to the heresy of Sabellianism. On the rack, his sole reply was, "I am a Christian." His death for Christ's Person and Name occurred at Antioch, where the disciples were first called Christians.

10th—Penny Post first introduced in England.

11th—1st Sunday after the Epiphany. Knowing and Doing must go in double harness or we make poor progress towards the Kingdom.

13th—Hilary, Bishop and Confessor. Brought up as a Pagan, he became a great apologist for the Truth, and was in the West what Athanasius was in the East. He died 368 A.D.

15th—British Museum opened, 1759. Next issue of this paper.



The New Year.

AT the beginning of a New Year there is great need for us to pause for a breathing space that we may look backward as well as forward.

Retrospect.

To-day the retrospect and prospect alike are tempting men to dejection, if not dismay. When we look at the world to-day we can see that all is not right either with the body politic or with the Church. The columns of our newspapers are crammed with crimes, social and personal. Too many men seem to have become a prey to fears, superstitions and passions. The grim spectre of unemployment stalks through the land. The year that has passed has seen the breakdown of a good deal of our social and economic life, due to alien forces both inside and outside our Commonwealth. Our Statesmen are at their wit's end in their search for a remedy and amelioration of the lot of the working man. We have been guilty of an extravagance which now has to be paid for in hard cash. Selfishness is not merely wicked, it is stupid!

Re-adjustments.

Every New Year brings with it new hopes and new enterprises. Serious and thoughtful people are not carried away by wild, hysterical talk about our civilisation falling to pieces or being ready to perish. Henry Drummond used to say "When the outlook is bad, try the up-look."

Prospect.

The art of life consists in paying attention to the right things—the things

that really matter. Spiritual realities are the things that matter most, and these can only be discerned in the fellowship and faith of the Church of God. We rejoice in a King, Who is Eternal, Immortal, Invisible, Who is reigning in holiness and love. He is still working out His purpose in the world. The Kingdom of God is not of this world. It comes down from above. We can look forward amid all the unrest and tumult to-day, with hearts grown peaceful as we worship before the Great White Throne and do our work as God's fellow-workers.

The Christian Way.

As the New Year opens before us, all Christian people should be much in thought and earnest prayer that God will save our Church and Nation. It is not for us to bemoan the neglect of public worship, the laxity of morals and the secularising of the Lord's Day. The Church must give a strong moral Leadership and come out into the main stream of life with its message of power and conviction. We want to-day in our Church that "driving force" which comes from a people who are in earnest about their fellowmen and who witness to a faith in the strong Son of God, the only Saviour of mankind.

Our Supreme Need.

Our supreme need is for Christian people who will believe in and live out God as revealed in Jesus Christ. More than a change of Government, we need a change of heart; more than new legislation, we need a new orientation of the nation's mind. We all need to rediscover God and in the glory of that discovery to re-adjust our relationships both to Him and to our neighbour. Until this is done there will be no real peace or prosperity.

Only one way there is by which the load
Of coming ill may yet be turned to good,
Only one way—come back to GOD.

A Personal Appeal.

Do we realise what a precious gift life is, how swiftly this gift is passing and how earnestly we should use our present opportunities? In life's perplexing paths, there is a "blazed trail." It was blazed by a Great Pioneer Who made it nearly two thousand years ago. Thousands have used that path which has infallibly guided them to safety and to God. Let us take it this New Year in our journey of life.

Milton, on his twenty-third birthday, resolved to live a more earnest life "As ever under my Great Taskmaster's eye," a resolution well kept.

Gladstone also resolved on his twenty-third birthday "to live with more rigour which my natural sluggishness will find impossible to elude."

There is no more severe condemnation than that pronounced in the Parable on the servant who did not use his opportunities: "O, thou wicked and slothful servant."

A Happy New Year.

The beginning of the New Year gives us all the opportunity to reflect on the past year with sincere repentance and to look forward with resolute hopefulness, believing that we may "Rise on the stepping stones of our dead selves to higher things."

Our Glorious Lord says to us to-day: "Behold, I make all things new, the former things are passed away." With this promise we go forward.

A New Year Motto.

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet,
I asked and paused, He answered soft and low:
"God's will to know."

"Will knowledge, then suffice, New Year?"
I cried,
But ere the question into silence died,
The answer came: "Nay, this remember,
too,
God's will to do."

Once more I asked: "Is there still more to tell?"
And once again the answer sweetly fell;
"Yea, this one thing all other things above,
God's will to love."
—"Christian Advocate."

1931—The Year of Renewal.

A Dream that Might Come True.

THE Watchnight Service was over, bells, sirens, and even prayers had hushed, and we were back in the Vestry. Not feeling inclined to turn in just yet, one sat down, thinking of the words so recently said to others. "1931—what will it bring forth, for you, for your family, for the Church?" Gradually one seemed to doze, and before long had passed into dreamland . . . "the Church; ah, yes, what of 1931?" "for the old Church we love? A year of difficulty, surely; straitened circumstances; a bewildered people, yes! a feeling that all is not well with our Australian nation . . . 1931 . . . the Church will need all her spiritual power to get through it . . . But spiritual power at a time when churchgoing itself is dwindling? . . . statistics against us as to baptisms and confirmations, and church attendances more difficult to secure? Will 1931 see any recovery of the obligations of Sunday worship, or will Sunday games swamp us entirely? Spiritual power surely will be essential in clergy and communicants if the machinery is not to stop.

And the Church's great missionary work? Lately we have been hearing what has been termed the World Call, the critical situation, and desperate needs in lands like China, India, Africa, not to think of fields nearer home; surely in 1931 we must begin to see the Response . . . response to a Call demanding hundreds of men and women and thousands of fresh subscriptions, response to spiritual needs at a moment when so much interest and money are being diverted to material objects? Can it be done, can any of these vital necessities of the Kingdom be met by the Church as it is? No, they simply cannot be met unless there is a revival of religion in the Church of Australia . . . A revival, a renewal, that's it, 1931—the year of Revival, bringing regenerated lives and renewed activities and recaptured opportunities. 1931—the Year of Revival, why not?

Still dreaming, the train of thought followed on.

Of course, man cannot create a Revival; it must be the work of the Eternal Spirit . . . but surely man can create predisposing conditions . . . hearts offered to God, lives devoted to service, prayer, expanded and intensified. Why not more days apart for clergy and communicants, more quiet days and missions for churchgoers, and even non-churchgoers? Why not?

Oh, but people are too busy nowadays. Bishops, clergy, people find themselves overwhelmed with diocesan

and parochial activities. They cannot concentrate on prayer and effort for Revival as such. Why not at least attempt to focus the mind of the whole Church for one year on "Revival," making this the main intention of all our corporate and individual devotions?

Why not also invite four or five clergy to give up parochial work, and devote themselves for a year or so to this very thing? That's what we need, four or five who will have nothing to do except to pray and think and work for revival in the Home Church.

Can we get them? . . . can we get suitable ones, for it is useless otherwise? It would mean giving up status and stipend for a year, and living on whatever they had privately. Could we get them? Out of our 1,800 Australian clergy, could we not find four? Surely . . . surely we could.

And then, as is the manner of dreams, the scene changed, and we were, to the number of a dozen, gathered together discussing the idea.

"Splendid idea, and I only wish I could offer, but I have no private means."

"Of course, in that case it is impossible, for the Church cannot help you."

"I should also be delighted, but I have three boys at school, and honestly it takes me all my time to pull along as it is."

"In that case you also are ruled out . . . But are there not out of the 1,800 at least four who have no children of school age, and who are now living comfortably on stipend plus private means, who would be willing to live carefully on their means minus stipend? Is that impossible to find in view of the unparalleled urgency of the situation at home and abroad? Surely it would be worth any sacrifice for a year if only they could help to renew the face of the Church they love."

"Well, it may be so, and I personally will think seriously over it, before you make it public."

Again the dream moves rapidly; the scheme has been made public, and we are reading the comments of the Church Papers.

"The Protector" in publishing it gives a careful and reasoned statement of the pros and cons; wishing it well if it could be accomplished. "The Register," and Evangelical organ, is keen on revival, and expresses the wish that something could be done, only urging care that all schools be represented in it. Very interesting is the comment of "The Church Seasons," which feels that the Church has already done this work, since the party it represents is admittedly active and successful in it. The warmest support is given by "The Church of England News-sheet," which, having urged this sort of thing for a long time, feels bound to give its whole-hearted blessing to this effort to make it materialise. A further most interesting suggestion came from the journal of "The Maternal Fellowship," an organisation devoted to the sanctifying of the home. It supported the idea strongly, and suggested that four or five women might also be found to give themselves to this work for twelve months. If, it added, "every major organisation in the Church would undertake to release some of its officials or workers, especially to concentrate on the deepening of the spiritual life of the members, a vast subsidiary work might be going on while the four men were concentrating on lines more clerical and diocesan."

Diocesan Conferences also heard the echo of it; one Bishop frankly said it was the one thing needful, that we were worn out organising, but needed spiritual power. Another admitted this, but said that it must be official or it would have no status; while another said that to tie it up in red tape would be to kill the project, that while such men as were suitable should be recognised by the Archbishops, recognised as private individuals doing personal work, there should be no public recognition involving responsibility on the part of the Church.

A layman at one conference said that he heartily approved the idea, and as to "official" recognition and so forth, they had had too much of that sort of thing, and that while they were settling it the opportunities would have passed. He added that surely it was enough if, while recognising that they were not "free lances," we left them to be "free men," free to work and pray at their own charges, free to accept such invitations as came along, adding quaintly "free to pray all the more if invitations didn't come along."

"Oh, dear, it's so cold . . . the chill before dawn has come! . . . Look, it's half-past three! Where am I? Oh, I know, I went to sleep after the Watch-night, and here I am dreaming for over an hour . . ."

As one went out into the chill night air, in the dawning hours of a New Year, the words kept ringing in one's ear, "FOUR MEN (and it may be FOUR WOMEN) WANTED." Four men (and it may be four women) prepared to sacrifice pay and prospects, comfort and quiet, in order to help in this . . . help to make 1931 the Year of a Revived Spirituality in the Church of England . . .

Ah, it is only a dream . . . but why should it not become a reality?

A New Year's Resolve.

I Will Endeavour to—

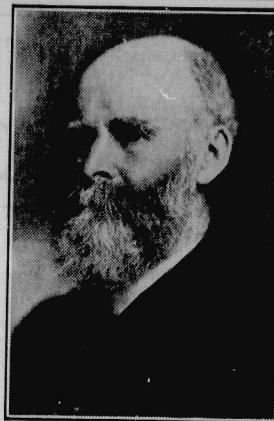
Be my best, do my best, and seek the best;
Work hard, live hard, and eat lightly;
Keep check on appetite, fearing enslaving habits;
Drive my mind to its full capacity;
Keep my soul fresh, my heart warm, my hope high;
Maintain a generous judgment of all men;
Keep a song in my heart, and sarcasm and smut from my lips;
Take some moments daily for music, love, and prayers;
Read the Bible, a daily prayer, and a good book;
Give as a tenth of my life, a tenth of all I earn;
Pay bills, answer letters, meet duty, make decisions promptly;
Keep the Sabbath and worship in my own Church;
Take on one real job—civic and Christian;
Take a cold bath, have a clean shave, and a clean collar; check up every day at my private judgment seat.
—From the Queensland "Young Man."

Ordination at St. Andrew's Cathedral.

The Revs. K. Brodie, R. B. Dransfield, R. T. Hallahan, and F. A. S. Shaw, were ordained to the Priesthood at St. Andrew's Cathedral on December 19, and Messrs. H. W. Baker, C. M. Kemmis, S. A. Mainstone, and M. A. Payten to the Diaconate.

The Rev. H. W. Baker has been licensed as assistant at the King's School, Parramatta; the Rev. C. H. Kemmis, curate of Castle Hill; the Rev. S. A. Mainstone, curate of St. Bede's, Drummoyne.

It was interesting to note the presence of the Rev. H. N. Baker, M.A., rector of St. Thomas, North Sydney, at the ordination in St. Andrew's Cathedral on December 19, for among the ordinands was his son, the Rev. Harold William Baker, B.A., who was admitted to the Diaconate. Mr. Baker will serve on the staff of The King's School.



THE REV. CANON WALLACE MORT, M.A., of Wentworth Falls, N.S.W., who has just celebrated the Diamond Jubilee of his Ordination.

A Pastoral Letter.

From the Primate to the Diocese of Sydney.

Read in Church on Sunday, 28th December, 1930.

My dear Friends,

I desire to commend you to God and His Grace for guidance during the coming year. We live in anxious days. The economic condition of our country demands the utmost care and forethought on the part of our authorities. But personally we ought to put it to ourselves—is there not a cause? Yet no one who believes in God and His fatherly care ought to despair of the future. As we enter the unknown we should recall the command of God to His people of old as they approached the land of Promise "Be strong and of good courage."

But bear in mind that each of us who claims this assurance must recollect that it involves genuine personal responsibility. We cannot expect to receive the guidance of the over-ruling hand of God for our good, unless we individually admit the right of God to rule our lives. We have to confess that the days of prosperity with which we have been blessed in the past have involved the temptation to forget God as the author of our success, and to consider only our own selfish interests and well-being as the object of our life. We leave out of sight the fact that God gives us our life and all our belongings as a trust from Him to be used for others as well as ourselves, we ought not to be surprised if He withhold our blessings in proportion as we withhold our rightful allegiance to Him.

Therefore, in expressing my earnest hope that God will richly bless you during the coming year with good hope in His guiding mercies, I yet urge you each to satisfy yourselves that you are living a life of conscious obedience to God as revealed in Jesus Christ, and that you are training the young people of your families in the way of the Lord. If Australia becomes true to God there is no reason to doubt that a great future of blessing is in store for our people and country. But we each of us, be we rich or poor, must accept this grave personal responsibility of abandoning all outlook that is purely selfish, and without any false shame, living a life for God.

For this I urge you to make earnest prayer to Almighty God, that many in Australia may be influenced by the present crisis to turn to God that we may learn whatever lessons He is teaching us through our troubles, and that under His guidance we may find the right way out of our difficulties.

Believe me to be,

Your affectionate Father in God,

JOHN CHARLES SYDNEY.

THE CANTICLES SUNG.

Inspector: "And what Canticles do you sing in church on Sunday mornings?"
Boy: "Well, sir, mostly it's the Te Deum, but sometimes we sings the Appendicitis."



NEW SOUTH WALES.

SYDNEY.

Girls' Friendly Society.

Thursday, 11th December, was gala night for the G.F.S., the occasion being the annual prize-giving, when the diocesan challenge shield, the tennis cup, and the awards gained in the recent competitions were presented to the winners by Lady Game.

Competition work, which this year was of an excellent standard, and included needlecraft, toy-making, native study, raffia, and cookery, was displayed in the rest room and cafe.

In an adjacent room the winners of the singing, dramatic, physical culture, folk dancing, minuet and skipping sections proved to those present the value of their awards.

Mrs. A. E. Morris, a vice-president of the Society, on behalf of the girls, welcomed their president, Mrs. J. C. Wright, on her return from England. Mrs. Wright, in replying, told of her wonderful reception by the G.F.S. in Boston, Mass., and congratulated the members on acquiring their own central club and headquarters.

Mrs. Wright then took the chair, and welcomed Lady Game, who was accompanied by Miss Crowley.

Before presenting the awards Lady Game was asked to receive vouchers representing the amounts collected for the central headquarters by the various branches of the Society.

The diocesan challenge shield was won by Moore Park Branch by six points, and the tennis cup, presented by Miss Ada Hogg, by the Enfield Branch.

Mrs. Stiles, a member of over 50 years standing, proposed a vote of thanks to Lady Game, which was supported by Mrs. H. G. J. Howe.

Lady Game, in replying, said how pleased she was to be present; that she was sure the girls of G.F.S. were doing a good work, and urged them to continue.

At the conclusion of the programme Mrs. Wright presented Miss Adney, the diocesan secretary, with an opal ring, set in hand-wrought silver. Miss Adney, who has been secretary for 2½ years, is returning to England. She will be very much missed by one and all. She has endeared herself to the girls, and through her wonderful charm and personality, has given the Society a great impetus to go forward.

May we here remind our readers of the G.F.S. Kingfisher Cafe, 8th Floor, 17th Room, The Block, 424 George Street, where light and inexpensive meals are served to the public from 10.30 a.m. to 7 p.m.

St. Andrew's Cathedral Old Boys.

The Archbishop was the guest of honour at the annual dinner of St. Andrew's Cathedral Choir School Old Boys' Union last week, at Sargent's cafe, Market Street. The

president (Mr. Alan Webb), proposing the Archbishop's health, expressed their pleasure at seeing him among them again. In him the Australian Church had had a worthy representative at the Lambeth Conference. The Archbishop, in his reply, related some interesting reminiscences of the conference and the visiting bishops. He believed the decisions come to would have far-reaching results as regards the Church of England and its work in various parts of the world.

Dean Talbot, who proposed the toast of the Old Boys' Union, referred to the valuable work done by the cathedral school during its long existence, as regards both the music of the cathedral services and the making of worthy citizens. The Rev. E. Cameron, rector of Hornsby, responded for the old boys.

St. Augustine's, Stanmore.

On Sunday, 14th December, the Archbishop of Sydney dedicated, in St. Augustine's Church, Stanmore, carved choir stalls, prayer desk, and other memorial gifts to the memory of the late Mr. Herbert Evans, for 30 years associated with the Church. A handsome brass tablet to Mrs. Evans's memory was also unveiled.

Archbishop Wright delivered an address based upon the text: "The steps of a good man are ordered by the Lord," and paid a high tribute to the character of the late Mr. Evans, whom he had known for 21 years.

"These are days in which some young men have not the industry of their forefathers," said the Archbishop, "and yet nothing ever has been done, nor ever will be done, without their faculty of taking pains, or without the industry that despised not the day of small things. It is example that tells," he concluded, "and it is that that God wants."

St. John's, Rockdale.

St. John's, Rockdale, annual fete, in spite of the hardness of the times, has proved a great success. By prayer, work and faith, over £200 (nett) was credited to the Church General Funds. One keen helper, Mr. Rickards, tramped round the parish for weeks and sold £52 worth of thrift tickets. Lady Game opened the sale, and was most gracious in every way. This fete, however, is not the only side of the parish activities. The daughter Church of St. Mark's, three weeks previously, had a sale, and £74 resulted, while the recent freewill offerings in both churches, St. John's, £52; St. Mark's, £57, totalled £109. It will be seen that within several months just on £400 have been raised. It is all so creditable. Under no circumstances have any questionable means been used to gather in this sum.

NEWCASTLE.

A.B.M. Needs.

The Administrator of the Diocese, the Ven. Archdeacon Woodd, is urgent in bringing the needs of the A.B.M. before the clergy and people of the diocese. He writes:—

"A matter which I commend to the earnest consideration of every member of the Diocese is the grave position in which the Australian Board of Missions now finds itself. There is such a serious falling off in its finances that unless the Diocesan quotas which have been asked for can be provided by the end of the year, the Board will be compelled not only to reduce the salaries of the Home Staff, but, alas, to make a great reduction in the grants to the various missions, and in some cases actually to withdraw missionaries from the field. This disastrous step is deplorable to contemplate, and the Board asks that this urgent position should be made known as widely as possible. We must realize that here is pressing reason for earnest and purposeful prayer; here is an insistent call to give as liberally as we can."

GOULBURN.

Bishop White visited the diocese from December 13th to December 17th. On Sunday, December 14th, he gave Confirmation at Christ Church, Queanbeyan, and gave a missionary address at evening. On the Monday evening he gave Confirmation at St. Saviour's Cathedral, Goulburn, to 97 candidates from the Cathedral parish, and to nine presented from North Goulburn. On Tuesday he gave a missionary address at Christ Church, West Goulburn. Torrential rain fell just at the hour of service, somewhat spoiling the attendance. Nevertheless there was an encouraging response.

VICTORIA.

MELBOURNE.

Meeting of Bishops.

Australian Board of Missions.

Writing to his diocese, the Archbishop of Melbourne states:—

"The Bishops of the Province stayed with me yesterday (December 9) to discuss the affairs of the Province of Victoria. This has given me a renewed sense of fellowship. May God bless those of us who have been called to lead you in this Province and also you who have been called as clergy and laity to work with us. There are great days ahead of us in the future if only we have faith and hope and love.

"One of the sad effects of the financial difficulty of the present day is that the Australian Board of Missions has to face a deficit of £8,000 in its income for 1930, unless a much larger amount of income comes in by the end of the year. The Board has had to pass the following resolution: "Having given the most earnest consideration to the grave financial position in which it finds itself, it has been able to discover no alternative but that of making the following retrenchments:—

10 per cent. reduction of the home staff.

20 per cent. reduction of grants to the Board's Missions.

Withdrawal of certain missionaries from the Field.

Transfer of certain capital funds at the Board's disposal.

It therefore respectfully begs the Bishops immediately to make this urgent position known and issue in their several dioceses a call to earnest and purposeful prayer. I commend this appeal to you."

Sunday Schools' Association.

Speaking at the Annual Distribution of Honour Shields in the Chapter House, Melbourne, the President of the Sunday Schools' Association, the Most Rev. the Archbishop, urged the gathering to take every opportunity of learning to love God with all their mind. In an age where so much is said and written in criticism of Christianity we must remember that never before have there been so many able statements in defence and explanation of the Christian faith. Boys and girls must grow in the knowledge of God if they are to serve Him faithfully in the life of the Church and the community. The Archbishop encouraged the teachers to persevere in their work in spite of the many attractive distractions which present themselves on Sunday afternoons. He commended the banding together of the Sunday Schools of the diocese in an association, and also spoke of the important work done by the "Travel" in helping the teacher to do more efficient work.

C.M.S. Medical Mission Auxiliary.

The last meeting for this year of the Central Auxiliary of M.M.A. was held on December 4, at Conniere Hall, Melbourne, when the President, Mrs. Arthur Langley, entertained members of all the auxiliaries at afternoon tea. The earlier part of the day

was spent, as usual, in preparing and packing parcels for our Mission Hospitals, and 18 of these were despatched the same day. A sum of £50 was voted from auxiliary funds for the medical work of C.M.S.

Mrs. Langley welcomed Sister Biggs, from Toro Hospital, Uganda, on behalf of the members of the Central Auxiliary; presented a brass tray to Miss Rosling and thanked her for her work as hon. secretary since the M.M.A. was formed, six years ago. Miss Rosling is leaving to be married, and her place will be taken by Mrs. Arthur Hope, 25 Victoria Road, Camberwell, E.6.

Great satisfaction was expressed by members that Mrs. Langley had agreed to be again President of M.M.A., as we all realize what a tremendous amount of the steady development of M.M.A. is owing to the capable organization of the work by Mrs. Langley and her sister Miss Zoe Smith.

Next year should see a great forward movement, as Dr. J. H. Cook, the head of the Medical Mission work of C.M.S., England, will be a member of the C.M.S. delegation that is to visit Australia.

St. Barnabas, Balwyn.

The Archbishop visited Balwyn on 3rd December, and opened and dedicated the completed church of St. Barnabas. In the early part of this year an anonymous donor offered £700 to build a brick chancel in place of the cramped wooden structure which has done duty for many years. This magnificent offer was accepted by the vestry, which decided at the same time to build two vestries for the vicar and choir, the former to accommodate also the organ. The total contract was let for £1250, and the work has now almost been completed. A new memorial window has also been erected in the new chancel by the sons and daughters of the late Mr. and Mrs. R. A. Vaughan Rae, who were connected with the Church for over 40 years. St. Barnabas' Church was originally built in 1872, and additions were made in 1884 and 1887, and now, for the first time, the Church has been completed.

GIPPSLAND.

The Bishop and C.E.M.S.

An Enheartening Message.

The Bishop of Gippsland, Dr. Cranswick, is National President of the Australian C.E.M.S. In conveying a message to the members throughout Australia, he states:—

"You will know, by brothers, how my heart goes out to you in the anxieties of this time of depression. We are all in it, and for us, as for the whole country, it is a time of testing. We must stand first for national integrity. Australia's good name must at all costs be preserved pure and undefiled. There must be no inflation or any other perilous and dishonest political bits of patch-work. Second, we must stand resolutely for a national and individual standard of economy that must be accepted and followed by all classes alike. This is the only road to recovery. Third, we must stand for national and communal fellowship. Class war and jealousy is always a crime, but it is high treason at a time like this. I am persuaded that persistence in party government just now will only lead us into deeper trouble, because there is so much selfishness and hypocrisy in it. What is needed is a great coming together of all parties, all classes, and all religious denominations. That is the only direction that will lead to national emancipation. Let us be unafraid to lead in the van. Fourth, we must stand for love and service. "Bear ye one another's burdens, and so fulfil the law of Christ." That means hard, unstinting work and readiness to sacrifice on an universal scale. Fifth, we must pray that our nation's heart and mind and whole attitude to life may be changed. God is waiting to answer that prayer, and we know that not Communism or any other man-made device will avail us in our extremity. A national turning to God is our one way to the new Australia to which all events and circumstances point.

Is this not a time of opportunity, then, for the C.E.M.S. to put its Rule of Life to practical purpose, by leading the nation to understand what it means to live "in the power of the Holy Spirit: to pray . . . to be faithful . . . and by active Witness, Fellowship and Service to help forward the Kingdom of Christ?"

WANGARATTA.

The Bishop and the National Crisis.

In addressing the Synod of the diocese of Wangaratta last week, the Bishop, the Right Rev. J. S. Hart, said:—

"In the national crisis in Australia all parties and every Cabinet for at least 10 years was involved, and the accusation was

a serious one. How did we treat those who were implicated in the disasters of 1932? Some were placed in the dock of the Criminal Court. Others, less directly to blame, were relegated to obscurity. Probably many suffered less than their just punishment. A Government or a Parliament has a responsibility exactly the same in kind as any other trustee, and vastly greater in degree in that the welfare of the whole nation depends upon its faithfulness. Parties in an emergency should be ready to postpone their aims and unite to deal with the immediate need. A party conflict which could not be decided for many months, since it locked for decision to a double dissolution, while the situation grew continually more difficult, seemed detrimental to the national affairs however it ended. Was it not clear that they, as outsiders, should demand a truce and united conference and action by all the parties?"

BENDIGO.

Diocesan Synod.

The Bishop's Charge at the recent Diocesan Synod attracted much interest, on account of his lengthy references to Lambeth and its report. The Bishop referred at length to the question of Unity, and explained the meaning of the Lambeth deliverance regarding the Anglican Communion and the Orthodox and the Evangelical Churches. It was a detailed statement of the years of planning and discussing. He ended by stating:—

"One cannot but marvel at the wonderful way God led us so that the acceptance of the South Indian Scheme was unanimous. No one ever dreamt of such a consummation, which, no doubt, was a distinct and direct answer to prayer which has been offered up from all over the world. We may therefore reasonably hope that the negotiations already in progress in South India, will in the not distant future, result in a Church which will have solved the hitherto stubborn problem of bridging the differences between the Episcopal and the non-Episcopal Churches."

QUEENSLAND.

BRISBANE.

St. Francis' College Examinations.

The following students of St. Francis' College were successful in the recent examination of the Australian College of Theology:—

Th.L.—First Class Honours: S. H. Ide, R. Head, B.A.; Second Class Honours: R. L. Newman; Pass: A. Shirley.

Part I.—Pass: E. G. White. Mr. Ide won the Hey Sharp Prize, which is awarded by the Australian College of Theology to the candidate who gains first place in this examination, and Mr. Head was second on the list.

This is the second year in succession that students of St. Francis' College have filled first and second places.

NORTH QUEENSLAND.

The Rev. Thomas Hancock, B.A., of Keble College, has joined the staff of the parish of Mackay.

The Anglican Church Schools League was formed in 1925 to pay off the debt on Church Schools. They took over an indebtedness of over £17,000, and in that time they have paid over £1,200 in interest, and nearly £8,000 off the capital.

TASMANIA.

Welcome Home to Bishop and Mrs. Hay.

The Bishop and Mrs. Hay were given a welcome home social by the diocese at the Synod Hall on 8th December. It was largely attended and speeches were made by members on behalf of the various Church Societies to which the Bishop happily replied.

The C.M.S. Summer School will hold its first session in Launceston in the first week in February, 1931. The Hobart session will begin on Tuesday, 10th February. Archdeacon Herring, of Geelong, is to be chairman, and Principal Wade will give the Bible readings. Much regret is felt that Sister Biggs is not well enough to come. Miss E. Dixon, Miss E. Perkins, and Mr. Wright will be the missionary speakers.

The Rev. C. C. Short, of Willoughby, N.S.W., has accepted the parish of St. George's, Hobart, in succession to the Rev. T. Quigley. Mr. Short has laboured very acceptably as a C.M.S. missionary in Kenya, East Africa.

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The Ideal Home.

"Laicus" writes:—

Permit me to thank Mr. N. J. Cole for his kindly criticism of my article in your issue of November. He quotes one paragraph of the article that speaks of a grasp of the Fatherhood of God as affording all the incentive needed for good living, and deprecates the omission of any reference to the Lord Christ.

May I assure Mr. Cole that when I speak of the Fatherhood of God I invariably think of that Fatherhood as having been revealed to us by the Son; and I am fully satisfied that till the Christ, the Son of the Father, is given His rightful place in home, school, State and world, the evils that are rampant will never be eradicated.

In ALL things He must have the pre-eminence.

The Bogey of "Inflation."

Mr. H. C. Brierley, F.F.A., F.I.C.A., 89 Bland Street, Ashfield, writes:—

It is to be regretted that our National President of the C.E.M.S. should have officially championed the cause of the individuals who are, for their own selfish ends, misrepresenting our economic position.

If the Bishop of Gippisland had investigated the matter of Britain's finances when he was in England he would have learned that the restriction of Britain's currency to the absurd "gold standard," while benefiting the German Jew money-lenders, resulted in unprecedented unemployment and the establishment of "the dole" as a permanent British institution. His statement that "there must be no inflation or any other perilous and dishonest political bits of patch-work," indicates that he expects his bald assertion to be accepted without proof. The talk about "inflation" is merely a bogey to frighten the uninformed, and while it is not expected that our Clergy should be expert statesmen, they should at least keep silent on questions upon which they are not fully qualified to speak.

Sir Otto Neimeyer's opinion should be disregarded as that of a man without Australian sympathies and one whose sole desire was that our "standard of living" should be reduced to that of the Argentine in order that we should grow wool and wheat at unprofitable prices for the benefit of the British and Foreign clients of the Bank of England. We have a couple of hundred thousands of people in Australia who are forced to economise because they are being told that there is no "money" with which to pay them for the work they are willing to do. And when it is suggested that our legal tender currency should be used to pay for the production of wealth, there is an unreasoning

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how about "inflation." The real "inflation" was that produced by the "Bruce-Page" Government, when they borrowed abroad 122 millions sterling during their term of office, which made the exchange rates easy for the importers of British and Foreign goods. Considering that we spent 744 millions on the war, which is costing us in interest about 40 millions per annum, Australians have much to be proud of. The real solution of our financial difficulties lies in the considerable reduction of our wool and wheat production, and the exclusion of all goods imported to Australia which we can manufacture here. The use of our legal tender currency will enable our people to be profitably employed and not be merely "wood and water joes" for other countries.

Christmas Services—Sydney.

LARGE congregations marked the Christmas Day Services in Sydney and suburbs. Every parish records increased numbers at Holy Communion. Many Churches rose to a high standard in the musical portion of their services. Selections from "The Messiah" were much in evidence, and the well-known carols "The First Nowell," "Ring out, oh Bells," "When Christ was born of Mary Free," "Oh, Holy Night," "The Carol of the Star," "O Little Town of Bethlehem," "Love came down at Christmas," were among the favourites. The churches were in many cases beautifully decorated for the festival and altogether there were evidences of real desire to seek the best things this Christmas.

St. Andrew's Cathedral.

On the great occasion, St. Andrew's Cathedral is never lacking in crowded congregations. Christmas Day this year was no exception. The Archbishop was the preacher at the morning service. He gave an inspiring message on the coming of the Saviour. At the evening service the Dean was the preacher, taking as his text Psalm 100: 1-5. "Be joyful in the Lord all ye lands, serve the Lord with gladness and come before His presence with a song."

"This is the favourite festival of the children," said the Dean. "It is the festival of the poor and the sick; it is the festival of the family when those who are scattered meet once again round the festive board; this is the festival of friendship and goodwill. He is surely beyond human redemption who can harden his heart and close his purse at such a time as this. Christmas Day this year is like the sun breaking through the lowering clouds. May it be the harbinger of a brighter and happier New Year for us all . . ."

"Christmas is the great festival of song. No other festival in the year has inspired as much music as this. The only lyrical poems in the New Testament are to be found in connection with the Nativity. Christmas is meant to destroy the discords of life brought about by greed and selfishness . . . We may thank God for the progress that has been made under the aegis of the Christian faith, in spite of all the blots that stain our civilisation. As we see the spirit in which the mass of the people are facing their difficulties—it is but a small minority of extremes at both ends that foster the spirit of suspicion and bitterness, and hatred—we may face the future with hope and faith . . ."

Christmastide in Melbourne.

CHRISTMAS, 1930, found Melbourne, in common with all other large cities of the world, more or less under the influence of financial and industrial depression. Although the financial position of the State of Victoria is not so acute as that of most other Australian States, unemployment and distress are, nevertheless, widespread. It may truthfully be said, therefore, that there never was a time when the world needed the influence of the Church, or the message of Christmas, more than to-day. Christmas messages figured prominently in the press. They were given by the leaders of the various denominations. That from our Archbishop appealed for a recognition of the Truth, whatever it may cost, or wherever it may lead. The Melbourne "Herald" published some fine articles, one from the

pen of Rev. Dr. Boreham, the well-known preacher, dealing with the spirit of Christmas. In our own Church, special services were widely advertised and were well attended. There is no doubt that the demand for the economy kept many in the city, who otherwise would have been away from home. This was reflected in the larger attendances at many Churches.

St. Paul's Cathedral.

At St. Paul's Cathedral the Archbishop was the preacher, his text being St. Luke ii 11: "For unto you is born this day a Saviour which is Christ the Lord."

Christmas Day, which was the happiest day in their calendar, brought with it for them a wealth of beauty associated with the gospel story, and the singing of carols handed down from the Middle Ages. But what gave it its reality? Who was it that was born on Christmas Day? Some would say it was just the birth of a good man, others that it celebrated a beautiful myth, and that the disciples had turned Christ into a demi-god. If so, who could have invented

it? Not the Romans, who would have made their emperor a god. Not the Jews, with their kingly Jehovah, nor yet the Greeks, whose worship turned on an ideal rather than a visible god. Right from the earliest time the disciples taught and rested their faith in the belief that God condescended to limit Himself in the person of a man. Here was something so wonderful that none would have dared invent it, and yet so simple that even children could understand it. Some people found it hard to believe in the Virgin Birth. Yet the disciples did not start their faith in Christ because of the Virgin Birth. They heard His teaching, and nobody had taught with such authority. They watched His miracles, and nobody had performed deeds like that. They watched His life, and nobody was as sinless as He. They watched Him die, and nobody had died like that, with forgiveness on his lips. They could believe in Him on other grounds than the virgin birth. Yet the more they realised what He was and what He did, the more they felt the need for a satisfactory origin, and that God had made it possible for His Son to be born of a woman that we might follow Him and copy Him in our daily lives.



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Opinions on Books.

The Real Australian.—The December issue of this lively quarterly of the Bush Church Aid Society has reached us. The number is replete with news of the Society's operations and very informative articles on various aspects of the work. "An old curate" writes lovingly and pleasantly of the late Bishop J. D. Langley, president of the B.C.A., who has just been called to his reward! Altogether it is a newsy and inspiring issue.

Saint Augustine, by Giovanni Papini, published by Hodder & Stoughton, Price 12/6 net. Our copy from Angus & Robertson.

This last year, 1930, marked the 1500th anniversary of the death of the great Augustine of Hippo, the theologian whose influence on the development of Christian thought has been incomparably greater than that of any other. To mark the year, several volumes dealing with the life of St. Augustine have issued from the press. We venture to say, however, that none stands in the same category as the volume from the pen of Papini. His Life of Christ passed into many editions, and we doubt not that this life will have a big sale. Papini tells the story—the very human story—of Augustine's life in a way that is worthy of his theme. It should, therefore, make a noble appeal to everyone who knows anything of the struggle that goes on in the souls of men. Very clearly does Papini trace the various stages in Augustine's spiritual history. The world, the flesh, and the devil waged a fierce struggle in his inner being, until reconciliation and peace came in Christ. It was the glory of Augustine that in him the torment of the divided self was ended at last by a mighty, unifying, liberating master-passion. And that master-passion was Christ. Some readers, no doubt, will cross swords with Papini's absolute acquiescence in Augustine's theology, especially with regard to the Atonement. The evidence, too, that Papini has swung from his atheistic socialism of earlier days to a full-blown Roman Catholicism—with the result that he belittles Luther to the gain of the Augustinian Order—will detract from his volume. However, the author has given us an ennobling addition to the literature on Augustine of Hippo. Many a man will find it a marvellous interpretation of his own soul's struggles and therefore an inspiration to find conquest in the Saviour's redeeming and sanctifying power.

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Young People.

"Nelmar," Riversdale Road,
Hawthorn East, E 3,
1st January, 1931.

Dear Boys and Girls,

A very Happy and Joyful New Year to you all! What do you say to our having a motto for 1931? Let us take "Ready for Anything."

READY FOR ANYTHING.

"Be ye also ready."—Matt. 24-44.

That is a good motto with which to enter on the New Year. "Be ready." Every day of the year God will send you some duty to do, some lesson to learn, some choice to make. If you are not ready you will disappoint God. You will also miss some of the happiness God wishes you to have. The great secret of success in life lies in being ready for what life requires you to do. People who are never ready at the right time are a nuisance to themselves and to other people. They hinder everyone. The boy in school who is not ready with his lessons is a drag on the whole class. The boy in the cricket eleven who is not in his place when the match ought to begin hinders the whole game. He is not only losing his own time, he is making all the others lose time too. It is the same with life. If you are not ready to do a thing when it ought to be done, you are hindering the work of the world and you are hindering God. So God says to each one of us "Be Ready."

Be Ready for what? A story will answer that question. A minister was walking along the street one day when he was met by three small boys. They were playing at soldiers. They were marching along in single file along the gutter, with head erect and eyes front. Each was armed with a wooden sword. Each had a shoulder badge bearing the letters R.F.A. The minister was interested. He stopped them. "I did not know," he said, "that the Royal Field Artillery carried swords." "We're not Royal Field Artillery," was the reply. "What are you then," asked the minister. "Look at our badges," said the youngsters; they should tell you. We're "Ready for Anything." That is the spirit to meet life. March breast forward ready for anything.

Now, if you do that you will be ready to make the most of your chances. It often happens that many people are not ready. Two professors read in a book catalogue that a certain bookseller had a copy of a rare book for sale. One of them bought the first thing after breakfast and buy it. After breakfast he went to the shop, and found that the other professor had been there and bought the book before he took his breakfast. The one was ready to take his chance when it came. The other was not ready, so lost his chance.

Be Ready also to Help Others.

Most days of the year you will find someone whom you can help in some way. You remember how Nicolo Paganini, the famous violinist, walking one day through the streets of Paris, saw a poor old man, a street musician, standing in the gutter, scraping out a miserable tune on a cheap violin. He was trying to earn a few pence. But none of the passers-by took any notice of him. None gave him any money. Paganini stepped up to him and took the violin out of his hands, stood beside him and began to play. People passing began to stop and listen. Soon a crowd gathered. Someone recognised him, and through the crowd the whisper ran "It's Paganini." He told the old man to pass the hat round amongst the crowd. He did so, and money was dropped into it until the hat was full. Then he gave the violin back to the old man, told him to keep the money, and walked on alone the street. He saw he could help someone who needed help. He at once gave him what help he could. It is a great thing to do. Be ready to help others.

And then Be Ready to Welcome Christ When He Comes.

We all know Who Christ is. We know what He can do for us when we receive Him. But we are not all ready to receive Him when He comes. Christ found many people who were not ready to receive Him. One day He said to a man "Follow Me." The man answered, "I am not quite ready to do that. There are some things I must attend to first. Then I must go and say goodbye to my friends." But Christ passed on. Christ came to the man. The man was not ready.

Christ passed on. It was a great pity—for the man.

Be ready to welcome Christ when He comes to YOU. Do not let Him pass by. Welcome Him into your heart. For as many as so receive Him, to them gives He power to become the sons and daughters of God. So be ready.

The competition this time was published on this page a couple of months ago, and not one boy or girl sent in a solution. So I have revised it and hope you will find it easier. Do try hard, won't you? Every missing word you will find in Acts 16, and the number of dots in each word tells you the number of letters. Now you've got holidays, so just let me have crowds of answers.

And about the Cross Word Puzzle No. 2. I made a mistake by thinking Pharaoh was spelt Pharoah. Consequently the other words are thrown out, but if these are the only mistakes, or if you have spelt it wrongly and made the Cross Word right, it will be counted as right.

Well, goodbye, boys and girls, till next issue.

Your own loving,

Aunt Mat

A STORY YOU CAN HELP TO WRITE.

All you need to know in order to fill in the blank spaces will be easily found in Acts xvi.

Prisoners of the Lord.

The great Apostle Paul spoke of himself as the Prisoner of the Lord.

He was very often arrested and imprisoned as he went about in heathen cities, telling of the Saviour's love. At, which is the chief city of, he and his companion were beaten and thrust into the with their feet made fast in the

At midnight these two prisoners and sang unto very much to the surprise of the other prisoners. Suddenly something startling happened. A shook the prison and immediately all the were The jailor was very frightened, and he drew out his and would have himself, because he thought that all his prisoners had escaped. But Paul called out to him saying that they were all safe, though he could not see them in the pitch darkness. Then the jailor called for and came trembling and fell down before and and brought them out of the dungeon. He asked them a most important question, for he felt he was not ready to meet God. "What?" he said. Their short answer is the one true answer to every one who asks that question "Believe"

.," they replied. Then the jailor treated them kindly and washed their wounds. He brought them into and he and his household were full of joy and praise that early morning because they had found the Saviour, and as long as their prisoner friends stayed with them they listened to the story of Jesus and His love. But the next day Paul and received their order of release, and went to the house of where their Christian friends were eagerly waiting to welcome them.

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Editorial.

The Prime Minister's Return.

WE heartily welcome back Mr. Scullin and his other Ministers, who went with him to the Imperial Conference. The Prime Minister ably represented us, and has proved his faith in the soundness of Australian people to meet any difficult situation. His presence and leadership should be backed up by all true Australians, and every encouragement and assistance given to enable the Government to come through the present crisis successfully. The Church should not be behind in any outward expressions of goodwill.

Archbishop of Sydney's Pastoral Letter.

THE pastoral letter printed in last week's issue of the "Record" has we trust, been read by thoughtful churchmen.

The letter is a challenge to the whole church, both clergy and laity alike, to get back again to the very foundations of our faith as expressed in the church creed.

Our fundamental need is to find God afresh, to know and do His will. In this alone shall we find peace, as a nation, and as individuals. The lapse

of a vital faith in an ever present God, has been the cause of all our troubles. We have been guilty of a materialism which has ruled God out of our daily life.

The recognition of God in our homes, is an urgent need. Parents cannot expect their children to grow up in the Christian faith unless they bring them up to lead a Godly and Christian life.

We have been evading our responsibilities, while accepting all our privileges. A nation that forgets God will surely perish. Christian faith is revived when we sit loosely to material things and give God and His Day and Worship their proper place in our lives.

Hospital Appeal.

NO doubt many of our readers are aware of the self-imposed task which has been undertaken by the Council of Churches in New South Wales, as a challenge to the Government, of endeavouring to collect the huge sum of £250,000, towards the upkeep of our hospitals, rather than that the Government should institute a State lottery for this purpose.

The general public has been told that it is in challenge of the Government. This is quite a mistake. The Council of Churches is a very estimable body of men who, no doubt, are actuated by the highest Christian principle, but it can in no sense truly represent the Church as a whole. Each church has its official body—either a Synod Assembly or Conference, which is authoritative and speaks for the church, but so far none of these bodies have been officially consulted. Had they been, we feel sure they would not have sanctioned such an enterprise, which we feel cannot meet with success at this present time of financial depression. While we deplore the action of any Government which resorts to such questionable methods of raising funds for charity, we cannot acquiesce in any scheme of a small body of church-people who act on their own initiative, and who cannot claim to represent the authoritative voice of the churches they represent. The scheme has not been thought out sufficiently in its practical bearing upon our restricted sources of income. We believe it would be far better for the Government to levy a straight out tax upon income on an equitable basis. Our hospitals must certainly be maintained at all costs, and there are thousands of well-to-do people who never think of supporting hospitals unless pressure is brought to bear upon them.

Anniversary Day.

AS January 26th comes round each year our thoughts go back over the past and reflect on the wonderful progress of our land, from the first days until now.

The spirit of the pioneer laid the foundations of this country, and by sheer force of character and hard work blazed a trail through the country, of which we can indeed be proud. We inherit to-day many blessings of which our forefathers knew nothing. They only faced hardship, starvation and loneliness, but by sheer persistency, won through.

We need to emulate their character and learn the lesson they teach, that the only way to success is along the lines of hard work and devotion to duty. We have a responsibility to those who come after us. Let us see to it that we hand in to them a good name and high ideals of life service. Australia's future is in our hands. Let us build upon the foundation of true British courage and fortitude, keep Australia white, and true to the best traditions of our race.

The eyes of the world are upon us, and watching to see whether we can face our problems with the same determination and self sacrifice.

The Holidays and After.

THIS month usually sees the exodus of the city to the country. People take their annual holiday and try to forget the worries and trials of a year just past.

The period of relaxation is necessary, especially to busy business and professional men. The clergy, also, require the much needed change to give them a chance to recuperate before facing another year of strenuous activity. Parish work nowadays is very exacting and makes big inroads on the sagacity and nervous energy of those in charge of parishes. The ministry is undermanned, and men are bearing very heavy burdens. The clergy need a change of environment to rehit and invigorate them for the new tasks that await them.

We trust the holiday season will give new life to many jaded spirits and send them back to their parishes full of hope and enthusiasm. In these days of difficulty, the best gift the laity could give to their clergyman would be a cheque to cover their holiday expenses, or if not that, enough money to buy a few new books to read while on holiday. The clergy, with few exceptions, find it increasingly difficult to find time for serious reading to-day, owing to the numerous agencies and meetings of their ordinary parochial life.

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