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YOUNG RECORDERS.

Aims.

- 1. Write regularly to Aunt Mat. 2. Read the paper right through. 3. Interest the others at home. 4. Get a new subscriber.

Toorak, Vic., December 8, 1927.

"God loveth a cheerful giver."—2 Cor. ix. 7.

My dear girls and boys,

Christmas Day will soon be here, that means holidays and all kinds of fun. Any of us who belong to large families look forward to seeing brothers, sisters, and cousins whom we haven't seen for months. All of you young folk will be hanging up your stocking or having a Christmas Tree. To give and to get presents is one of our extra treats at this cheerful, happy time. The first presents ever made at Christmas time were made by the Wise men from the East who came to visit that little Child born in the stable at Bethlehem—of course it was the first time, it was the first Christmas. Have you ever seen a picture of those men laying their gifts before Jesus? I can think of ever so many. Always the painters have thought of them as kings, clothed in purple and red and gold, crowns on their heads, riding on camels and attended by a large company of servants. In front of the stable door they get down from their camels, so wonderfully decked out in gorgeous trappings, and there, on the straw, lay out their magnificent presents, gold and frankincense and myrrh, gifts of kings to a King. In Italy we discovered that presents are made on Epiphany Sunday instead of on Christmas Day, as that is the day on which we remember the visit of the Wise Men.

It is lovely to think that all over the world this Christmas season is one of remembrance of that birthday of so long ago. On our birthdays we all get presents, on Christ's birthday we all give them as well as get them. "It is more blessed to give than to receive," Jesus Himself says, and I expect you could all think of someone you know or of some story you have heard which shows this clearly. I read a tale in one of our newspapers the other day. It was told to Prince Henry, who was visiting a hospital in London, and was talking to a little girl of eight who had walked a few steps that day for the first time in her life. She told it to him. Her brother, who was a messenger boy, loved his crippled sister and wanted to have her cured, but there was no money. He saw an advertisement of a lion-tamer offering £50 to anyone who would enter the lion's cage. A great idea came to him—he would do it and earn this large sum of money. He did, and then went straight to one of London's greatest doctors. The doctor hearing the story was interested at once. He refused to take the money gained at such a risk, but promised to do his very best for the little sister. He now has her in a hospital and is trying, with great hopes, to cure her. The brother gave the money to the hospital. Won't he

be a happy and proud boy when his sister can really walk, and we all hope she will do so. No wonder the little girl said to the Prince, "I am very proud of Alfred."

I should like you to find and read the story of the Wise Men. It is told in only one of the Gospels. Let me know where you found it.

A very happy Christmas to you all, Yours affectionately,

Aunt Mat

Answer to question in last issue:—The disciples were called Christians first at Antioch.—Acts xi. 26.

A small award will be given at the end of the year to all who send in a sufficient number of answers.

A CHRISTMAS PUDDING.

Take a pair of helping hands, Goodwill and love; then, after, All you have of happiness, And mix them well with laughter. Stir with courage. Don't forget Good humour for a flavour; Serve with content and give the whole A sweet and simple savour. —Childrens Newspaper



"Sunset Cleans" is a very appropriate title for a very helpful and useful little book from the facile pen of Fairlie Thornton. The eighteen themes dealt within the volume are full of force and originality. They are devotional, inspirational and comforting. Some of the themes, such as "Friendship," "Change," "Time," "Affliction," "Love," etc., are epigrammatic in style and should meet the requirements of those who desire that type of literature. Unlike her previous, and universally known, books of poetry, this volume is written chiefly in prose, which reveals the authoress as the possessor of a deeply spiritual Christian experience.

The output of Fairlie Thornton's writings is large. The little volume under review should secure for her many new friends and admirers. It is an ideal gift book, and as such it should command a very wide sale. It is well printed and bound by the Epworth Press, and is being sold at 2/6, a price within the reach of most people.

The authoress has come to be known by some as the Australian "Francis R. Havergal." This fact will afford some idea of the character of the writer, and the nature of her books. The best encouragement to Fairlie Thornton to continue her literary ministry is an increased demand for her writings. With that increased demand will come an increased supply, bringing with it an increase of blessing and happiness to her readers.

"Sunset Cleans" is obtainable at all leading book shops.

BEING AND DOING.

Know then that to be is infinitely higher than to do; that to be thoroughly true is a higher service, and a more lasting service than to spread the truth; that to be pure in heart brings you nearer to God, does more for your fellow men, bears a more excellent fruit than a life spent in helping others to be pure; that to be just is more excellent than to aid justice; that to be a Christian makes more Christians than to teach the Gospel.—Bishop Temple.

The AUSTRALIAN CHURCH RECORD

For Church of England People CATHOLIC—APOSTOLIC & REFORMED

Vol. XIV. 26. [Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

DECEMBER 21, 1927.

[Issued Fortnightly.] Single copy 3d 9/- per year post free



- Australian Church News.—The Primate's Return. A Word or Two—Up-to-date Comments. Consecration of Bishop Chambers—By Rev. Dr. Law. How the Christmas Tree Came—A Captivating story. Leader—Christmas and the Securing of Peace. Overseas.—Informative Topics. People We Know—Interesting News. Quiet Moments—The Vision Splendid.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The Editor of "The Australian Church Record," and all news items: C/o The Rectory, Drumoyne, Sydney.

SUBSCRIPTIONS AND ORDERS—N.S.W.—Sydney, Manager, 192 Castle-reagh Street, Sydney. Tel. MA 2217.

VICTORIA—Melbourne, Diocesan Book Depot, Miss M. D. Vance, 4 Mathoura Road, Toorak, or care of C.M.S. Office, Bendigo, Rev. W. M. Madgwick, Eaglehawk.

TASMANIA—Hobart, T. A. Hurst, 44 Lord Street, Sandy Bay; Launceston East, Mr. C. H. Rose, 11 Raymond Street.

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"The teaching of swimming I regard as being just as necessary as the teaching of reading and writing," says the Governor of New South Wales.

The British Fleet in 1914 comprised tonnage of 2,695,704, with 704 fighting vessels. In 1927 the tonnage is 1,440,000, with only 395 vessels.

An additional income to the extent of £800,000 per annum is to accrue to the finances of N.S.W. owing to increased rail and tramway fares.

Love for community singing is permeating many congregations in Great Britain. What they ask for insistently is the old fashioned hymn tunes.

The Diocese of Woolwich, England, is straining every nerve to raise £100,000 for the purpose of building new churches. It is hoped to raise the money within two years.

The N.S.W. Government has made a grant of £5000 to the Boy Scouts' Association whereby a large area of land at Pennant Hills will be developed as a recreation and instructional camp.

Latest notes from London seem to indicate that the British Parliament will remit the proposed new Prayer Book to the National Assembly for reconsideration and other revision.

Rudyard Kipling's cure for the blues—and most effective, too—is an hour in the garden, and all aglow with spade-work. It is best taken, he says, when there is a nip in the air.

Medical mission work, under the auspices of the Melanesian Mission, will shortly begin in the Solomon Islands by Dr. Maybury, of Cambridge University.

The Colonial and Continental Church Society is proposing to make grants to the extent of £200 a year each to assist in providing two chaplains to minister to the 4000 Europeans in Central Tanganyika.

Mr. Arthur Andrews, bellringer for 56 years at Canterbury Cathedral, has just died. He rang the bells at the entombment of four Primates, and on 53 consecutive occasions rang in the New Year.

We note that the Archbishop of Melbourne telegraphed to the Archbishop of Canterbury as soon as the Melbourne Synod had recommended the adoption of the Revised Prayer Book if it passed in England.

For absolute unconscious humour, an answer given in the recent Divinity examination of one of our noted Choir Schools is hard to be beaten—"Eve was tempted by Satan." Here is another "God punished Adam for picking apples."

The present size of the Family Circle of Barnardo's Homes is 8000. On an average five new arrivals are admitted daily throughout the year. Since Dr. Barnardo began the work 61 years ago, more than 103,500 boys and girls have been welcomed.

During the year ended June 30, 10,325 new buildings were erected in Sydney and suburbs, at a cost of £12,621,260. The increased cost of building was remarkable. In 1914 the average was £698 per building, but in 1927 the average amounted to £1222.

In one of Australia's capital cities a Saturday newspaper of recent date gave the following advertisement:—8 a.m., H.C.; 11 a.m., M.P. and sermon

—The Cause of our present distress—the Rector; 7.15 p.m., A fair picture of young manhood—the Rector. Evidently a sort of cumulative effect.

Sir Arthur Salter, an authority on finance, points out that out of every pound of revenue raised in Great Britain, 14/- go to pay for past wars and armaments for future wars, leaving 6/- for other purposes. Only one-eighth of a penny goes to the League of Nations.

The N.S.W. Health Department reports that a great number of gastroenteritis cases among infants is due to lack of knowledge of the mothers. Ninety per cent. of the cases treated at Royal Alexandra Hospital for Children, Sydney, last year, had not come under the influence of the baby health centres.

An ex-British army man and his London wife came out to Central Australia many years ago now. The wife and daughters have not been able to get away from their present home for the last seventeen years. Soon after his arrival the Bishop of the diocese was asked to give Confirmation to the two daughters; this he did. Remembering the good teaching she herself had received years before in a London Sunday School, the mother had been able to prepare her daughters.

Some time ago the S.P.G. received a legacy by the will of the late Archdeacon Pritt, of Australia. The testator expressed the wish that the money should be used either towards the formation and endowment of a colonial or missionary bishopric, or the foundation and endowment of a college for the training of native clergy. After consideration the committee has decided to allocate the money—over £12,000—for the division of the dioceses of Bombay, by the formation of a diocese of Ahmednagar and Aurangabad.

An old missionary from the Solomon Islands remarks: "We used to get on very well before Government came." By "we" he meant the missionaries, and the people they got on so well with were the fierce and wild natives of Malaita, who recently killed the British administrator and his party. Twenty years ago the natives had no serious grievances against the white man. "Then came 'progress,' which, from the native point of view, meant two linked things—taxes and labour on the white man's plantations." To these the natives violently object, though the Government no doubt is taxing these wild men, who were head-hunters and cannibals yesterday, for their good.

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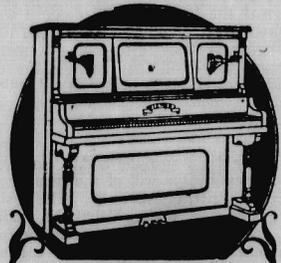
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And straightway the monk has started to his feet, and after one longing, earnest gaze, fixed upon the splendour of the glorious Vision, he departs to perform his errand.

Having distributed the charitable dole, he returns with hurrying footstep to his cell, to find, with devout thankfulness, that the Vision still awaits him, standing

"As he left it there before."
 He pauses, awestruck, upon the threshold, and

"Hadst thou stayed, I must have fled,
 "This is what the Vision said."

We do not expect to encounter the Heavenly Visitant, visible in glory to our mortal eye. Yet David tells us that

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."



THE VISION SPLENDID.

(By Grace L. Rodda.)

"One sees the mud, and the other the stars."
 "One sees the mud, and the other the stars."

THE "vision splendid" is viewed in all its glory by one, whilst another sees but the mud beneath the feet.

His eyes fail to catch even the beauty of a blade of grass, living and growing.

The stars are shining, golden and serene in the heavens. Gloriously attractive, will we but raise our eyes and learn their lore.

The mud is also apparent, dark, damp and dismal.

No bright picture to gladden our being shall we see; no high ideal to uplift the soul shall we obtain; while we look downward, while our eyes seek only mud.

The poet Longfellow, in "The Legend Beautiful," touchingly describes the attitude of a monk at his devotions in mediæval days. Whilst kneeling one morning upon the stone floor of his cell he suddenly discovers an unwonted splendour within and around the narrow walls of his small room. The poet continues—

"And he saw the blessed vision
 Of our Lord with light Elysian,
 As a vesture wrapped around Him."

Almost at the same moment the tolling bell warns the anchorite that it is the hour when he should repair to the abbey gate, there to dispense bread to the crowd of assembled and wanting mendicants.

But the "vision splendid" is drawing the monk's heart. What shall he do? Must he go, or may he stay? Would it not be the blackest ingratitude to leave his Heavenly Visitant? A slight upon his radiant Guest? Shall he depart, merely to minister to the comfort of beggars? Raising his eyes in adoring supplication, he receives his answer. An audible whisper, clear and unmistakable, fills the cell:

"Do thy duty, that is best,
 Leave unto thy Lord the rest."

And straightway the monk has started to his feet, and after one longing, earnest gaze, fixed upon the splendour of the glorious Vision, he departs to perform his errand.

Having distributed the charitable dole, he returns with hurrying footstep to his cell, to find, with devout thankfulness, that the Vision still awaits him, standing

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We do not expect to encounter the Heavenly Visitant, visible in glory to our mortal eye. Yet David tells us that

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

And if we will continuously strive to uplift the eyes of the soul, to discern the stars instead of the mud, to walk in the daylight instead of the darkness, we may hear the angel's message, and realise the guidance of the heavenly guardian.

Thus may we have the angelic presence near to us, in our daily, hourly life. Nay, more, we may receive the Unseen Guest, with the adoration of Longfellow's anchorite, and realise the Divine Presence beside us.

Yet to obtain this Vision it is necessary to look forward and onward. To train our eyes to see the beautiful. To teach our feet to consistently climb. To lead our aspirations to a higher and yet higher goal.

"To each of us is given
 The choice of either way,
 To gaze upon the darkness,
 Or view the light of day."

This is happily true, yet it is equally true that

"He only sees his failure
 Who gazes on the ground
 And will not learn the loveliness
 Of higher things around."

Would we have the "vision splendid" to help us through many a winding way? To aid us in many a steep ascent? To shed golden light upon an otherwise perplexing path? Then

"Let us raise our glances
 To that bright Heav'n of blue,
 Which beams in beauty o'er us,
 Unfailing, fair and true."

'Tis when the eyes of our soul are lifted, 'tis when our purpose is firm and unflinching, that we are able to catch a gleam from the radiance above. And are ready to absorb some of the glory of earth and sea and sky; of mountain peak or rippling stream, of stately oak tree in its strength and grandeur, or hidden violet in its safety and sweetness.

For vision, like other attainments, must be diligently sought, and daily practised.

Thus shall it become clearer and yet clearer to eyes filled with expectancy.

Brightly and yet more brightly shall it gleam when

"We learn to take the sunshine,
 Sweet gift from One above,
 Who watches o'er His children
 In kind and constant love."

CHRIST THE SAVIOUR.

List! A glorious anthem,
 Pealing from the sy,
 Music sweet, seraphic,
 Angel voices nigh.

Lo! Within a manger,
 Lies a Babe asleep,
 While His Mother tending,
 Gentle watch will keep.

Look! The shepherds gather,
 Sages come to bring,
 Gold and myrrh and incense,
 Offerings for their King.

Love! That never faileth,
 In that Babe we view.
 He is Christ the Saviour,
 Our Redeemer true.

—Grace L. Rodda.



The Provost of Trinity.

By the death of Dr. Bernard, Trinity College loses a distinguished provost and Ireland a respected and valuable citizen. The late Provost had a full and successful life. After a brilliant collegiate career he rose rapidly in the Church of Ireland, which he loved and served so well. He filled with distinction the important offices of Archbishop King's Lecturer in Divinity, Dean of St. Patrick's, Bishop of Ossory, and Archbishop of Dublin. The culmination of his career was his appointment to the Provostship of Trinity College in 1919. It fell to his lot to govern and guide Dublin University during an exceptionally troubled period, and it is largely owing to his wisdom and discretion that Trinity College has not only survived all the revolutionary years, but has actually emerged from the troubles with increased strength.

The New Prayer Book—Melbourne Synod.

That influential English Churchpaper, the "Guardian," remarks:—

The message from the Archbishop of Melbourne to the Archbishop of Canterbury is an encouraging sign of the strong underlying unity of the Anglican Communion. Dr. Harrington Lees is able to announce that the Melbourne Synod has recommended the adoption of the revised Prayer Book, if it is passed in England. The message is all the more noteworthy because the general tone of churchmanship in Australia, and particularly in the older and more settled parts, is conservative. It is an additional proof how mistaken is the assertion that the one and only object of the alternatives is to accommodate Anglo-Catholics. If the Synod of Melbourne is prepared to use the new book, it is hard to believe that there can be any fundamental change in doctrine.

Death of Rev. J. B. Barraclough.

At the age of 84, the Rev. J. B. Barraclough has died in England. He was President of the Lord's Day Observance Society, and actively associated with movements concerning the Protestant and Reformed position of the Church of England. He was one of the best known of the old school of Evangelicals, ordained 61 years ago, he kept in living touch with 21 Evangelical organisations—strong and virile to the last. A man of definite conviction, he made himself felt.

Lampeter College. Centenary Celebrations.

St. David's College, Lampeter, the oldest Welsh ecclesiastical college (and the only one outside of the University Colleges empowered to grant degrees), has been celebrating its centenary when the Archbishop of Canterbury, the Archbishop of Wales, the Bishops of Birmingham, Bangor, St. David's, Llandaff, Monmouth and Swansea, and representatives of all sections of the Church in Wales were present.

The Bishop of Birmingham, submitting the toast, "The College," said that one of the most dangerous rifts in our civilisation to-day was that which separated religion and general culture. All classical Christian connexions were troubled by the vast changes of thought and investigation of the last hundred years—classical Nonconformists no less than Anglicans felt the presence of new ideas. In the long run religious order would be re-established, but in that happier time the connexion which had best prepared itself to win the allegiance of thoughtful religious men would reap the harvest of religious revival.

Bishop of Gloucester.

The Hope of Immortality.

Dr. Headlam, Bishop of Gloucester, delivering the Annual Drew Lecture in London, on the Hope of Immortality, took in a wide sweep, devoting much of his argument to the standpoint of natural "religion."

The closing portion of the lecture took in the distinctive Christian point of view. To Christians the belief in immortality constituted part of the Christian revelation; it passed out of the realm of scientific hypothesis into that of religious conviction. To the Christian the doctrine of immortality rested upon (1) the Resurrection of Christ, and (2) the witness of Christianity to the power and reality of the spiritual. "Christianity

is by far the greatest spiritual force in the world: its history, work and life tell us of the reality and power of the spiritual. We believe in the future life because we believe in the reality of the spiritual and because of the witness of Christianity."

The Bishop of Southwark on Pleasure.

The Bishop of Southwark, in his November pastoral letter, writes with regard to the great sums which are now being squandered on pleasure. "Huge amounts of money are spent year by year on motors, travelling and amusement. There is a craze for spending which has affected every class. As a nation we spend much more freely than we did in the days of our waiting night after night outside the cinemas or at the multitudes who watch the greyhounds chase for 30 seconds or so a piece of metal, and who then spend 20 minutes in pouring money into the pockets of the rows of bookmakers who are in attendance. I am not denouncing pleasure, but pleasure may become a harmful lust when it is regarded as the chief interest in life."

The Death of Rev. T. H. Darlow.

The death of Rev. T. H. Darlow, formerly so well-known as literary superintendent of the British and Foreign Bible Society, removes a lovable and kindly personality. He was a writer of great merit and charm, and will be remembered for his editing of the Bible in the World.

A Three Years' Building Campaign.

The Bishop of Liverpool's £250,000 Building Fund has been formally opened. The Lord Mayor gave splendid support to the effort, as being undoubtedly necessary to the spiritual welfare of the people. Alderman Paris, who spoke with enthusiasm of the aims of this great enterprise, gave some amazing figures illustrative of the city's increase in new houses. Up to the present date the Corporation has arranged for the building of houses to accommodate 88,000 people, and by 1930 some 200,000 will be living in new dwellings up and down the diocese.

The Bishop spoke of the spiritual plight of the newly-housed, who had no places of worship to attend or clergy to minister to them, and the Archbishop of York gave a wonderfully eloquent and moving speech on our duty to those who had gone out from well-equipped parishes to churchless districts. Liverpool, the Archbishop said, with her great traditions of generosity, would give the money needed to build fifteen new Churches.

BEWARE OF HARSH JUDGMENTS.

Hear as little as you possibly can to the prejudice of others; believe nothing of the kind unless you are forced to believe it; never circulate, nor approve of those who circulate loose reports; moderate as far as you can the censure of others; always believe that if the other side were heard a very different account would be given of the matter.—Dean Farrar.

THE OLD YEAR.

Hush! Another year is dying,
 Breathe a soft farewell;
 Hark! The new year bells are chiming,
 What may they foretell?

This, the message they are bringing—
 One is near our side,
 Who shall guide our faltering footsteps,
 Whatso'er betide.

Brightly gleams His faithful promise,
 "I will ne'er forsake,"
 Anchorage of perfect safety,
 Strength which we may take.

Though our days are few or many,
 Rings this promise clear,
 Faith and hope and love inspiring,
 Through the coming year.

—Grace L. Rodda.

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GRIFFITHS TEAS

THE FIRST CHRISTMAS GIFT.

The Son of God most high,
In all His matchless worth,
Has left His "Father's House" above,
And come to dwell on earth.

He comes as helpless Babe,
He comes as "King of kings,"
He softly sleeps in Mary's arms,
Yet our salvation brings.

While sages gather round,
And lowly shepherds kneel,
The shining hosts of heav'n unite,
In sweet, triumphant peal.

'Tis God Himself Who gives,
In mercy from above,
This first and priceless Christmas gift,
Revealing deathless love.

—Grace L. Rodda

How the Christmas Tree Came.

JUST now great hearts like those of the Bush Church Aid Society and Church bodies labouring in the crowded parts of our big cities, are vying with one another in the excellence of their Christmas Trees for less fortunate children. Not only so, enterprising city emporiums are veritable children's paradises, in their arrays of Christmas gifts, with over-burdening Christmas Trees, sufficient to dazzle the eyes of the most fastidious child. Truly, as one shares or looks on in these Yuletide delights, one sees that the Christmas Tree is a joy for ever. The tree is nothing less than a wonder show. And though for older ones it may have lost some of its dazzling glory, yet for the child and those who still thankfully possess the child-mind, the associations and doings of Christmas are an endless joy. They deserve to be! For this is the story of the Christmas Tree.

In the year 724 a company of Christian pilgrims made their way slowly through the great forest land of Central Europe. At their head marched Winfried of England, better known since by the name of St. Boniface. Close beside him stepped a brave lad named Prince Gregor, on his shoulder an axe, with broad shining blade.

Following the straight Roman road, the gallant company of adventurers for Christ found themselves presently passing through a large village of log houses. Suddenly the road opened upon a broad heath, at the farther end of which stood a hillock crowned with giant oak-trees. There it towered far above the other trees of the glade. At the sight of it Winfried was reminded of a dream and cried out in prophetic words: "Here is the Thunder-Oak and here the Cross of Christ shall break the hammer of the false god Thor!"

A mighty throng of people were gathered about the sacred oak before which a great fire had been kindled.

The little band of Christians advanced calmly across the heath, and Winfried's voice rang out, "Hail, ye sons of the forest. A stranger claims the warmth of your fire on a winter night."

Already a thousand eyes turned to the speaker. The circle around the oak-tree open and Winfried and his companions entered—the circle closing again. They stood close to the great stone altar—the people, young and old circling around, all clad in white.

An old priest, Hunrad by name, was speaking to the people: "This night the great god Thor, the god of thunder and war, to whom this oak is sacred, is angry with his people. It is long since the roots of this holy tree have been fed with blood. Therefore the Slavs and the Wends have beaten us in battle and harvests have failed and plague has fallen on our dwellings. Answer me, ye people, are these things not true?"

A murmur of approval rose from the great multitude.

Swiftly the priest moved towards the children and grasping the nearest boy, bright and handsome, the finest of them all, he cried:—

"Here is the chosen one, the eldest of the Chief, the darling of the people. Harken! Bernhard, wilt thou go to Valhalla, where the heroes dwell with the gods, to bear a message to Thor?"

The boy answered clear and swift: "Yes, priest, I will go if my father bids me. Is it far away? Shall I take my bow and arrow?"

"Yes, my Prince," went on the priest, "both bow and spear shalt thou have, for the way is long and thou art a brave huntsman. But in darkness must thou journey, and with eyes blindfolded: Fearest thou?"

"Naught fear I," replied the boy, "for I am Gunhar's son."

Then the priest bound the Child's eyes with a white cloth and told him to kneel with his silver-tipped bow beside the stone altar—his face turning eastwards. The priest lifted aloft, with all his strength, the sacred black stone hammer of Thor, and swung it high above the child's head. But swifter than the falling hammer was the hand of the deliverer. Winfried's heavy staff smote the hammer with wondrous skill and caused it to glance sideways, so that it struck sharply on the edge of the altar and split it in twain. A shout of mingled joy and awe rose from the watching crowd. It became confused and tangled, but at last Gunhar's voice secured silence with its stern command: "Let the stranger speak."

"This is the Counsel," said Winfried. "Not a single life shall be blotted out in the darkness to-night, but the great shadow of this tree which hides you from the light of heaven shall be swept away for ever. For this is the birth-night of the White-Christ, Son of the All-Father, Saviour of mankind. Since He has come to the world all bloody sacrifice must cease. The power of Thor, the cruel and evil one, is broken. See! you call this tree his oak. Does he dwell here? Does he protect it? His power is broken!"

The people stirred uneasily. Hunrad lifted his head, muttering: "Thor! take vengeance! Thor!"

Winfried beckoned to Gregor. "Now, young woodsman, show the craft. This king tree of the forest must fall and swiftly, or all is lost." Clang! clang! The strokes rang out on the cold night air. Then the greatest wonder of Winfried's life occurred.

Out of the still winter night, a mighty rushing noise sounded. A strong whirling wind gripped the oak by its branches and tore it from the roots. Backward fell the great tree, groaning and crashing as it split asunder in four great pieces.

Winfried bowed his head in wonder and thankful prayer.

Then he turned to the awestruck people and cried: "Here is timber, already felled and split by the hand of God. On this spot you shall build with it a church of the White Christ."

"And here," said he, his eyes turning to a young fir tree, straight and green that grew amid the divided ruins of the fallen oak, "here is the living tree, with no stain of blood upon it, that shall be a sign of your new worship. See how straight it points to the sky. Let us call it the Tree of the Christ-Child. Take it and carry it to the Chieftain's hall. You shall go no more into the forest to keep your feasts with shameful rites. You shall keep them at home, with laughter and songs and rites of love and goodwill. The Thunder-Oak has fallen and soon there will not be a home in the land where children are not gathered around the green fir-tree on the birth-night of Christ in safety and in peace!"

So they took the little fir-tree and carried it to Gunhar's home, made happy again by Bernard's rescue. There they kindled lights among the branches and amid their flickering, Winfried told again the story of the Holy Babe of Bethlehem.

So began the beautiful custom of the Christmas Tree! Whenever we look upon one, let us remember the glorious courage of Winfried and young Gregor and their great love for Jesus!

TO HIS MOTHER.

Were you very happy, Mary,
With your baby on your knee?
Did you love to pat and pet Him,
Little Lord of earth and sea,
Little Lord of you and me,
Though a baby on your knee,
Mary?

Were you very puzzled, Mary,
When He grew to be a man?
Did you fail to understand Him,
When He carried out God's plan,
When His ministry began,
And the crowds to hear Him ran,
Mary?

Did your heart break, Mary, Mary,
When He hung upon the tree,
Mocked and scorned by all who saw Him,
Dying there for you and me?
Could you bear to stand and see?
Did your heart break utterly,
Mary?

When they ran to tell you, Mary,
What the other women said,
They had seen Him, heard Him, touched Him,
Knew Him risen from the dead,—
Did you, lifting up your head,
Answer gently, tenderly,
"Yea, but first He came to me!"
Mary?

—Grace Winter in "British Weekly."

Consecration of Dr. Chambers.

(By Rev. A. Law, D.D.)

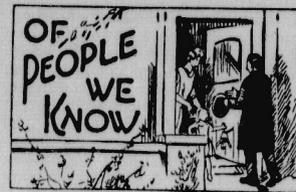
IN Canterbury Cathedral on All Saints' Day, 1st November, 1927, at 10.30 a.m., a memorable service was held, which should be of interest to all Australians. The Rev. George Alexander Chambers, D.D., was consecrated a bishop. Strangely, the official notice paper described him as being consecrated Bishop of Central Tanganyika, but that is a loose statement, for it is known that a man is made a bishop of the Church, and later appointed to a place. There were two others consecrated at the same time. The Archbishop of Canterbury conducted the service, and read in a clear and steady voice, particularly considering his years, and several bishops assisted, including a bishop of the Church of Sweden. Australian clergy present were the Bishop of Adelaide, who presented Bishop Chambers, Rev. Dixon Hudson, Mr. and Mrs. Harry Hibble, of Sydney, the Ven. Archdeacon and Mrs. Doulton, the Rev. Winn Jones, Dr. Chambers' assistant in the Church School in his parish, and myself. Also in the congregation were the Rev. Ross Hewton and Mrs. Hewton, of Launceston, Mrs. Law, Miss K. Armstrong, of East Malvern, and Mrs. Gregory Goldsmith, whom we of the Seamen's Mission, Melbourne, still claim as one of our own.

The King's mandates, addressing the Archbishop as "our right trusted and well-beloved," were read by the Archbishop's legal adviser, and the service was choral but simple and impressive.

Two of the assisting Bishops presented the bishop-designate to the Archbishop. The oath was taken and the episcopal laying-on of hands ensued, all the bishops, to the number of seven, taking part in this act. The Veni Creator was sung (choir and congregation standing) "over" the bishop-designate. About 70 clergy were in the procession, and were formed without any order of dioceses or of seniority, a much preferable way it seemed. It was an early hour, and Canterbury is over 50 miles from London, or more Australians would have been present.

The preacher, Canon Cunningham, a friend of one of the new bishops, informed us we were met to offer the Eucharist and our prayers for missionary heroes such as Harrington and others; and he omitted any reference to the fact that Dr. Chambers was setting out to establish an all Australian diocese in Tanganyika, East Africa. However, in referring to the new diocese of Central Tanganyika, Canon Cunningham said it would form part of the Church in the province of East Africa, which was likely to come to the birth, and the opportunity that lay before the bishop was far-reaching, ecclesiastically, educationally and politically. Educationally in East as in Western Africa, under a friendly government, a Church was invited to take part in training child races, and the Church in Australia, with splendid generosity, had undertaken that bishopric of Tanganyika and given one of her sons for the work. The task was tremendous, and they would pray that morning that wisdom, patience and leadership might be granted to him.

On the following day the Rev. Talbot Rice and Mrs. Rice held a reception in the parish hall at Onslow Square to meet the new bishop, who is also their son-in-law. It was regretted that Mrs. Chambers had not been able to leave Sydney at this interesting time.



The Rev. Canon Tisdall has, on account of ill-health, resigned the Wardenship of St. John's College, Auckland. The Rev. A. W. Payne has been appointed in his place.

Miss Smith, of the Mitchell River Mission, has had to come south on account of ill-health. She has gone to her home in South Australia, there to recuperate.

The Rev. H. W. James has arrived in N.Z. to take up the charge of Tinnu, Diocese of Wellington. Mr. James was formerly vicar of Teuby, Diocese of St. David's, Wales.

Christ's Hospital Old Boys have met in Sydney and formed a Christ's Hospital Club. Canon Beck is Chairman and several leading citizens together with the Ven. Archdeacon Owens-Mell, are members.

Rev. B. D. Ashcroft has been inducted to the charge of the parish of Marton, Diocese of Wellington, N.Z. Mr. Ashcroft is brother of Rev. R. G. B. Ashcroft, of Sydney diocese.

Mrs. Armstrong, wife of the Rev. J. W. Armstrong, rector of Victoria Park, Perth, W.A., has been called home after a long illness. Her life was one of great usefulness in all her husband's labours.

The Rev. T. S. Groser, son of Canon Groser, and formerly a member of the Bunbury Brotherhood, W.A., has accepted the living of Whitworth, in the diocese of Durham, England.

Mr. and Mrs. C. I. A. Booth, of Launceston, are hoping to go forth in February for education work in the Diocese of Central Tanganyika. Mr. Booth has been master at the Scotch College, Launceston.

The Rev. L. J. Bakewell, curate of St. Stephen's, Richmond, Melbourne, after ordination to the priesthood, on St. Thomas' Day, will become a Travelling Secretary for the Australian Student Christian Movement.

Deaconess Best, General Secretary of the Ladies' Home Mission Union, Sydney, is convalescing after a serious operation. The committee has granted her three months leave of absence, she will resume her work on 1st February.

The Rev. Dr. Weeks, headmaster of Trinity Grammar School, Sydney, accompanied by Mrs. Weeks, sailed for Ceylon during the second week of December, to spend the Christmas vacation with their married daughter.

The Right Rev. Bishop Mounsey, formerly curate of St. James', Sydney, and afterwards Bishop of Labuan and Sarawak, British Borneo, arrived in Sydney last week on a world tour. Latterly he has been living in England.

Announcement has been made of the engagement of Miss Thelma Claydon, daughter of Rev. Canon Claydon, of Sydney, to Dr. Norman S. Macpherson, of Peshawar, North West Frontier, India. Both are C.M.S. Missionaries.

The Rev. Canon Beck was, on Tuesday week last, presented with an arm chair by the staff and scholars of the Sydney Church of England Grammar School for Girls, on his retirement as chaplain and secretary of the school after 32 years' service.

Mr. Eric Tyndale-Biscoe, B.A., who until recently had held a three years' appointment as Master of the Church School, Wanganui, N.Z., has gone forth as a C.M.S. Missionary to join his famous father at the C.M.S. School, Srinagar, Kashmir, India.

Mr. William Druce, of Sydney, who recently passed away, has bequeathed his property known as "Milroy," together with the furniture and contents, to the Trustees of the Church Farm Home at Ashfield, known as "Milliwa." It is a most handsome gift.

Prayer Book Revision.

LINES FROM LONDON.

(By Rev. A. Law, D.D.)

THE daily press finds ample space for articles and correspondence on every phase of Prayer Book Revision, and the confusion of opinions is clearly evident—the only thing that is clear. Canon Bullock-Webster's dramatic protest in St. Paul's is bearing fruit he did not intend. It has marked the whole question as one of lawless and irresponsible character. There is a large, definite body of church-people unfavourable to revision, but because they are quiet they receive scant regard from the authorities. There is also a strong militant Protestant section, and they have the courage and the clear-sightedness requisite at this time. It is easy to stigmatise them as narrow and partisan, but the day is coming when they will be recognised in their true value. Already there are rumours of intended postponement of revision to avoid a crisis, for crisis it will surely cause.

The Bishop of Goulburn at Canberra.

Preaching at St. John's Church, Canberra, upon the Advent and its significance in relation to the coming of Christ, Bishop Radford said that people were drinking themselves to death with pleasure to-day. The world was doping itself with pleasure, and the brave people who called attention to the facts were dismissed as croakers, pessimists, and "spoil sports." The Church called to its people to face the fact of the Advent. "Don't worry," said Dr. Radford, "about those people who have paragraphs in the newspapers announcing the time of the coming of Christ. Don't worry about those foolish cranks, those half-baked, half-educated people who waste their money erecting a building for the Second Coming, those half-baked mystics in Sydney who never spend half an hour studying the principles of Christianity, but who spend hours and hours soaking themselves with Leadbeater's filthy rot. Our Lord dismissed those who tried to tell the date of His Second Coming. It will not be a literal coming of the Jesus on a hill outside Jerusalem, or in a stucco building at Port Jackson, through sham ministers, who have been chucked out of some Church or other, and are fooling the public in Sydney under the name of the Liberal Catholic Church, and the rest of it."

AUSTRALIAN COLLEGE OF THEOLOGY

Hey Sharp Prize.

Further contributions have been received as follows:—Bishop of Wanganui, £1 1s.; Bishop of Willochra, 10s. 6d.; Archdeacon Davies, 5s.; Miss G. E. Overy, 5s.; Sister M. Johnson, 5s.; Rev. W. K. Elphick, 10s.; Rev. E. A. Hunt, 1s. 6d.; Rev. Eustace Wade, 11s.; Rev. A. J. Thompson (Papua), 5s.; Rev. H. K. Vickery, 4s.; Rev. S. M. Mortyn, 5s.; Rev. R. M. Hudson, 5s.; Rev. C. L. Desailly (England), 10s.; Rev. L. M. Gorrie (India), £1; Rev. W. Burvill, 5s.; Rev. T. H. Watts, 5s.

"Fifty years ago," says Mr. Baldwin, "all children went to church, though they often went reluctantly. I am convinced, looking back, that the superb rhythm of the English Prayer Book and the language of the English Bible leave their mark on you for life."

The Rev. C. W. Chandler, curate of St. Barnabas', George St. West, Sydney, goes to Auckland Anglican City Mission as Assistant Missioner with Rev. Jasper Calder. Included in his new duties will be the chaplaincy in the Gaol and secretaryship of the Prisoners' Aid Society. He sails on December 30th per s.s. Marama.

Canon G. E. Lamble, head of St. James' and St. John's Mission, Melbourne, has been made Archdeacon of Carlton. He has done a great work in the Church's name on behalf of the poor and needy of Melbourne, besides organising the City Mission district. His new title will give him the status his work has earned.

The Bush Church Aid Society at a farewell luncheon in the C.M.S. Rooms, on December 17th, bade farewell to Rev. A. Hodgson, who is proceeding to Codrington, in the Far West Mission, and Rev. R. J. Tuck, who goes to labour in the Diocese of St. Annand, in a distant area some 400 miles from Melbourne at Werrimul.

Rev. H. S. Cocks, B.A., after a term in India, as Headmaster and Warden at the C.M.S. High School in Lucknow, and later as Chaplain at Holy Trinity Church, Allahabad, returned to Sydney by R.M.S. "Aorangi" last week. After leaving India in January last, Mr. Cocks has been engaged in deputation work in England.

The Rev. and Mrs. Mason, of Fiu North Mala, Melanesian Mission, are spending their furlough in Berhurs, N.S.W. Their infant boy had not seen a single white child since first coming to Fiu two years ago, nor had he seen a cow, horse, sheep, train, or motor car, etc. He is very fit, and speaks the native language quite correctly and idiomatically, hardly ever using an English word.

The Archbishop of Sydney, at his Ordination in St. Andrew's Cathedral on December 16th, admitted Revs. W. N. Rook, R. G. B. Ashcroft, C. Chandler, F. Meyer, H. Bagot, W. G. Coughlan, O. Fleck, R. Tuck, F. Jones, J. Russell, and N. Fox were admitted to the Order of Priests, and Messrs. F. Elliott, C. Whonsbon-Aston, C. Dillon, G. Williamson, K. Saunders, A. Mutton, V. S. Mitchell, to the Order of Deacons.

The Council of the Deaconess Institution, Sydney, at its last meeting, unanimously passed a resolution thanking Miss Gertrude Watkins for her valuable services during 1926. It will be remembered that Miss Watkins undertook the oversight of the Institution until such time as a successor to Miss Pallister, Head Deaconess, was found. To the great pleasure of all, Miss Pallister is back from England, if only temporarily.

The Rev. L. Daniels, known in England as the flying parson, arrived in Sydney last week. His moth aeroplane is now on its way. Mr. Daniels, who is a graduate of London University, served during the latter part of the war as an Air Pilot. Through the Colonial and Continental Church Society he went out to Wilcannia, in the Diocese of Riverina, in 1922. During the past twelve months he has been preaching and speaking on behalf of the Society in various parts of England.



For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.—St. John iii. 16.

Thanks be to God for His unspeakable gift.—2 Cor. ix. 15.



CHRISTMAS AND THE SECURING OF PEACE.

IT is an exultant message which the angels bring from God at the Nativity season—Peace on earth, goodwill amongst men! Never were men, whether in groups or in nations so in need of these Christly gifts as to-day. Nineteen hundred years have gone since the heavens resounded with that joyous message of goodwill, and yet the experience of its benign quality seems as far off from men as ever. Seems, we say! Maybe we have laid hold of a deluded idea as to what is meant by peace. The Bible idea of peace is no stagnant thing signifying mere calm and tranquility and the absence of upset and even annoyance. Rather is it an inward thing or reality! The peace of God is in the soul and there results therefrom a new outlook upon life and its teeming problems, strengthened as we are by an indomitable trust in God. That is, let things be as they are, come what may, there is an abiding restfulness in our God. Hence the highest and fullest of all Christian well-wishing, and the amplest of all the Church's blessings, is that, the peace of God, which passes all understanding may guard our hearts.

There can of course be no peace, no harmony, whether between God and men or between man and man unless things are right. Nations are bound to go on building up armaments and will plan to decide difficulties by the terrible arbitrament of war; groups within a nation are destined to be at each other's throats, that is, if God and His righteousness are not enthroned in men's hearts.

We are not blind to the fact that the great movement of life can never be tranquil and smooth. The very dynamic of germinating thoughts, of living forces within the consciousness of man as he moves on in the Divine purpose, predicate turmoil of spirit, projection into the future, and consequent struggle. It would be the deadliest of dead things to have a ghastly smooth life, with nothing to disturb the even tenor of man's way. For a world filled with mild blameless youth incapable of violence we have no taste. May we be saved from such! Certainly with so great an urge within, as man possesses, the slumbering calm of the doldrums was never Divinely intended. And yet this does not mean that life is to be made up of one sordid scramble for what each man, group or nation, can get. It surely should not mean that men are to be like so many snarling dogs around a bone heap. And yet on the other hand we do not want a peace that is a colourless sort of existence. Noble peace is a result of

the right ways of thinking and living. Man has to discover a way of life which is healthy and wholesome to the whole. This will be bound to call forth some great positive and strenuous enterprise, for both men and nations are too great in spirit to be satisfied with less. All of which brings us back to the Christmas message. Is Christ the Saviour of the world? Did He come to bring peace to men afar off and near? If so, then He must have a way of living for the sons of men. He must offer us just that conception of our race's calling—which will meet the needs—turbulent and uprising though they be—which we see by a glance at life's cares, are inherent in our humanity.

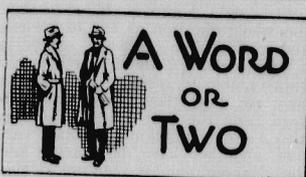
Christ the Lord is first King of Righteousness after that Peace, just because He is God manifest in the flesh. Righteousness first! That is God's eternal, invariable and irreversible order. Peace, of course, that is God's great purpose for the world and for the human soul in it. "Peace on earth," our Lord came to bring, to show man the way to it, to create it. But peace is a fruit, a result, a fabric built on a foundation. But in order that peace might be clean and wholesome, and legitimate, righteousness or rightness is the condition, rightness in relationships, rightness as the root and foundation of peace, and right as the condition of peace. Without it there can never be a wholesome and stable peace, whether internationally, industrially or otherwise.

We too often forget the order, and its vital importance. We try to get and maintain peace without righteousness, without clearing the wrong away; we have tried to build the temple of peace on made-up ground, made up of soft and idle sentiment. Hence it has so often been a building of sand.

Our danger is to desire peace more than we desire goodness and truth. A patched-up peace between warring nations except on the basis of right, invariably leads to another and vaster war. The bringing of factions within our social structure together, on the basis of some flimsy compromise is never lasting. And how can there be peace in any Church when irreconcilable tenets are held and teaching is advocated which savours of error and the dark ages. Yet we have ecclesiastical leaders, who, ostrich-like, hide their heads and cry peace, peace, when there is no peace! And what of man himself? Can he be at peace when his life is not at one with God? It is goodness first, truth first, purity first and after that peace. "There is no peace, says God, to the wicked." And that is what God is forever saying to each and all of us of every group and nation. Which brings us back to the one pathway of getting right, and that is the pathway of repentance—repentance of sin and a resolute turning away from it to Christ Who is the Saviour and Lord of the soul and only Giver of true peace.

The thing that remains to be said, and to be said very emphatically, is that peace is the sure blossom and fruit of righteousness. Isaiah puts it. "The work of righteousness is peace, and the effect of righteousness is quietness and assurance for ever." Is there any thesis more reasonable? Does it not appeal to life's experience? A man looks up into the face of God with a feeling that all is right between him and his Maker. What a difference it makes. What an inward peace he possesses? It is unspeakably precious. If the same at-oneness was found between man and man, nation and nation, and because of that, they were

righteous towards each other and not governed by expediency or diplomacy or military necessity or selfish interest, but by Christ's law of righteousness—why, the nations would be at peace. They would not wrong one another. Groups of men within nations would not be marked by ill-will, suspicion and grasping greed. No! There would be goodwill and harmony; in other words, the realisation of the Christmas message. Well, this attitude is a fruit. It comes from a relationship: "He has made peace by the Blood of His Cross. Peace by blood, peace by sacrifice—that is what it costs to bring peace. And for all of us, who love Christ and our fellow men and who long to see His purpose among men fulfilled and His Kingdom come—there can be no rest until we pour out our very selves in endeavouring to make righteousness the great desideratum of our lives and that of the nations.



The Time-Honoured Wish!

ONCE again we extend to our readers the time-honoured wish of a Happy Christmas! We do it in no formal way, for the heavens are breaking open with songs of peace and goodwill, and we desire to share in this joyous Christmastide spirit with all our hearts! We cannot but cast our minds about and note the unrest which is abroad among nations and men. League of Nations or no, Arbitration Boards or no, men and nations are still in their competing groups, each wanting the utmost, so much so that goodwill seems at a discount. Maybe we shall be told that this discord is only apparent, that it is the sure sign of the urge of humanity on its upward path. But be that as it may, God does at this hour project into the heart of the world's tumult the great fact that "A Child is born." And that fact seems to us God's answer to the world's turmoil. In it and by it, He drives His own way in upon the stormy scene of man's affairs. He takes a Child, and sets Him in the midst. This is His deliverance, "A Child is born," "A Son is given." So small, so tender, so helpless! But it will be enough. In it is found wisdom and strength and royalty and power. It is the strongest thing alive in this world. There is nothing that it will not master. A child is enough: for it is His and ours. And the government shall be upon His shoulder—for He shall be called Wonderful, Counsellor, the Prince of Peace. Surely in Him and Him alone lies and lives the one hope of a new day. Give Him His sway over the hearts of men and the disgrace of national enmities must go, together with the bitter poisons of group antagonisms. If only we would let the Christ Child be supreme and dominant over all other interests, then industry and wealth and development of all kinds would bend to the building of a purer and truer humanity. "And a little child shall lead them."

Arrival Home of Bishop Chambers.

WE extend a very cordial welcome home to the Right Rev. Bishop Chambers, of Central Tanganyika, after his important visit overseas.

No Vain Regrets But High Resolve.

His arrival in Sydney will happen on the day of the issue of this paper. He returns to our midst with a grave and responsible embassy—the securing of men and women for the posts awaiting filling in Tanganyika, and the means for their support. We bespeak for him and his appeal the earnest prayers and whole-hearted support of the Church in Australia. His journey to East Africa to attend the Uganda Jubilee Celebrations, his subsequent attendance at the East Africa Conference at Nairobi, and then his tour with the Bishop of Mombasa, of the Tanganyika Field, to be followed by his consecration in Canterbury Cathedral, must of necessity have filled him with that food whereby a living message will be sounded up and down our land. A missionary Church is a living Church and just insofar as we in Australia reach out to needy Africa, in this her hour of strategic opportunity—with an adequate response to her needs, so will God bless us mightily here at home. We await the Bishop's movements amongst us with gratitude and hope, expecting great things as we attempt great things in God's Name!

Lay Hands Suddenly on no Man.

EVIDENTLY our Church demands the most rigid care with regard to her choice and ordination of candidates for the sacred ministry, otherwise fervent prayers would never be offered that the Church "lay hands suddenly on no man." Just now our leaders are examining and proving men for their high office. It is not enough that men should pass examinations, though we realise there must be an examination standard. It is not enough that they should be well-meaning and "nice lads," or even that they have possibilities of developing into good priestlings and safe men. In this glorious hour of Australia's life the Church cries out for men of deep and living conviction, for men of strong, red blood, with a big human outlook, albeit men of consecrated personalities. Australia and the Church wants men who have experienced the saving power of Christ in their own lives and can speak and shepherd the souls of men and women out of the depths of their own abiding experience—men who know that the Gospel alone can satisfy. We live in a strategic hour in Australia's history. Our great land is right in the world's centre for service—east across the Pacific—north to the Indies and Far East—west to the great African continent. The sons of men of every race are calling to Australia and we believe that the spirit of God is stirring our life just now through the World Call. Has there ever been an hour in the 140 years of Australian history, when the demand for an efficient, consecrated, big, venturesome and Christ-like ministry has been so urgent and insistent as it is at this hour?

We can only pray and trust that the right men have been chosen and ordained! In the meantime, for these new recruits we bespeak the prayers of the whole Church. It is God alone who calls men to the sacred ministry. The work is exceedingly difficult. But Christ's resources and strength for His faithful servants are boundless. May they preach Christ in the power of the Holy Spirit and always labour fervently in prayer. May they care for nothing but the glory of Christ and the salvation of mankind. Then will they have the highest of all honors, and that is of presenting every man in full spiritual development "perfect in Christ Jesus."



The Rev. W. Wynn Jones, who has offered to the C.M.S. and has been located to the Kongwa Training Institution, Tanganyika, East Africa. Mr. Jones is a Welshman and came out to Sydney and went to Trinity Grammar School, Dulwich Hill, from which he matriculated, taking his degree at Sydney University, meantime and subsequently acting as a Master in Trinity. He is keen on the Boy Scout Movement, has made it his business to see something of outback life, along the River Darling and elsewhere, and is thoroughly alive to modern youth movements. He is the first to be located to Tanganyika since the consecration of Bishop Chambers.

Resumption of Shipping Services.

THE collapse of the strike and the resumption of the shipping services both for inter-State and overseas purposes was a veritable Christmas box. The advent of the strike had thrown a damper upon the whole of everything, and not a few in every phase and walk of our intricate national and industrial life were sadly disconsolate. Hence the lifting of the dead hand and the consequent hum and energy to be seen upon our wharves were nothing less than the lifting of ominous clouds and the breaking through of golden sunshine. It is difficult for the man in the street to know what all the pother was about. The trial of strength, however, is not settled yet. There must be deep-seated causes. These will need to be probed to the depths and a Christian remedy found. Patching up or postponing the evil day will be utterly useless. Such are only the forerunners of greater troubles and upheavals. Without doubt the shipping people have their responsibilities, so also have the wharf labourers. It is, however, of no use letting both sides be in the hands of militants. Naturally, the shipping leaders feel that they must run their vessels so that the shareholders can be satisfied, while on the other hand the men rightly or wrongly fear exploitation and sweating. Such conceptions have got to be met. Men are not mere instruments of money-making. Dividends are not the only things. Besides, the men must be fair. Both sides have got to face the issue with only one consideration, and that is, the commonweal. Remembering that we are all the children of the One Father. We once again stress our old appeal—"Can we not bring our contentions to the tribunal of Christian Ideals? Therein alone can be found the only permanent solvent." And especially at this season when peace and goodwill should be uppermost in our minds and wills.

The Proposed New Prayer Book

THE HOUSE OF COMMONS SAYS NO!

EVIDENTLY under the spell of the Archbishop of York's eloquence and persuasiveness, the House of Lords voted in favour of the Royal Assent being given to the revised Prayer Book. But the House of Commons has given a splendid No! The majority being 247 votes to 205. This rejection is tantamount to a vote of the people, for we are convinced that the people of England desire no equivocal book like the proposed new Prayer Book is in parts, we think of Reservation, Prayers for the Dead, and the new Communion Office. However, this refusal by the House of Commons to the Royal Assent being given is a great Evangelical and Protestant victory. Stalwarts like the Bishops of Norwich and Birmingham, Bishop Knox, Sir Joynson Hicks and Sir Thos. Inskip have not written and fought in vain. Mr. Roslyn Mitchell, Labor Member for Paisley, got to the root of the matter when he said that the House was really being asked to vote upon the doctrine of Transubstantiation—the main dividing line between the Churches of England and Rome. Once the dividing line was crossed, it would become impossible to unite with any Protestant Church. If the Church wanted that, let her take it. If not, the Commons must reject the measure.

We thank God and take courage! Eternal vigilance is the price of victory.

"I don't think any college can live on its past. The College really lives on two factors—first the strength and influence of its teaching staff, and secondly, the strength, devotion and piety of its graduates." Dr. Cody at the Jubilee Celebrations of Wycliffe College, Toronto.



NEW SOUTH WALES.

SYDNEY.

Arrival of the Archbishop and Mrs. Wright.

The Most Rev. The Archbishop and Mrs. Wright reached Sydney, via New Zealand, on Tuesday, 13th December, after an absence of ten months abroad. Owing to Bishops-court still being in the hands of the builders, His Grace and Mrs. Wright will temporarily stay at Petty's Hotel, Church Hill. A Welcome Home Luncheon of the clergy and laity took place on 19th December, and was largely attended and much enthusiasm shown. Interviewed on his arrival in Sydney, the Primate remarked that he and Mrs. Wright were much refreshed and benefited by their visit overseas. He spoke of the Faith and Order Conference at Lausanne, which he attended as a representative of Australia. "It was a most wonderful conference," he said. "I think most of us agreed that both, in its constituency and in its effects, indirect rather than direct, it exceeded our most sanguine anticipations. The spirit of one-ness underlying the differences impressed me greatly. There were 25 or 30 nationalities and about 70 denominations represented."

When asked whether he thought the conference had materially advanced the work of church union, Archbishop Wright was non-committal. "I cannot answer that," he said, "without begging the question. It is obvious that before differences can be reconciled they must be known. There was no attempt made to achieve unity as such. The great purpose of the conference was to define the points of variance. And the wonderful discovery was made of the extent of the common basis of Christian belief."

During a visit to Palestine, Archbishop Wright visited a military cemetery on the slopes of Scopus, which is an extension of the ridge of the Mount of Olives. The cemetery faced the Holy City, he said, and much was being done to beautify it. The relatives of Australian soldiers who were buried there could rest assured that every care was being given to their graves.

Church Schools and Ordination.

The Coadjutor Bishop, writing in the Diocesan Magazine, on our Church Schools, says:—

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in the community, and the teachers' profession and the work of the teachers should be held in great honour. It is probably not due to them that the number of candidates for the sacred ministry of the Church from our Boys' Secondary Schools is so disappointingly few. With some exceptions, the clergy do not receive the support from the laity which is their due, and it is lamentable that apparently boys who might come to have a sense of vocation, are not encouraged by their parents to offer themselves for the sacred ministry.

But while it is true that other professions and "callings" have the promise of larger remuneration in the way of money, after all this is not the chief thing. What will pay best in money is not the most important question. "How can I best serve God and my neighbour?" and "What is the will of the Lord concerning my life?" are much more important questions. But while I think it remains true that it is reasonable to be thoroughly disappointed that the numbers are so very few of the ordinands who have received their education in our Church Schools, yet, I repeat, the influence of the schools for Righteousness, which exalteth the nation, is very great.

St. Stephen's, Lidcombe.

New Pipe Organ.

The dedication of the new pipe organ on Monday, 14th November, was a great event in the Parish—a large congregation thronged the Church, and there were many outside. The memory of the service will always linger in the minds of those privileged to be present. The Dean of Sydney gave an admirable address on Music, which proved a fitting prelude to the fine music rendered by some of the Choir members from St. Clement's, Mosman. Mr. Arthur Massey brought out the excellent tonal combination from the various stops with his accustomed skill, which revealed the beautiful tones of the various pipes in the instrument.

An offertory of £65 2s. 6d. was announced towards the close of the service, and the congregation arose to express its thankfulness by singing the Doxology.

This offertory constitutes a record in the history of St. Stephen's, for £47 was the highest recorded before, at the dedication of the Church on 21st April, 1917.

Bishop Coadjutor.

Since his consecration, about twelve months ago, the Bishop Coadjutor of Sydney has taken 97 confirmation services, and has confirmed 4250 candidates. He has been indefatigable in his arduous yet happy work.

Christ Church, Bexley.

Instead of the annual parish Sale of Work, the rector and church council decided upon a special collection. This was received on Sunday, December 4th, and amounted to £275, to the great joy of all concerned.

St. Mark's, Northbridge.

Bishop Coadjutor D'Arcy-Irvine, on Saturday week, set the principal foundation-stone of the new Church of St. Mark, Northbridge. The new Church has accommodation for nearly 400, and the cost of the land and building and furnishings will be about £4,500.

Bishop D'Arcy-Irvine made a plea for better citizenship. The Federal and State Governments deserved commendation for their housing schemes, under which it was possible for people to acquire their own homes. Christianity meant good citizenship, and those who took their pattern from the Communists of foreign countries had entered on a hopeless task, as far as Australia was concerned.

Dean Talbot reset into the new church the foundation-stone of the old edifice, which he originally set in 1921.

Church Schools.

Trinity Grammar School, St. Catherine's, The Grammar School for Girls, King's, and "Shore," have just had their speech days and prize-givings. In each case the headmasters report an exceedingly good year. Many pupils have sat for the Leaving and Intermediate Examinations. Altogether the reports presented and the remarks of visiting educational authorities reveal much healthy rivalry and successful, progressive work.

Ladies' Home Mission Union.

The Ladies' Home Mission Union arranged recently for a direct giving effort of the different branches instead of the annual Sale of Work. The amount realized was £336 14s. 2d. During January the office of the Union in the Church House will be closed, work being resumed on 1st February.

NEWCASTLE.

Election of Bishop.

At a special session of the Diocesan Synod held on 6th December, the Rt. Rev. Dr. Long, Bishop of Bathurst, was unanimously elected Bishop of Newcastle, vice Dr. Stephen, who retires at an early date. Bishop Long has notified his acceptance.

Ordination Service.

On St. Thomas' Day the Revs. B. D. Simpson and C. L. Oliver were ordained to the Priesthood and Messrs. Stott, Cochrane, and Smith were ordained Deacons.

A Generous Gift.

Mrs. Wilson, of Muswellbrook, has given £900 to the Diocese, to be divided as follows:—£100 for the Boys' Home, Morpeth; £100 for Theological College; £100 for Girls' Home; £100 for Boys' Farm; £100 for Church Aid; £100 for Cathedral Fund; £100 for new site for Broughton School; £50 for New Guinea Mission; £50 for Melanesia; £25 for Yarrabah; £25 for Forrest River; £25 for Mitchell River; £25 for Medical Missions.

Combined Campaign.

Under the inspiring and wide-awake leadership of Rev. H. C. Russell, the Diocese has been forwarding with great energy the Combined Campaign for Missions. The St. Andrew's-tide appeal was widely launched, very effective literature and posters being provided.

VICTORIA.

MELBOURNE.

Religious Instruction in State Schools.

The "Church of England Messenger," writing on the subject of Religious Instruction in State Schools, says:—

While the State departmental leaders are becoming increasingly sympathetic towards

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religious education, Church people are becoming increasingly convinced that this education must be given by trained and consecrated teachers. We thus have to-day the open door of two half-hours per week granted by the State, and an alert and representative Joint-Council seeking to take advantage of this great and golden opportunity. Up till recently the late Professor John Smyth has been not only the guiding light of the Council, but the driving force behind its activities. The result of its operations is that at present there are in this State a body of 2,000 honorary instructors reaching 250,000 scholars in 2,600 schools. The ground yet to be occupied consists of 1,500 schools (mostly rural) and 80,000 children. Provision is being sought for those neglected ones by five organisers—four of whom are prominent retired school teachers.

The World Call—Australia's Answer.

Melbourne Cathedral was crowded for the presentation of "Answer, Australia!" on St. Andrew's Day, in connection with the Combined Campaign for Missions. The gathering was looked upon as an assembly of the whole Church in the Diocese to hear and respond to the World Call now sounding. The Rev. Roscoe Wilson presented the report covering the great overseas fields, and the Pacific basin. It was moved by the Dean and seconded by Mr. Lee Neil. The Archbishop followed, bringing before the audience several urgent questions.

It had been said there were two great instincts—(a) The struggle for life, and (b) the struggle for the life of others. The former was masculine and virile, the second, maternal and sacrificial. In the life of the family the selfish became the selfless in the supremacy of love. In India the question was asked what made the white man white? In answer it was said: "God asked him if he had done all that he was responsible for his brother, and he turned white with fear." It was only a black man's story; there was enough in it to make them think.

(2) Are your eyes wide open? Are you sufficiently awake to know what you are doing? They could thank God that their Church in this diocese headed the contributions of the Church in Australia for missionary work with 1/- per head. Could they be satisfied with such an easily-won supremacy?

(3) Are you prayerfully resolved to fulfil the task? The task is important; have we sufficient sense of its value and the necessity to resolve to give prayer its rightful place?

(4) Have you faith to believe this can be done? It was said of David Calvert, the great Methodist missionary, that when he reached the field there were no Christians, when he died there were no heathen. It can be done, if we have faith to believe.

Faith was depicted by our Lord as the live mustard seed, though the tiniest of seeds, because it was alive, which had power to remove the dead mountain.

Appointments.

The Archbishop, writing early this month, said:—I am more than thankful to have the Ven. W. Hancock as Archdeacon of Geelong, and Organiser of the Home Mission Fund, in the gap left by the death of Archdeacon Hayman. He has not only my affection and trust, but also that of the whole diocese, and the letters which I have received since his acceptance of the appointment make me thankful that you endorse my judgment and action in a matter that is necessarily my own responsibility in the first instance. May God bless him in his laying down of a work he loves, and in taking up a task for which he is plainly fitted.

Rev. G. Brammall has been nominated by the Board of Patronage to the living of Winchelsea, and has accepted the offer. He has done good work as colleague to Rev. R. G. Nichols in Fitzroy. Rev. A. Banks has courageously accepted a difficult post as vicar of St. Jude's, Carlton, succeeding Rev. John Good.

Mr. Good has battled devotedly against odds which included growing age, for many years. He carries our affection into his retirement, and the blessing of his Lord upon faithful service.

Holy Trinity, Hampton.

Three-Score Years and Ten.

A unique event took place at Holy Trinity Sunday School, Hampton, last Monday, when the superintendent (Mr. James Carter) entertained over one hundred Kindergarten children and their teachers in celebration of his 70th birthday. Mr. Carter is a prominent churchman and a devoted C.M.S. Committeeman. The vicar, Rev. A. Craig, and his staff of teachers, subsequently entertained their host, and presented Mr. Carter on behalf of many fellow-workers and friends, with a handsome leather despatch case, filled with stationery and engraved with the



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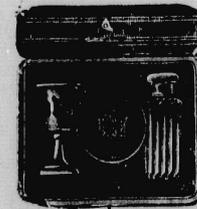
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recipient's initials. A beautiful iced cake, bearing 70 candles, was also presented, being the gift of an anonymous donor. Several office bearers of the church testified to Mr. Carter's worth and work in the Hampton Church, and trusted that he would be spared for many years yet to walk among and with them.

BENDIGO.

(From our own Correspondent.)

Dean Percival's resignation of all offices and rector of All Saints' Pro-Cathedral, took effect from the 15th December. He is taking a locum tenancy of Thornbury, in the Melbourne Diocese, for twelve months, after which he contemplates retirement. On the evening of Nov. 27, the Dean preached at St. Paul's as a farewell to the people of that parish, his farewell from his own parish and diocese taking place on the 11th December. On the 12th a parish and public farewell was held, at which there were presentations to the Dean and Mrs. Percival.

On the 30th a Rural-Decanal Chapter meeting was held at All Saints', presided over by the Dean, who gave a comparative paper on the New and Old Prayer Books. It was an interesting paper and created some free discussion. A resolution placing on record the high esteem in which the Dean and Mrs. Percival are held by the Chapter, and the deep debt of gratitude owed by the members. In the evening the members were entertained at high tea by the Dean and Mrs. Percival, at which a presentation was made by Archdeacon Herring on behalf of the Chapter.

The dedication services of the completion of St. Paul's Church were brought to a close on the 25th November, when the Archbishop of Melbourne was the special preacher. On the previous Sunday Canon Begbie, of Willoughby, N.S.W., was the preacher at three services. Many of the parishioners showed their delight at once again seeing a former curate.

Canon Haultain, of Kyneton, has accepted the rectorship of All Saints' Pro-Cathedral, and will enter upon his duties in February. Fine stimulating work has been done at Kyneton by the Canon and it is anticipated he will carry on like good work at All Saints'. He is a whole-hearted mission man, like the Dean, whom he will succeed.

St. Andrew's Day was well observed at the Pro-Cathedral by a large congregation, when the special mission book was presented to Bishop Baker as representing the diocese. The campaign, doubtless, has stimulated the spirit of sending out the Gospel far and near.

BALLARAT.

National C.E.M.S.

The Sixth Annual Conference of the C.E.M.S. will be held at Ballarat, Victoria, from Thursday, December 29th, to Wednesday, January 4th, 1928.

Delegates from all over Australia will be attending it, hospitality being provided for visiting brothers.

There is an excellent programme for the Conference, including the subjects of "The New Prayer Book," "The New Constitution," "The Church and the Nation," "The Church in relation to Public Life and Politics," "The Church and the Empire," and "The Church and the Pacific."

The new Bishop of Ballarat (Dr. Crick) will welcome delegates. Prominent churchmen from all the Eastern States will attend.

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QUEENSLAND.

BRISBANE.

The Archbishop's Christmas Word.

"Christmas means that God shewed His love for mankind by becoming Man Himself and sharing man's pain and sorrow. Thus, His clear message is that Almighty God really does love and care for man. I think that the Christian doctrine of the love of God for individual men and women and boys and girls, must have made a great difference to the happiness of the Christian world. So it is a Christian duty to rejoice—rather refreshing that to be happy should be a duty—and thank God for that He "came down from Heaven."

Appointments.

The Rev. George Neal, rector of St. Paul's, East Brisbane, has been appointed rector of Warwick, and will begin work there on the first Sunday in February.

The Rev. P. C. Shaw, rector of Goodindindi, has accepted my offer of the Parochial work there in the middle of January.

The Rev. Henry Glazier has accepted my offer of the Parochial District of Milmeran, and began his work there on the first Sunday in December.

WEST AUSTRALIA.

PERTH.

The Aborigines.

The Rev. C. E. C. Lefroy, who has been on a visit to Perth from the Old Land, and was formerly Archdeacon of this diocese, and secretary of the A.B.M., gave evidence in Perth before the Federal Commissioner on the Aborigines and pleaded that the aborigines should be the care of the whole Commonwealth. The conscience of Australia is beginning to awaken in this matter, and there are obviously advantages in relieving the poorer States of the whole duty of the care of the aborigines. At present even the missions of our Church lack co-ordination and are treated as separate entities. This should not be, and if the care of the remnant that is left became a whole-Australian matter, we would probably soon find means to regard all our separate missions to the aborigines as parts of one great mission.

Dedication of Re-Constructed Cathedral Organ.

The Cathedral, Perth, boasted, and rightly so, of a fine organ, with richness and beauty of tone, but the action was antiquated and worn out. The latest pneumatic system has now been provided for and the dedication of the re-constructed organ took place on November 22nd by the Archbishop. The cost of the re-construction was £2600.

BUNBURY.

The Bishop, writing in his monthly letter, says:—"I have just returned from a trip covering Denmark, Wickipin, Williams, and neighbourhood, and all the towns on the Great Southern except Wagin, which I visited earlier in the year. It has been a most happy tour for me. I have confirmed 220 persons, and have had the joy of seeing these young people, and many others, in one of the best moments of their lives."

A Sisterhood.

Three sisters of the Order of St. Elizabeth are arriving next March, to work with South Bunbury as their centre, by undertaking correspondence classes for group children, by providing a hostel for girls, and by helping the clergy in their work of preparing girls for Confirmation.

Finance.

During the year ending March 31, 1927, the diocese contributed £7959 to its diocesan funds, while an additional £3067 came from England.

TASMANIA.

A Former Bishop.

At a recent meeting of the Diocesan Council, the following resolution was passed:—"That the Diocesan Council desires to congratulate Bishop Montgomery on having reached his 80th birthday, and also on the marriage of his two sons, and to assure him that he and Mrs. Montgomery are still remembered in the diocese." It was further resolved that the Bishop convey these sentiments by letter.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. Best, Anderson, St., Chatswood, 5/-.



Melbourne Synod and the New Prayer Book.

The Rev. W. T. C. Storrs, M.A., The Vicarage, Heidelberg, writes:—

Sir,—It is hardly becoming of me, now that the Archbishop of Melbourne has written in defence of himself to your paper, to write also to that paper with regard to the debate in the Melbourne Synod. In the first place, it must have struck every right-thinking person that those against the Anglo-Catholic tendency of the Alternative Use, did not get a fair hearing. We gave a respectful hearing the advocates of the Alternative Use, but the other side, at least a section of them, did not give us even a gentlemanly hearing. And what is more extraordinary, the President made no effort to check the unseemly action.

In the second place, I learn that I have, in some quarters, been accused of rudeness to the Archbishop. If I am accused of rudeness in my reference to his words in regard to the four Bishops, I repudiate the imputation. Such a reference as I made was perfectly fair in debate, whatever the standing of the person it was said to bite in, but I think it was justified when it must be allowed that the four Bishops were conscientious in their opinions and opposition, and there was no want of learning on their part. They are making a "fuss" over what is vital to truth, loyalty to Christ and their consciences.

If again I declared that we are in one sense all of us Presbyterians, there is truth in the assertion, for I still maintain that Priest is Presbyter writ short. If only Bishops had been true to their oaths, we should not have had the present state of things in the Church.

The imputation that I confused equivocal and equivocation, I emphatically repudiate. A man may use a sentence which is equivocal without any intention to deceive, but equivocation has the purpose of deceit behind it. I still hold there was nothing equivocal in the sentence "This is my Body," in the circumstances under which it was spoken, those circumstances being that Christ is holding the Bread in His own hands, that He has not yet suffered, neither His body being broken or His blood shed, and that those to whom He spoke were Easterns with minds trained in the idea of symbol, of representation, and who would not, anyone of them, for one single moment regard the Bread as actually His Body and the Wine as actually His Blood, nor would regard the Bread and Wine as having undergone any change of nature whatever, objective, corporal or mystical. To me that Synod and its result was not anything to rejoice at. It left in the minds of a number a sore, wounded, depressed feeling, which it was difficulty to shake off. The only conclusion that we could draw from it was that truth was of so little account that it must be sacrificed to peace in point after point. The plea for loyalty and unity is farcical, if loyalty is understood to be loyalty to the Bishops rather than loyalty to Christ. I still maintain that loyalty to Christ demands the strongest opposition to the Christ-dishonouring implications of the Consecration Prayer and other changes to do with the Holy Communion.

One Red Letter Day.

To the Readers:
There are 1600 poor slum children who ask you, through us, for just

"One Red Letter Day"

this coming Christmas Season.

Arrangements are being made for a Christmas Tree and Entertainment and some small gift to the children who come under the influence of the Mission Zone Fund in its work in the slum areas.

Our Committee would be most grateful if you could help us by a donation, and so share in the joy of giving joy to these little ones.

Yours sincerely,

W. A. CHARLTON,

General Secretary.
Diocesan Church House,
George Street, Sydney.



The Impatience of a Parson, by Rev. H. R. L. Sheppard. Published by Hodder and Stoughton. Our copy from Messrs. Angus & Robertson. Price 3/6.

The leading article in our last issue of the "Church Record" was written upon this much read volume. Therein we urged all and sundry to read it. To know that 28,000 copies were sold in England in 8 days will reveal how greatly the public are seeking it. There is much heart-searching truth in the book. It will cause churchmen to think seriously and to desire to be up and doing. Naturally, we cannot agree to everything in the book. For instance, Mr. Sheppard's appeal is based too much on love and sentiment. There is such a thing as truth. God is no mere indulgent Father condoning unrighteousness. We think Mr. Sheppard is weak just here. Nevertheless the book demands pondering. It has a supreme message to all lovers of Christ's Church. We hope that its burning words will be taken to heart and be used of God for great and noble action.

"Anderson's Jo," by Mary Grant Bruce, published by Cornstalk Publishing Co., Sydney. Our copy from Angus & Robertson. Price 3/6.

The setting of this story is in South Gippsland. It has plenty of movement and life and is full of charm and interest. Anyone who loves the story of pioneers in the heavily timbered backen covered country of Australia's hinterland, will find in this volume their heart's content. Misadventure and hardship, earnest work and romping play with a host of neighbourly contacts, find glowing description in this genuinely interesting book. Jo Anderson and Bevan prove a fine couple. The story centres around them, and after many plights and many experiences, happy and otherwise—it all ends well! A splendid reward volume—and fine for Sunday School library.

CHURCH MISSIONARY SOCIETY.

New South Wales Branch.

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14-20th JANUARY, 1928.

Chairman:

The Right Rev. G. A. Chambers, D.D., Bishop of Central Tanganyika.

Speakers:

Rev. C. H. Nash, from Melbourne.
Rev. J. W. Ferrier, General Secretary, N.S.W. C.M.S.
Rev. A. J. Dyce, Pioneer Missionary to Oempelli, N.T.
Rev. S. Wicks, twenty years in China.
Miss L. Claydon, of India.

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YOUNG RECORDERS.

Aims.

1. Write regularly to Aunt Mat.
2. Read the paper right through.
3. Interest the others at home.
4. Get a new subscriber.

Toorak, Vic., Dec. 21, 1927.

"Whatever the New Year may bring to me,
May only the good of it cling to me,
And enter into the heart of me."

—William Herbert Carruth.

My dear girls and boys,

As I write to you Christmas Day,
with all its joy and gladness, has not
yet come, but by the time you read
this letter that day may be behind us
once more, and we will be looking for-
ward to the beginning of a new year
and thinking of all the things we hope
to be and do and see during 1928.

Now is the time when everyone
makes good resolutions. All of us,
even the very youngest, can remem-
ber something we are sorry we did—
we have been mean or cross some-
times, we have all done things we
know were not quite true or honest;
we think of these and make up our
minds that in this fresh year we'll try
hard to do better. Here is a whole
year in front of us, 365 new days, and
on every one we have a chance of doing
some kindly act. That is what the
Scouts and Girl Guides pledge them-
selves to, isn't it?—to do a "good
turn" a day. Well, wouldn't it be
lovely if we all did that? When next
December comes we'd hardly like to
let our year slip away from us, it
would be such a lovely one.

We can't expect that all the days of
the year will be smooth and easy; in
life we've all got to have rough roads
to travel on sometimes. But if we try
hard to be kind to other people and
true to our best selves, we can't go
far wrong.

In Church, on most Sundays, we ask
God's mercy on us because "we have
left undone those things we ought to
have done, and we have done those
things which we ought not to have
done." Can you tell me whereabouts
in our service these words come?

With all good wishes for a very
happy New Year, and may it bring
many chances of giving happiness to
other people,

I am, yours affectionately,

Aunt Mat

Answer to question in last issue:—

St. Matthew ii. 1.

A small award will be given at the end of
the year to all who send in a sufficient num-
ber of answers.

DO SOMETHING.

Doing nothing for others is the undoing
of oneself. We must be purposely kind and
generous, or we miss the best part of
existence. The heart that goes out of itself
gets large and full of joy. This is the
great secret of the inner life. We do our-
selves the most good doing something for
others.—Horace Mann.

THE THREE KINGS.

(Longfellow.)

Three Kings came riding from far away,
Melchior and Gaspar and Baltasar,
Three Wise Men out of the East were they,
And they travelled by night and slept by
day,
For their guide was a beautiful, wonderful
star.

The star was so beautiful, large and clear,
That all the other stars in the sky
Became a white mist in the atmosphere,
And by this they knew that the coming was
near
Of the Prince foretold in the prophecy.

Three caskets they bore on their saddle-
bows,
Three caskets of gold, with golden keys;
Their robes were of crimson silk with rows
Of bells and pomegranates and furbelows,
Their turbans like blossoming almond trees.

And when they came to Jerusalem,
Herod the Great, who had heard this thing,
Sent for the Wise Men and questioned them;
And said, "Go down into Bethlehem,
And bring me tidings of this new King."

So they rode away, and the star stood still,
The only one in the grey of the morn;
Yes, it stopped, it stood still of its own
free will.

Right over Bethlehem on the hill,
The city of David where Christ was born.

And the three Kings rode through the gate
and the guard,
Through the silent street, till their horses
turned

And neighed as they entered the great inn-
yard;
But the windows were closed, and the doors
were barred,
And only a light in the stable burned.

And cradled there in the scented hay,
In the air made sweet by the breath of kine,
The little Child in the manger lay.
The Child that would be King one day
Of a kingdom not human but divine.

Then the Kings rode out of the city gate,
With a clatter of hoofs in proud array;
But they went not back to Herod the Great,
For they knew his malice and feared his
hate,
And returned to their homes by another
way.

"LORD, HOW OFT."

"How oft" with unforgiving eye,
We view a brother's sin;
Unceasingly his trespass count,
Yet fail to look within.

"How oft" his virtues we ignore,
And quite forget to say
A word of kind encouragement
To help him on his way.

"How oft" in deep ingratitude
We seek ourselves to please,
And fain would fill the fleeting hour
With idle, useless ease.

"How oft" our Father's wondrous care,
His grace and mercy giv'n,
Would lead us into pastures green,
And whisper us of Heav'n.

—Grace L. Rodda.

THE IMPORTANCE OF TRIFLES.

A man was once asked why he took so
much pains to oblige others in trifles? His
answer was in substance: I have neither
the wealth, nor the intellect, nor the learn-
ing, nor the position, to do big things for
the glory of God or man, and so I take
delight in doing any little thing to promote
another's interest or enjoyment. In this
way I may add to the sum of human
happiness.