

Scouts and Guides in "open" as well as in "Church" Troops and Companies are invited to attend, but only the colours of "Church" Troops and Companies are to be brought. The Colour Parties of Scouts and Guides on arriving at the Cathedral will form a special detachment under Miss Moir.

The Combined Parade of Scouts and Guides at the Cathedral will move off at 3 p.m., to March Past the Archbishop, and enter the Cathedral for the Service at 3.15 p.m. The Rev. E. H. Parsons will be in charge of the March Past.

A party of 15 Rovers and 15 Rangers will meet in the Cathedral at 2.30 p.m., to distribute the Forms of Service and later take up the offertory. Miss D. L. Best will be in charge.

ST. STEPHEN'S, PENRITH

The Annual Fete of the Parish Church was held in the Parish Hall on Thursday and Friday, October 31, and November 1. Although there was a severe storm just at the time of the official opening, the attendance was remarkably good.

The Fete was opened by Rev. C. L. Williams, Rural Dean of the Hawkesbury. Associated with him on the platform were his Worship the Mayor, and Rev. A. Fleming, Rev. A. J. Cutler, Rev. L. F. Newton, and Rev. H. A. C. Rowsell. Instead of the usual lengthy concert programmes each night, there were a few items with the rest of the evening being taken up with competitions, conducted on the stage. These proved to be most entertaining, and were voted by those who attended as being better than the former arrangement. Finality has not yet been reached but it is expected that the net result of this Fete will be over £180.

THE MESSIAH.

A fairly good attendance gathered in the Town Hall, on Monday week, for the rendering of that Great Sermon in Music, Handel's Messiah. No doubt many were there in support of the excellent work of C.E.N.E.F., whose funds were to be enriched by the proceeds of the evening. But from the glorious opening by a great rendition of Elgar's setting of the National Anthem. The evening was one course of sanctified delight as the great "poem" of the Messiah was revealed by the choir of 350 voices under the skilful and sympathetic baton of Mr. T. W. Becket, the Cathedral organist. It was well done. The organist, Mr. L. Sage, was all that could be desired on the great organ of the Town Hall—restrained, sympathetic, seemingly perfect in his touch and time, and almost overpowering in the wonderful Hallelujah Chorus. One just longed that the hall could have been crowded for the occasion, so that many more could have exulted in the great music and its message.

The Conductor was "on top" all the time and his large choir, a combination

of several choirs, responsive to his call with enthusiastic alacrity.

The soloists were good, but perhaps a little too quiet for the bigness of the hall. The old favourites with their challenging words were well rendered: "He was despised and rejected of men"—"He shall feed His flock like a Shepherd."

We can never tire of these long familiar words and the haunting strains of the music. We came away with hearts uplifted and grateful to all those who had been responsible for a wonderful evening.

VICTORIA.

Diocese of Melbourne.

IN MEMORY OF THE LATE NEVILLE CHAMBERLAIN.

More than 1,000 representatives of public and civil life attended a memorial service to Mr. Neville Chamberlain, former Prime Minister of Britain, at St. Paul's Cathedral on Wednesday, November 13.

The service was led by the Rev. H. O. Hole, Precentor, and the address was given by the Archbishop.

His Grace said that British people should thank God that they had as Prime Minister a man of the type of Neville Chamberlain, who could justly be claimed as a Christian leader of the nation. When the history of the present war is written, it would be said that under Neville Chamberlain, Britain had again saved herself and the world by her exertion in days when the former Prime Minister was trying to prevent war. Neville Chamberlain was a lover of his father, he loved his people, he loved his country, and he loved God.

Among those who attended the service were the Governor-General, the Governor and Lady Dugan, and the Prime Minister.

THE LATE SIR STANLEY ARGYLE

"On November 25, Sir Stanley Argyle, who died unexpectedly on the 23rd, was buried. The first part of the funeral took place at the Cathedral, and the interment at Springvale Cemetery. He has been a leading figure in the life of Victoria for many years. After practising as a doctor in Kew, he became a Lieutenant-Colonel in the Australian Army Medical Corps in the Great War, and entered the Victorian Parliament in 1920. He was Premier and Treasurer, 1932 to 1935, and organised the Victorian Centenary Celebrations in 1934. Since 1935 he has been Leader of the Opposition. He was a man who tried to do what, as State Treasurer, he believed to be his duty. He was a great leader of men, and secured the prosperity of Victoria after the period of depression. He was a

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Churchman who found in his medical knowledge the secret of service for men in following the example of the Divine Healer, Whose disciple he was. We thank God for his life and example."
—Archbishop's Letter.

SOUTH AUSTRALIA.

Diocese of Adelaide.

ELECTION OF BISHOP.

At a special meeting of Synod the matter of the procedure for the election of a bishop was well considered, and it was decided that the Synod itself should make the election, but that it would adjourn until February next, in order to give time for consideration and the gathering of information. Dean Jose is administering the Diocese in the interim.

Christmas Number

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THE AUSTRALIAN

Church Record

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**Emmanuel—
God With Us**

How silently, how silently,
The wondrous Gift is given!
So God imparts to human hearts
The blessings of His heaven:
No ear may hear His coming;
But in this world of sin,
Where meek souls will receive Him, still
The dear Christ enters in.

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us to-day.
We hear the heavenly angels
The great, glad tidings tell:
O come to us, abide with us,
Our Lord Emmanuel. Amen.

—Phillips Brooks.

O God, Who makest us glad with
the yearly remembrance of our re-
demption, grant that, as we joyfully
receive Thine only begotten Son as
our Redeemer, we may also see Him
without fear when He cometh as our
Judge; even our Lord, Who with Thee
and the Holy Spirit ever liveth, one
God, world without end. Amen.

(Gelasian Sacramentary, A.D. 494)

Notes and Comments.

"Thanks be unto God for His
unspeakable gift," so says the
Apostle Paul out of
a heart that deeply
rejoiced in the re-
demption that was
his in Christ Jesus.

Paul could never forget the won-
ders of His grace which had trans-
formed him and all his purposes
and hopes. In the depths of his
sufferings and buffetings, in the
crisis of persecution and death,
Paul knew that He, upon Whom
his whole life was resting, was at
hand ever to comfort and save.
This brought him the deepest joy
and satisfaction in spite of the
dark passages of life through
which his path was set.

Christmas joy is not jollifica-
tion: the world seeks its jollifica-
tion at Christmas tide, but has
none of that deeper joy which
Jesus brings to hearts that re-
spond to Him.

At times like these, when
anxiety, sadness even, and sense
of loss and loneliness will be
clouding the celebration of the
birth of Christ, may we not be
finding a fuller satisfaction, and
more lasting joy in the discovery
that He is "a brother born for ad-
versity," that the Lord anointed
Him . . . "to comfort all that
mourn . . . to give unto them
beauty for ashes, the oil of joy for
mourning and the garment of
praise for the spirit of heaviness."
It is the consecration of the day
by a grateful regard for His claim
on our worship, and the seeking
of His hallowing presence that
will provide a Christmas Day of
true happiness and joy.

"We love because He first
loved us" so writes St. John, the
Apostle of love.
Christmas Love in its widest
manifestation is the
fruit of His love

rightly understood and known.
That is the basic principle of
Christmas giving. The great
Christmas "Gift" inspires to gen-
erous giving to others for His
sake.

The interchange of gifts bright-
ens hearts that care with the sym-
pathetic remembrance. We love
to get the token of loving remem-
brance. We love to send the
token in friendship's name. But
love goes wider than that.

"Go your way," says the leader
of old, "eat the fat and drink the
sweet, and send portions to them
for whom nothing is prepared;
for this day is holy unto our
Lord."

Christmas appeals will appeal
to Christian hearts, and it is the
Master's wish that we should re-
member the poor and friendless,
and comfort the sad-hearted.

Let us support our Church
charities that seek to brighten
Christmas for the poor and needy.

A Brighter New Year! That is
our wish for our readers. The
war that was only a
few months old last
New Year's Day, has
grown in intensity
and in sphere of operation. Dark
clouds hover above a terrible des-
olation—ruined cities, homes and
lives—the toll is great. But we
still have our hope set on God.
"Weeping may endure for a night
but joy cometh in the morning."
A new day will arise, because
God is God and His Word is sure
of fulfilment. The world is in the
birth pangs of a new age and a
better day will dawn, and the
Sun of Righteousness will dispel
the dark clouds with the bright-
ness of His coming. The Christian
can afford to be optimistic be-
cause the future is bright with the
unbreakable promises of a God
of faithfulness, truth and love.

But let us not forget, for our
individual and national warning
that "The effect of righteousness
shall be peace"—that is the prom-
ise of God to His people.

We learn with much interest
that a movement was set on foot
during the last Can-
adian Elections Cam-
paign. Thousands of
electors signed the
following "People's Declaration:"

A New
Spirit.

"An election is a great heritage of Democracy. This election especially, gives us all a chance to serve Canada. Our country must emerge from the campaign stronger and more united, better able to succeed in our task ahead.

"It is the duty of every Canadian to put into the campaign a spirit free from prejudice and thought of personal gain.

"WE THEREFORE DETERMINE:

1. "To use every opportunity to create the right spirit throughout the campaign, without destructive and irresponsible criticism.
2. "To help our candidates to put national interest ahead of political expediency and personal advantage, without resort to patronage or other abuses.
3. "To practise ourselves, in our homes and at our work, those same principles which we expect our candidate to practise.
4. "To work for a leadership of men who base their public policies and personal lives on honesty and faith in God.

"We believe that we are among thousands ready to support the men who put into action those moral and spiritual convictions which are essential for Canada's strength."

It will be interesting to see how far this move in the right direction will influence the public and political life of Canada.

An unfortunate utterance on "Drought and Prayer," by an Australian Bishop is reproduced in the current issue of the Adelaide Church Guardian. There is no comment of any kind accompanying it, and we are wondering how far the Editor of the Guardian agrees with the strangely irrational position of the bishop. The bishop's statement, with which we frankly disagree, is as follows:—

"It is clear that we must seek to know everything possible about the part of the world in which we live, in order that we may adapt our ways of life to it. It is no use pleading with God to change the world or any part of it to suit our convenience. That is not a Christian prayer. Christian prayer is an inexhaustible source of spiritual power but it affects the world of physical nature by the work it inspires. Work is the Christian instrument and fulfilment of prayer. The Christian seeks to become a fellow-worker with God.

He accepts the natural world as raw material given into his hand to be transformed to his uses as far as natural law allows. He may pray for personal things such as knowledge and understanding, patience and insight, provided he is doing his best to respond to God's will as represented by the challenges in the physical world around him. If drought is the challenge, then man must look around and see how water can be brought to the desert or the city. Many desert places have been made to blossom as the rose by man working in accordance with the laws which are the will of God. This is divine and human co-operation. If a city lacks water it means that man has either built a city where it ought not to be, or has failed to make necessary provision. It is no use sitting down and waiting for a rainfall which by nature is insufficient. Nor will God encourage or condone our folly by miraculously answering irrational prayers. God has provided the answer for Christian prayer in such cases. It is the inspiration to rise up and work."

Now much of the statement would appear to be perfectly rational and Christian. Of course, if we of the Half-Truth, pray to God, our very coming to God in prayer should mean the consecration of life and work to God's purpose. We remember, years ago, a reverend principal of Moore College, Canon Jones, rising from his knees at a meeting in Sydney for prayer for some special financial need, and saying after a prolonged silence, "I feel that there are men in this room who have it in their power to supply this need for which they are praying." That was a righteous protest against irrational prayer on the part of some then present. But to go beyond that and say that others present, without that means of supply, had no right to seek from God the supply of that financial need would be saying something in direct antagonism to our Lord's own teaching, encouragements and promises. Has the starving paralytic no right to cry to his God "Give us this day our daily bread." Is he only able, rationally, to "pray for personal things such as knowledge and understanding, patience and insight"? Is some irrational line to be drawn

by our good Bishop between the needs of the soul and the needs of the body? For all his love of Science, spelt with a capital "S," is his line really scientific?

It is such a view of prayer, that practically says to God, "Hither-to shalt Thou come and no further," that leads to spiritual drought and the declension of a man's spiritual life.

"What God hath joined let no man put asunder."

The same Lord of all good life, Who fed the hungering multitude with the little lad's barley-bread, presents Himself, in view of their greater and spiritual need, as "the Bread of Life, which if a man eat he shall live forever."

We reprint with some interest the following comment on the well-known hymn

A Timely book "Songs of Criticism. Praise." This anaemic selection of hymns is altogether "out-of-step" with "red-blooded" Christianity.

"Songs of Praise."—In view of the fact that "Songs of Praise" is still, I understand, the official hymn-book at our two leading secondary Church Schools—St. Peter's and Woodlands—the fact that two such very different authorities as "The Church Times," and the Evangelical Bishop of Chelmsford, unite in condemning it, is not without importance. The Bishop, as was done some years ago in this column, gives instances of the omission of verses from well-known hymns like "There is a Green Hill" and "Alleluia, Sing to Jesus," which set forth Christ's redeeming sacrifice and His work of Intercession. The doctrines connected with the season of Advent, on which we are entering, are also minimised. The Bishop even goes so far as to say: "I feel it my duty to say that I disapprove of the book and I hope its introduction will cease. Those incumbents who find the book already in possession should be at pains to correct the inadequate and weak teaching it contains." May one venture to recommend the same course to the authorities at the schools named above, for I am sure that the book was originally introduced in ignorance of its doctrinal defects? It would probably be impossible to introduce another book in war time even if they were willing to do so.

Listeners to the B.B.C. broadcast on 11th December, were interested and also concerned to learn that two young men were executed as spies in England.

The young men in question, were aged 25 and 24 years respectively.

They posed as refugees from enemy-occupied territory and mixed with the civil population in the hope of gaining information that might prove of military importance.

One of these men was of Dutch nationality although born in Germany. He confessed he became a spy for money. This illustrates forcibly the problem that confronts the Home Government and our own Government in trying to deal with the complex situation created by Nazi terrorism on the one hand and Nazi attempts at inter-penetration on the other.

A Jewish paper recently had a pathetic letter from a Jew who fled to England only to find himself classed as an enemy alien on the out-break of war and interned. We sympathise deeply with genuine sufferers who find themselves in this awkward position.

But it is the result, we confidently believe the last result, of Nazi intrigue and dishonesty. They can have the consolation of knowing that the removal of a possible source of danger to the stability of British resistance is bringing the hour of release for all nearer.

The war news these last few days is very enheartening. Air raids over Britain are not so regular, the Greeks and R.A.F. are pressing hard the Italians in Albania, and the B.E.F. in Northern Africa seem to have the massive Italian army on the run. Prisoners to the number of 20 or 30 thousand and the cutting off of four or five divisions point to heavy losses in men and munitions by the enemy. The Italian situation is so grave for Italy that there is expressed in most neutral and friendly countries the opinion that the tide has really turned against the Axis Powers.

The Breaking Of the Dawn.

Meanwhile, let us thank God and take courage afresh. We have reason indeed for such thankfulness for the manner in which Greek and British soldiers, sailors and airmen are upholding the splendid traditions of their countries.

There is little doubt in the minds of right-thinking people that drink and gambling are twin evils that impoverish the lives of our citizens and more especially of our soldiers. The Wet Canteens, which started so "respectably," and under such carefully drawn limitations, are soon getting out of hand and providing grave temptations and discomfort in our military camps. Meanwhile, the following extract from the Melbourne Argus indicates, not uncertainly, the gigantic proportion of the gambling evil. We reprint it as it stands in the "Argus":

SOLDIERS LURED TO GAMBLE.

Darwin Pilloried.

DARWIN, Friday.—"The gambling dens of Darwin are keeping soldiers and members of other defence forces here penniless. Every gambling school in the town should be closed down by the police immediately," said a senior Army officer at Larakeyah Barracks to-day.

Almost every night, he added, large parties of troops on leave visited these dens and threw away their hard-earned pay. The dens had been placed out of bounds, but the cure of the evil rested with the police.

The police explained this evening that until recently the lottery and gaming ordinance had been so weak that it was almost impossible to obtain convictions under its provisions. A new ordinance came into effect last month, and decided action will be taken shortly.

Let us hope that the application of the new gambling ordinance will give more satisfaction to right-minded citizens than the administration of the Liquor Traffic Regulations.

When the Thames minesweepers go out on their dangerous errand the men assemble and the skipper asks: "Are we all here?" The crew answer: "Yes, in God's care. Amen." The second question follows: "What then are we afraid of?" And all answer: "We are afraid of nothing!"

Dare we use those words in these terrible days? Yes, and again yes, because "God is our refuge and strength—therefore, we will not fear." Dr. W. Wilson Cash.

"PRAYERS FOR PEACE ARE WRONG."

It is a distressing sign of the times that the Peace Section of the Legion of Christian Youth should think an article by Walter Murdoch in the "Sunday Telegraph" worth republishing in pamphlet form. The article is initiated throughout by the common fault of an unreal antithesis. Mr. Murdoch opens by telling us that "The teaching of the Old Testament is directed against unrighteousness; that of the New Testament against self-righteousness," and then he solemnly informs us that "this difference is a fundamental one." Is there really an antithesis here? Is not self-righteousness a failure to perceive the defects in our own character? Does not this indicate that we are not truly righteous but find place for Pharisaism and all its attendant evils?

There is a more serious aspect to this question. Mr. Murdoch goes on to say: "I doubt whether Christ was much interested in what is commonly called morality, or conduct, except in so far as your conduct is a sign of your state of mind. He never denounced what His contemporaries called wickedness." Unbalanced statements of this kind do untold harm. Mr. Murdoch no doubt has a very sound moral conception behind his words, but as they appear in print they suggest that so long as we prevent our nature from being hard and unloving we have achieved all that is necessary, notwithstanding any peccadilloes such as appear in the case of the woman who was a sinner. Quoting our Lord's saying: "Her sins, which are many, are forgiven; for she loved much." Mr. Murdoch adds the comment: "It was, and still is, a hard saying for the austere moralist to swallow." We are tempted to ask, what exactly does this mean? Does Mr. Murdoch require us to adopt the view that prostitution is immaterial provided that affection and kindly feeling holds full sway in the mind? Mr. Murdoch ignores our Lord's teaching embodied in the phrase: "Sin no more, lest a worse thing come unto thee" (John 3: 14). If, indeed, he ac-

cepts the view that our Lord ever said it. A more dangerous presentation of what he regards as the core of the New Testament could scarcely be offered to half-educated minds.

On the basis of this slender induction, Mr. Murdoch holds that it is a "kind of blasphemy" to pray for victory, or to pray for peace. Prayer, according to him, is purely subjective. He has no hesitation in declaring that those who think otherwise are primitive savages. One is reminded of the collier's prayer: "Lord, give us a good conceit of ourselves." In spite of his declarations against self-righteousness, Mr. Murdoch comes perilously near this petition. "I am a civilised man, you are a savage."

When we look into the whole question we notice the underlying fallacy. Once convince a man that prayer can only affect his own mind, and he will quite properly regard petitioning the Almighty as a futile form of wish-fulfilment, and cease to pray. Why should he pray that he might be a better man if there is nobody outside himself who can make him better? Would it not be a better way to improve his position, and cut prayer out?

The same foolish idea underlies the words: "To prescribe a course of action for the Ruler of the universe, to hope to deflect his will, to bring it into accord with our desires, is the way of the primitive savage." Mr. Murdoch here falls into the error of the old type of thought which has God at one end, man in the middle, and the world outside, and is constantly puzzled about establishing a connection between them. I am the subject, and outside me there are objects and the ruler of the universe is like a chess player moving pieces. Why should I be better at all? On this theory, can I be better at all? He breaks, apparently, the relation between God and man, so that any attempt to identify ourselves with the process of righteousness, and in so doing seek for Divine aid, becomes a mere relic of primitive savagery.

But suppose the processes of the universe are a little more com-

plex than the simple dictum of Mr. Murdoch would suggest. Suppose there is a constant interrelation between God and His world, in which He moves by creating impulses which find expression in petition. Suppose that instead of a disconnected series of cataclysms reflecting Mr. Murdoch's conception of an arbitrary will, there are organised movements of the Divine in which He inspires men to fulfil His will, then the whole argument falls to the ground. I am impelled towards righteousness by God Himself. One of the instruments which He employs to accomplish this great end is the cry of a soul that trusts Him, and believes that He is able to make all grace to abound. If the present war shows me clearly that righteousness lies on one side of the struggle, I align myself to the will of God by praying for victory for the righteous cause. Mr. Murdoch has taken God out of His world, and bleats to German Nazis, "Be better." It is a foolish conception.

TASMANIAN NOTES.

(By Hobarton.)

The Late Dean of Hobart.

Although very definitely of the Anglo-Catholic School, the late Dean of Hobart, Very Rev. A. R. Rivers, was very highly esteemed by Evangelicals throughout the Diocese, and especially amongst the clergy of the Southern Archdeaconry, amongst whom he was held in veneration, second only to our esteemed Bishop.

He won widespread recognition and appreciation of his scholastic attainment, his natural gifts and accomplishments in the sphere of art, his great organising ability, and his cultured manner, which characterised him as "an English gentleman."

As Rural Dean of Hobart, he won the high esteem of all the clergy of the Rural Deanery by his unflinching kindness and courtesy. The name of his successor

is being eagerly awaited and it is hoped that he will be a man of moderate churchmanship, so that the Mother Church of the Diocese may regain its former reputation as the rallying centre of all the Churches, for Diocesan occasions, without the distinguishing Anglo-Catholic atmosphere created by vestments, etc.

"The Dean's Picnic."

For many years past the Annual Conference of the Southern Archdeaconry of Tasmania, has been held at the beautiful seaside resort of Kingston, where the members have been the guests of the Dean to lunch and afternoon tea. The business was usually concluded before lunch, so that the afternoon was free for enjoyment, hence the title given to it. It was feared that this delightful function would lapse, but we are happy to report that for this year, the Archdeacon of Hobart, Ven. D. B. Blackwood, very generously acted as host, and the "picnic" was duly held on December 3. It was not quite so much a picnic as heretofore, as the business session was continued after lunch, nevertheless, it was much enjoyed.

Church of England League.

The Annual Meeting of the Church of England League was held recently at St. George's, Battery Point, Hobart, and attended by a very encouraging number of members and friends from all parts of the city. Past officers were all re-elected, namely: President, Mr. J. A. McElroy; Vice-President, Rev. A. A. Bennett; Hon. Secretary, Rev. C. Allen; Hon. Treasurer, Mr. F. C. Plaister. A very satisfactory report of the year's work was presented. At the conclusion of the business session a paper prepared by Mrs. J. A. McElroy (now an invalid) was read by the Rev. C. Allen, entitled "An Evangelical Remembrance." The paper reviewed the evangelical history of the last century, and recorded the writer's own vivid recollections of the past fifty years, which centred round the life and interest of many evangelical stalwarts, both clerical and lay.

QUIET MOMENTS.

ROOM IN THE INN

There is a wonderful intimacy about St. Luke's account of the birth of our Lord. He gives a much fuller description of the circumstances surrounding the Incarnation than the other Gospel writers. It would appear that he had special sources of information, which he uses with discrimination. Indeed it has been argued that he writes from the woman's point of view, and it may well have happened that there had come into his hands the story of the birth of Jesus as told by Mary herself. How otherwise could he have learnt all that he tells us in the first chapter of his Gospel! Be that as it may, we cannot but be impressed by the delicacy and tenderness of the narrative.

The second chapter opens with the pilgrimage of Joseph and Mary from Nazareth to Bethlehem and the birth of our Lord; and we read again how the mother laid her Babe in a manger, "because there was no room for them in the inn"—ten words of wonderful pathos and compassion. As we read them we see the cold and inhospitable world into which the Saviour was born. He came but He was not wanted. He brought the message of a Father's love, but it was largely rejected. He was the Way, the Truth and the Life, but few recognised Him as such. Some choice and discerning souls saw Him for what He was and welcomed Him passionately, but as for the generality of men there was no room for Him in the inn.

If there was no room for Him then, there seems to be no room for Him now. War rages in Europe and on the face of it the Prince of Peace has been dethroned. Does this then mean that until peace be restored there is no place for Christ in our land? Have we no right to claim His presence and His help because we are at war? Is there no room for Him in the inn?

There is room for Him in the inn if our conscience be clear. It

is the glory of the Gospel that it promises forgiveness full and free when we truly repent of our sins. However guilty we may have been there is pardon when we confess and renounce our sins. **Though your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool.** But let us be clear in our own minds that, having sought Divine forgiveness, we walk henceforth in the way of God's commandments. There is no place for Christ when the conscience is uneasy. When we make our choice of action we must be very sure that we can do no other.

The application of this principle to the present tragic situation is obvious. Let us face the problem boldly and give the answer which conscience dictates; and when we have done that we have every right to claim God's help and blessing.

Peace in a world at war! It sounds impossible, but we have the promise of God that even in the midst of war we may know His peace. **The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted—a picture of a world at war: The Lord of hosts is with us; the God of Jacob is our refuge—a picture of the peace which passeth all understanding.**

There is room for Him in the inn if we keep bitterness out of our hearts. We may be thankful that the spirit of our people is what it is. Listen to the conversation of the "man in the street," and what do you hear? No boasting, no foolish glorying in war, no vituperation of the enemy, no vows of vengeance, but simply a quiet recognition of the fact that we are engaged upon a struggle that we cannot evade, and an unwavering determination to see it through. A representative of the Bible Society in the Far East, home on furlough for a few months, declared: "When I observe the spirit in which the people are facing the ordeal I feel proud of my native land."

The danger is that, as the war goes on and we are called upon to

suffer, bitterness may creep into our hearts. It is difficult to go on our way without hatred, and yet that is just what we must do. We may vigorously condemn what we know to be wrong, but we must not allow our feelings to degenerate into hatred and bitterness.

We all belong to the great family of God's children, and we shall guard ourselves from indulging in bitter feelings as we keep this in mind. The sorrows that come upon us are the sorrows that fall upon all, and our sympathies cannot be confined within our own borders. A shared sorrow dispels bitterness.

There is room for Him in the inn if we keep undimmed the ideal of the brotherhood of nations. It was one of the tragedies of the last war that the fine idealism with which it began gradually faded away. Let us see to it that we keep before us the vision of a world of free peoples living in harmony. To secure that we must continue to endure to the end only if we remain faithful to this ideal.

Man has always been haunted by the dream of world unity and peace. It is one of the noblest dreams that has ever come to him; but again and yet again the dream has been shattered by the grim reality of a world at war. More attempts than one have been made to realise this ideal, but they have always been thwarted. Nevertheless, if we remain faithful to the ideal, it will come to pass at last.

There is nothing like the Bible for fortifying our faith in peace and righteousness at such a time as this. When we are cast down in these coming days, let us lay hold upon the promises of God: **O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.**

There is room for Him in the inn if we "pray without ceasing." When our Lord went with His disciples to Gethsemane, He said to them, **Pray that ye enter not into temptation.** Withdrawing from them He prayed so earnestly

that His sweat was as it were great drops of blood falling down to the ground. Returning and finding them asleep He reiterated His plea: **Why sleep ye? rise and pray, lest ye enter into temptation.** Gethsemane was only endured because it was a place of prayer; and we shall only pass through the Gethsemane of war unscathed if we make prayer a reality in our lives.

Is there room for Him in the inn?

J.A.P.

(From the Bible in the World.)

NO ROOM.

No room within the dwelling
For Him Whose love excelling
Towards those who never sought
Him,
To earth from heaven brought
Him,
Who counted not the cost
To seek the lost.

No room: so to the manger
They bore the kingly Stranger;
But angels hosts attended,
And angel voices blended,
Whilst on His Mother's breast
He lay at rest.

No room: O Babe so tender,
To Thee our hearts we render,
Not meet for Thy possessing,
Yet make them by Thy blessing
A home wherein to dwell,
Emmanuel!

A.C. RECORD PUBLICATIONS.

A Christmas Card, 2/6 per dozen, 7/6 per 50, post free, with an appropriate Christmas message of faith and encouragement.

God's Gift of Sorrow, by Bishop Handley Moule. A Message for These Times. A 6 pp. folder, in purple, 1/6 per dozen or 9/6 per 100.

"A Changed Vision." A Missionary Inspiration. 1/3 per 100.

"Sunday," 1/3 per 100.

Personal.

On St. Thomas' Day, December 21, the Right Rev. Bishop A. Nutter Thomas will hold an Ordination in the Adelaide Cathedral at 10.30 a.m. The Clergy are asked to attend in robes.

The Rev. C. W. Pegg has been appointed Rector of Balaklava, Port Wakefield, and Goyder; he will be instituted early in the new year by the Archdeacon of the Broughton.

The Rev. E. O. Auricht was inducted as Rector of Croydon with Kilkenny by the Dean of Adelaide on Thursday, November 28.

Miss Sutton, B.A., M.B.E., Headmistress of the Methodist Ladies' College, at Burwood, N.S.W., for some 30 years, has just resigned. Some very fine testimonies were paid by leading clergy and other educationalists to Miss Sutton's valuable service in the scholastic work, and to her strong Christian principles.

The Rev. H. H. Anderson, of Tasmania, died recently. The funeral service was conducted at St. Matthew's Church, New Norfolk. He was at one time headmaster of the Hutchins school.

Rev. R. C. Blumer has been appointed to the Council of S.C.E.G.S.

The Rev. and Mrs. G. Gilbert, of Moa Island, Torres Strait, arrived in Sydney in October for their first furlough.

Sister Dorothy Tomkins, of the New Guinea Mission, is at present in Brisbane on furlough, following the recent sad death of her mother.

Mrs. Daniels, of Thursday Island, came south on furlough in October. Her husband, the Rev. W. J. A. Daniels, of the Torres Strait Mission, is expected to join her in January.

The Venerable Archdeacon Gill, of the New Guinea Mission, is expected in Australia early this month on furlough. Archdeacon Gill had hoped soon to visit England, but as that course is likely to be impracticable for some time to come, he has decided to visit Australia.

Congratulations to Rev. and Mrs. R. C. Blumer, of Greenwich, N.S.W., upon the birth of a son.

The Rev. B. B. Horsley, Curate of St. Michael's, Vaucluse, Sydney, has been appointed Rector of St. Luke's, Clovelly.

Mr. George Watt, who for some 43 years, was S.S. Superintendent of the Sunday School at Harris Park, N.S.W., has passed to the higher service of heaven at the ripe age of 80 years.

Rev. R. B. Flinn, who has been doing missionary work in the Congo, Sudan, and Tanganyika, and is on furlough, will preach at St. Hilary's Church of England, Kew.

The Rev. Stanley Howard, M.A., Hon. C.F., has resigned from the Parish of Kangaroo Valley, N.S.W. Mr. Howard was ordained by the late Archbishop Saumarez Smith in 1905, and has had a varied and interesting ministerial career. In 1907 he succeeded the Rev. C. C. Godden, a Melanesian martyr, as "Our Own Missionary," of the New Zealand Gleaners Union; serving with the Melanesian Mission in the New Hebrides and British Solomon Islands till 1911. In 1914, with the special permission of Bishop H. C. G. Moule, he enlisted in the Durham Light Infantry, and served as a Private, N.C.O., and later as Chaplain till 1919. Returning to Australia after graduation in 1922, he was appointed to the historic parish of Pitt Town, Wilberforce and Sackville, then including the Vineyards, Wiseman's Ferry and Stanley Park. He has always strongly advocated the re-union of the Churches. He will now hold a General Licence from His Grace the Archbishop of Sydney, and after a few months' complete rest, will be available for Locum Tenencies from about March 18. His address will be: 8 Holly Street, Bowral; or C/o Diocesan Church House, George Street, Sydney.

ONLY JOB THAT MATTERS.

To every town or hamlet in Australia and to every person, however modest his means, is given the opportunity of sharing in the only job that matters—the winning of the war.

The small boy who invests his pocket money in a War Savings Stamp, the housemaid who handed the Treasury £100 as an interest-free loan for the duration, the country widow washerwoman who made a gift of £10 to the

nation—people like these are making as vital a contribution to Australia's war effort as the business man who can afford to go the limit in the purchase of War Savings Certificates.

The war is already costing Australia £3,000,000 a week, and before long that figure will be increased considerably. It cannot be emphasised too often that the war will be won just as much in the workshop as in the battle lines.

War Savings Certificates keep the workshops going at full pressure. They ensure that our men will be equipped properly for battle, that they will at least be able to meet the enemy on equal terms.

WE ARE ALL IN THIS WAR.

Australia is in this war to the finish. Already our airmen and our sailors have written glorious chapters in history; and latest news from overseas suggests that before long our land forces will be at grips with the foe.

These boys must be backed to the limit. Our effort on the home front cannot be permitted to slacken. Every week Australia has to find £3,000,000 for defence, and it will not be long before there is a steep rise in that figure.

Purchase of certificates and war stamps enables people of modest means to assist the country's war effort. More than £15,000,000 has already been found through this medium, but continuity of this great national effort is of paramount importance. Indeed, it is the only thing that matters.

War Savings Groups provide the best and easiest means of playing a part. Australia has 19,000 of these groups at present, with nearly a million and a half subscribers.

With three million employed Australians, it is obvious that the number of group members can be increased considerably. It is the duty of every Australian to see that the utmost effort is made to have every worker subscribing to a group, so that the stream of money will continue to flow into the nation's coffers.

WHAT OUR BISHOPS ARE SAYING.

"We are at war with an enemy which denies and derides the fundamental principles upon which that civilisation is based. Hitherto we have taken those principles more or less for granted. It has been generally assumed, for instance, that liberty in all its forms—liberty of thought, of speech, of conscience—was a good and desirable thing, an essential condition of all real human progress. But Nazi Germany is teaching its young people to cry 'We spit upon Liberty.' That may seem to you an astounding fact, but it is a fact. There are many other facts like it. Nazism seems always to condemn what Christianity commends, and to commend what Christianity condemns. Christianity gives its blessing to the meek, the merciful and the pure in heart; Nazism gives its blessing to the strong, the ruthless and the aggressive. Christian civilisation holds up the ideal of equal justice for all, and requires good faith in all the relationships between men and nations. Nazism teaches that whatever is in the interests of the State is just, and that it is sentimental folly to keep your word if it would pay you better to break it. That is why I say the Christian civilisation is in jeopardy to-day. We are fighting not a people, but a doctrine. And if that doctrine were to prevail through the victory of its exponents, the light of Christianity would be quenched, and the darkness of paganism would once more prevail. It is therefore of supreme and vital importance that we should do our utmost not only to assist the nation in its war effort, but to assist the Church in its endeavour to keep the light of Christian truth burning brightly in the world."

(Bishop of Newcastle.)

"The best advertisement for Christianity to-day is the missionary work of the Church. In our missions we can see quite plainly that the Gospel of the crucified Christ is still, as it has ever been, 'The power of God into salvation.' In them we can witness the miracle of transformation which happens to a people when they are 'called out of darkness into His marvellous light.' That is why I am writing to you as a communicant of the Church. Every time we come to Holy Communion we are reminded of the redemption which was purchased for us 'at such tremendous cost.' Before ever there

could be a single celebration of Holy Communion our Lord had to suffer His Agony and Bloody Sweat, His Cross and His Passion. There can surely be no escaping the logic of the claim that His willingness to sacrifice Himself for us ought to be matched by a like willingness on our part to sacrifice ourselves for Him."

"Meanwhile, in a world of broken nations, broken lives, broken hearts, broken cities, broken churches, broken homes, we are turning once more to Him Who came to this world 'to make all things new.' In spite of all the terror and cruelty that are abroad in the world I trust that you will be able to celebrate His birthday, Christmas Day, with real joy and gladness. May Christ Who was born in Bethlehem be born anew in our hearts, and in the hearts of the peoples and nations of the world. For it is only His redeeming love that can save the world from the madness that is abroad and from the dire calamities that threaten it. May God bless, save and defend you, and your dear ones, especially those who are overseas."

(Bishop of Ballarat.)

A CHRISTMAS CAROL.

Before the paling of the stars,
Before the winter morn,
Before the earliest cockcrow,
Jesus Christ was born,
Born in a stable,
Cradled in a manger,
In the world His hands had made
Born a stranger.

Priest and King lay fast asleep,
In Jerusalem,
Young and old lay fast asleep
In crowded Bethlehem:
Saint and angel, ox and ass,
Kept a watch together
Before the Christmas daybreak
In the winter weather.

Jesus on the Mother's breast,
In the stable cold,
Spotless Lamb of God was He,
Shepherd of the fold,
Let us kneel with Mary Maid,
With Joseph, bent and hoary,
With saint and angel, ox and ass,
To hail the King of Glory!

—Christina Rosetti.



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Churchman's Reminder. To Australian Churchmen.

"I heard the Bells on Christmas Day,
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, goodwill towards
men."

—Longfellow.

DECEMBER

20th., 21st.—Ember Days. Prayers for Clergy, as well as for Advent ordinands.

21st.—Saturday. St. Thomas's Day. When is doubt honest? When it accepts opportunity of demonstration of the reality of Christ. So many doubters remain through not facing facts.

22nd.—4th Sunday in Advent. This day we think of the place of the individual. After all proof there remains the necessity of individual willingness. "You can bring a horse to the water, etc." It is lack of desire which accounts so often for inability to dispel doubt.

25th.—Christmas Day. There should be only brightness to-day within. The chaotic darkness of threatening paganism makes more vivid the contrasting Light of the World which we must treasure more and more.

26th.—Thursday. St. Stephen. A martyr in deed. The first Christian martyr. Maybe his martyrdom began the conversion of Saul—later Paul—who took care of the robes of the stone throwers.

27th.—Friday. St. John, the Evangelist. A martyr in will. Legend says he escaped the boiling oil threatened him. He died at Ephesus, where he was bishop. His final and feeble exhortation was "Little children love one another." Suggesting somewhat modern conditions of church life.

28th.—Saturday. Holy Innocents. Martyrs not in will but not less in deed, the unthinking Babes. Perhaps 24 or so suffered death. But what might they not have been saved from? In old age they might have been among the horrors of Jerusalem beset by Titus.

29th.—Sunday after Christmas.

31st.—Tuesday. The great Wycliffe died, 1384. So long before Luther he sowed the seeds of knowledge of the Word so that English people were more ready for the Reformation than in any other country.

1st.—January 1941—and may it be a happier New Year, and a happier New World.

The next issue of "The Church Record" will be published on 9th January, 1941.

THE CHRISTMAS MESSAGE.

The angels sang on the night of the Nativity: "On earth peace, goodwill toward men" (Luke 2: 14). It has frequently been noted that the last clause of this text has more than one interpretation, "Peace on earth among men of good pleasure," or "Peace on earth among men with whom He is well pleased." Yet, the old reading "goodwill toward men" must not, on that account, be robbed of its significance. The Incarnation was a gesture of God to a sin-stricken world; it was a message of fresh hope to the perishing; it was the evidence that the powers of evil would not be suffered to wreak their dire will unrestrained upon the victims that had fallen in their power.

But in the 19th century, and in a certain recrudescence of the same idea after the War, we had lost sight of the deeper note that the alternative renderings suggest. We had come to the conclusion that peace on earth would issue as a consequence of a natural evolution. Instead of thinking that the Incarnation was a movement of God to man, we had unconsciously developed the idea that it was the culmination of a movement of man towards God. The holy character of Jesus was the fruit of long meditation on the power and grace of the Father. This particular aspect had been most strongly emphasised by a section of the Social Democrats in Germany. Some of them went so far as to say that Jesus of Nazareth had appointed for Himself no special place in the scheme of spiritual development. He was content to draw back into the isolation of a single individual when He had brought men to know the Father and to trust Him.

To-day, the scornful critic asks us, what of the message of the angels? There is certainly no peace on earth this Christmas. There is very little evidence of goodwill between man and man, and God seems shut out of His universe. It is astonishing how readily the cheap sneer emerges whenever there is an assumed

failure of Christianity. It is very surprising that those who indulge in it never seem to be smitten by compunction for their own fatal compliance in world conditions as we see them.

Still, whether the sneer is genuine or not, the burden of our present condition should press upon our hearts. How can we reconcile a disordered world with the triumphant angelic announcement? As we seek to solve this acute problem certain messages of the Lord Himself occur to our memory. "Think not that I am come to send peace on earth; I came not to send peace, but a sword" (Matt. 10: 34). Are the two ideas inconsistent? Can we hold at once that there is a message of peace on earth, and that the very effort to introduce it will occasion bitter enmity in families, and the uprising of that most fateful demon, religious persecution? If we can find a harmony in this discord our problem is solved. In attempting to determine the real issue it is necessary to emphasise that peace, if it is to be a true peace, cannot be an imposition, but must be a genuine internal development. A showman in London, many years ago, had a cage in which a cat, a rat, and a bird appeared to live happily together. But acute observers noticed that when the cat cast an intent eye on the bird, or the rat showed signs of timidity in the presence of the cat, and sought to shrink away into a corner of the cage, the showman brought a light wand into play, and unobtrusively displayed it so as to correct these natural tendencies. There was peace, but there was not harmony in the cage, and this represents very much the condition of the world as we know it. The League of Nations in its failure to impose sanctions demonstrated forcibly that apart from armed authority injunctions or appeals had little significance.

The mission of our Lord on earth has for its object something different from securing a condition of armed neutrality. He is to bring peace, not a mere cessation of hostilities. Peace of this kind can only be achieved when the kingdoms of this world become the kingdom of our Lord and of

His Christ. If this be so, we may expect to find enemies to this peace. The small nations of the world at present are intent on preserving their individuality. We remember that one of the planks in the propagandist platform of 1914 was the right of small nations. If we were to tell these peoples that a new reign of blessing would come to the world, something comparable to the Pax Romana, if they merged their independence in one great Empire, they would resist. In the very same way, men who are insensible to the blessings of the Gospel offer stout resistance to its progress. Hence we can perceive that in the effort to secure a peace which is based on certain moral characteristics, disorder and disharmony may manifest themselves. The Master was right. Those who follow His lead, though they are the true messengers of the only abiding security, will find themselves confronted with bitter opponents.

Hence we dare to say that it is no infringement of the Christian ideal to resist force that, if triumphant, would destroy it for ever. Pacifism, as it has been presented in recent years has made the mistake adverted to above. It has imagined that a condition of contentment where no disturbing factors alter the smooth routine of life was the ideal which was born in the cradle at Bethlehem. We, on the other hand, contend that it was something infinitely deeper than this that was heralded by the angels. The message was at once pacificatory and revolutionary. It announced a new condition of life and soul which would have as its consequence peace with God and peace among men.

But the Babe of Bethlehem, when He came in later years to fulfil this mission, indicated quite clearly that the evil heart of man would revolt against it. There are those who think that our Lord was a dreamer, and that He anticipated an immediate development of the kingdom of God in power. They think He fancied that the multitude would enthrone Him as King, and the last days would be ushered in under His benign rule. We do not share this

conception. The constant warnings of the Gospel about tribulations and afflictions, wars and rumours of wars, are to us evident indications that He knew that the conflict would be long and bitter before God triumphed in the hearts of all men, and the new heavens and the new earth would rise from the wreck of human things.

Therefore, we are not dismayed when we find ourselves on the eve of Christmas in deadly conflict. The material and the spiritual are not so far separated as some would have us believe. We cannot acquiesce in a religious propaganda which ignores earthly conditions, earthly ambitions, and earthly hostilities. We believe that, however difficult the conception may be, it is in and through these things that final peace will be assured to our sin-stricken world. In the old days God tells us that He made even heathen kings rods of His anger. In these days God is instilling instincts of truth and righteousness (by the very opposition of sinful men. Let it be granted that much dross is mixed with our fine gold. Let it be conceded that patriotism without God often seeks to sanctify the unholy and the unworthy. Nevertheless, God is calling out by the trials of the present, that which is most in accord with His purpose for this world of ours. If we have the courage to do and dare even for an imperfect right, as we see it, we may recognise in our very ambitions the working of the Spirit of God. If it is through tribulation we enter the kingdom of heaven, we need not despair even amid the clash of arms. God has permitted us, in His infinite mercy, to resist the forces of unbelief and lawless aggression. Our very resistance, the sword which the Master brings, will prove in His own good time one of the conditions that shall bring "Peace on earth, goodwill toward men." We need to pray that we may keep looking for the dawn of that glorious day when God will take to Himself His power and reign. We need to work in the assured consciousness that even the carnage of the battlefield makes its own contribution to the bringing in of His kingdom.

CHRISTMAS PEACE.

By the Rev. W. F. Pyke, B.D.

Christmas will soon be with us again working its magic spell over all our hearts. For a while the strain and stress of a war-stricken world will be slackened and in the pause, the simple pageantry of our childhood will move across the scene.

We shall be bidden to lift up our hearts to listen again to the story of the Song of the Angels, of the running of the Shepherds, and the journey of the three wise men. Our eyes will rest again on the sweet sight of the Virgin Mother and the Babe laid in a manger amid the cattle of an inn.

We shall feel again the spirit that has sustained for centuries man's undying belief in the Love of God and the peace and joy made ours at Bethlehem.

What is the truth which this story brings to us? From out of the unknown silence of the East, from the stable in the village, we see the gift of a precious peace, the restored simplicities of a pure heart, the sight of a home in its primitive perfection and the assurance of God made manifest among men in the Divine wonder of a little child.

Our hearts will grow young again and tender and warm. God is with man, man is with God. God has sent His only begotten Son into the world. The whole power of God has been brought to bear upon our sinful, human world. God is in our midst, transforming human nature, helping us in our struggle, making us strong again, bringing out the good in us and making it active in the lives of others.

The Incarnation shows us that God is not only Divine, He is also human. He was related to a family, a race, to David and Mary. He was a child in the home, a boy at school, and elder brother, a loyal citizen of the State, and yet He was the Holy Son of God.

God needs to be taken into our plans and hopes for the future. We must bring Him into human life. The Church cares more for human fellowship than for tradition. The world needs the Gospel of the Incarnation. A Gospel that touches life at all points.

For Christmas holds for most of us some of the dearest, some of the most sacred memories of life. Memories of our own childhood and of the old home and the dear old family circle. At the back of all these memories there is the Christmas Message which made Christmas so real to us in the years gone by and makes it more real to us to-day.

We love to sing the Christmas hymns, because we sang them then with those who are now learning the New Song within the veil in the Peace and Paradise of God. The Christmas Message, when we have stood true to it, has not failed us through all the years. We have often failed God, but He has never failed us.

It has been well said, that the Festival of Christmas standing where it does at the end of the year, brings us just the message we need. Just as the old year dies, Jesus Christ is born.

Let us not make the same mistake the Jews made. Christ came and they did not know it. They expected a King to slay their foes and set them up on high. They wanted something dramatic, magnificent, wonderful.

He came unto His own and His own received Him not.

O, little town of Bethlehem
How still we see thee lie;
Above thy deep and dreamless sleep,
The silent stars go by;
Yet in thy dark streets shineth,
The everlasting Light,
The hopes and fears of all the years
Are met in thee to-night.

The hopes and fears of all of us in these days are met in Jesus Christ. While we shall be celebrating Christmas we know that death will be visiting our own kith and kin across the seas and around our coasts. Our armies are on the march, and death has fallen from the sky, and has come up from the deep. In peaceful homes many have looked death in the face. So there will be no peace for millions this Christmastide.

Never was there a clearer call to him who has no sword "to sell his cloak and buy one." The moral forces of our national life are strong enough if intelligently used and organised to see this challenge of true righteousness and goodwill among men, through successfully.

The gospel of blood and iron is the gospel of slavery. God in the Incarnation set human nature free. The time has not yet come, even among the Christian nations to "beat their swords into ploughshares and study war no more." And if it ever comes it will only come as the result of an enlightened conscience and protest against the savage method of war. Christ still stands above the waters that threaten to overwhelm the hopes of the civilised world, and says "Peace be still!"

Christmas is a declaration of peace between man and God and the ultimate prophecy of an ultimate peace between man and man. For we believe that "God hath made of one blood all nations of men to dwell on the earth."

When we face the great questions that are haunting mankind to-day, we find they lead us back to Bethlehem. For in the Incarnation lies still the hope of the world. In the cradles of little children, in the paths where men tramp wearily we realise that God is with us.

Christmas comes to tell us how the lost romance of the world came back when Jesus was born in Bethlehem, of Judea in the days of Herod the King. We shall go in spirit to Bethlehem and find Him in the manger. Let us look for Him in our Christian worship and in the Broken Bread and the Poured-out Wine. As we gather in our Churches we must make again our avowal of Faith in the Love and Sympathy of God.

In our homes there will be many an empty chair, and our thoughts will be with our young men in England, Egypt and Palestine. They, too, will be thinking of us. Many will visit the Holy Site of Bethlehem. What will they think? They will hear the aeroplane overhead, they will see the armoured cars and ambulance wagons going by along the roads, they will hear news of comrades killed in action, or of ships laden with children torpedoed on the high seas. And as they think over it all can we hear them say: "So this is where He was born, has He been born in vain?" Let us all give the answer in our own lives.

PESSIMISM PAST AND PRESENT.

The Very Rev. W. R. Inge, in an article written for the C.E.N. paper, gives some instances of the doleful attitude of leading men in the generation after the Napoleonic War, when there was a depression and much national suffering:—

"There is scarcely anything around us, but ruin and despair." (William Pitt, during the war.)

"I dare not marry; the future is too unsettled."—(William Wilberforce).

"In industry, commerce and agriculture, there is no hope."—(Disraeli in 1847)

"Nothing can save the British Empire from shipwreck."—(Lord Shaftesbury in 1848)

"No one supposes that Great Britain will ever be so powerful again as in the past."—(Duke of Wellington)

"I thank God I shall be spared from seeing the consummation of ruin that is gathering about us."—(Wellington in 1852)

Dean Inge then bids the Empire to avoid pessimism and be of good heart for the future, remarking:—

"This war will complete the ruin of our upper class, and the greater part of pre-war wealth, the savings of a hundred years of prosperity will disappear in inflation; but civilisation may survive and even recover. Those who suffer, and they will suffer severely, must try to take long views. Sooner or later there will be another flowering-time, not less brilliant than the Renaissance, and the nineteenth century, and the Christian will have a more indestructible hope and confidence. For our citizenship is in heaven, in the realm of those eternal and unchangeable truths in which God has revealed to us His character and His will for poor tormented humanity."

—(Ch. Gazette.)

See, within the lowly manger,

Mary's little Baby lies;

Love's great mystery accomplished,

Life divine in human guise.

A CAROL.

When Christ was born of Mary free,
In Bethlehem, that fair citie,
Angels sang there with mirth and glee,
"In excelsis gloria."

Herdsmen beheld these angels bright,
To them, appearing with great light,
Who said God's Son is born this night,
"In excelsis gloria."

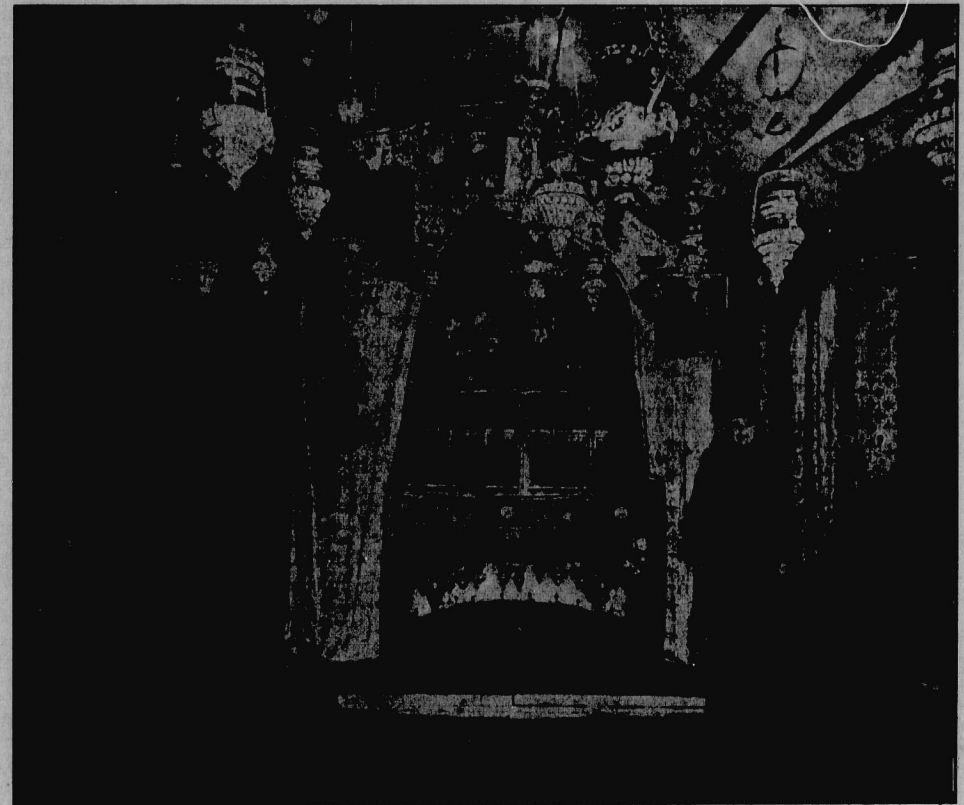
This King is come to save mankind,
In Scripture promised as we find,
Therefore this song have we in mind,
"In excelsis gloria."

Grant us, O Lord, for Thy great grace,
In heaven in bliss to see Thy face,
Where we may sing to Thy solace,
"In excelsis gloria."

FOR TO-DAY.

O God, give me strength to live another day. Let me not turn coward before its difficulties or prove recreant to its duties. Let me not lose faith in my fellow men. Keep me sweet and sound of heart, in spite of ingratitude, treachery, or meanness. Preserve me from minding little stings or giving them. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscious integrity. Open wide the eyes of my soul that I may see good in all things. Grant me this day some new vision of Thy truth, inspire me with the spirit of joy and gladness, and make me the cup of strength to suffering souls; in the name of the strong Deliverer, our only Lord and Saviour, Jesus Christ. Amen.
—Phillips Brooks.

Rev. Ewart Gordon Huntley, rector of Kempsey (N.S.W.), was elected by the Synod as a Canon of Christ Church Cathedral, Grafton. Canon Huntley was ordained deacon in 1919, and priest in 1920, by the late Bishop Druitt. From 1919-1921 he was assistant at Grafton Cathedral, rector of Nambucca from 1921 to 1926, rector of Ballina from 1926 to 1940, and rural dean of Lismore from 1932 to 1936. A few months ago he succeeded the late Canon James as rector of Kempsey. Canon Huntley is regarded as a fine speaker and preacher, and his preferment is looked upon as a reward for his 21 years' service to the Church on the North Coast.



CHURCH OF THE NATIVITY.

Bethlehem is to be "blackened out" this Christmas—the first time. The Church of the Nativity will be shorn of its accustomed appeal, and pilgrims will not be found, as in other Christmas times, within and around its precincts.

—By Courtesy of the Manager of "The Methodist."

THE MYSTERY OF THE INCARNATION.

By Rev. R. T. Hallahan.

"Christianity does not call upon us to believe in the stupendous mystery of God becoming man, without an adequate reason for it." So read a passage in a sermon preached by the late Archbishop Magee before the University of Oxford, in the year 1880.

The succeeding pages of the sermon deal with the (then) modern sceptical thought which rejects the doctrine of the Incarnation on the grounds that such would be a miraculous event, and that modern science pronounces miracles to be impossibilities; and which rejects the doctrine of the Atonement because of its alleged "low and unworthy conception of God."

The Archbishop's close reasoning on this problem doubtless impressed itself on the trained minds of his hearers, and his flawless logic counters many of the pseudo-scientific arguments

which have been used against the reasonableness of the doctrines impeached.

It is well to remember, nevertheless, the fact that many minds unenlightened on the wonders of modern science and untrained in the niceties of theological thought and expression, are concerned with the fact and the purpose of the incarnation.

The consecrated mystic of the East has, in this connection, a valuable part to play in the commending of the Faith; and for the interest of those who have not already heard it, the following story, related by Sadhu Sundar Singh is re-told.

"There lived some years ago a certain Eastern Monarch, served by many wise and faithful followers, among whom none ranked higher in status or wisdom than his Grand Vizier.

"To this kingdom came certain emissaries of One Who claimed to be King of Kings, and Lord of Lords. Their missionary zeal was rewarded by the conversion of no less a person than the Grand Vizier, to the Faith. Naturally, the king was most interested in the new

outlook of his Prime Minister, and sought on more than one occasion to gain knowledge of its basis.

"To his surprise and chagrin he learned that the Deity Who was worshipped was One who had 'Taken upon Himself the form of a servant, and become obedient unto death, even the death of the Cross.' Turning to the Vizier he said: 'How is it that you, will all your wisdom have been deceived into thinking thus of a God Who if He were the King of Kings, would have commanded some lesser servant to do His will? Even I, when I wish a thing to be done do not do it myself, but send someone upon whom I can depend to accomplish the task. How can you ask me to trust in One who is less powerful than I to command His will being done?'

"The Grand Vizier remained in thought a while, and then asked for further time to consider his reply. His request was granted. That evening, in accordance with usual custom, the King in company with his only son, and attended by the Vizier, took an evening excursion on the waters of a deep lake

near the Palace. During the course of the evening excursion, the Vizier managed to disturb the balance of the boat, so that the King's son, who was sitting near the edge, was thrown into the water, and was apparently in danger of being drowned. Instantaneously, the King himself sprang over the side, reached out his strong arm, and placed the child again in safety on the boat.

"After their return to the Palace, the Vizier said: 'Your Majesty will remember asking me why God Himself came down to earth to save His children, mankind. You yourself have supplied the answer by your conduct on the lake this afternoon.' How is that, replied the King. 'Why did you not ask me to dive in and rescue your son from the water, why must you have gone yourself?' was the Vizier's question in reply, a question which goes to the heart of the matter."

GOSSIP TOWN.

Have you ever heard of Gossip Town,
On the shore of Falsehood Bay,
Where old Dame Rumour, with rustling gown,

Is going the livelong day?
It isn't far to Gossip Town,
For people who want to go.
The fableless train will take you down
In just an hour or so.

The Thoughtless road is a popular route,
And most folks start that way;
But it's steep down grade; if you
Don't look out,
You'll land in Falsehood Bay.
You glide through the valley of
Vicious Folk,

And into the tunnel of Hate,
Then, crossing the Add-to bridge, you
Walk

Right into the city gate.
The Principal street is called They-Say,
And I've-Heard is the public well,
And the breezes that blow from False-
hood Bay

Are laden with Don't-You Tell
In the midst of the town is Telltale
Park,

You're never quite safe while there,
For its owner is Madame Suspicious
Remark.

Who lives on the street Don't-Care,
Just back of the park is Slander Row,
'Twas there that Good Name died,
Pierced by a dart from Jealousy's bow
In the hands of Envious Pride.

From Gossip Town peace long since
Fled,

But trouble, grief and woe,
And sorrow and care you'll meet in-
stead

If ever you chance to go.

—"Great Thoughts."

O Star of wonder, Star of night,
Star with royal beauty bright!
Westward leading, still proceeding,
Guide us to the perfect light.

A MESSAGE TO ALL CHRISTIANS THROUGHOUT THE WORLD.

From His Beatitude, the Archbishop of
Athens, and Primate of Greece.

(Received by cable)

Small in stature yet stout in spirit, Greece has for many days taken up the sword to defend her soil against the wicked assault of her great neighbour.

Fascist Italy has indeed forgotten that from our land proceeded the Holy Fathers who first shed on her the light of the Gospel, and fed her with the milk of true reverence. Yes, she has forgotten that from these shores, in after years, went forth those who scattered the black clouds of medieval gloom, and, by a regeneration and renewal, baptised her anew in the spirit and culture of Greece, and led her back to paths of light and truth.

Italy long ago turned aside from these thoughts and gave herself up to many pretences and provocations, even as the wolf in Aesop's Fable who was desirous of devouring the lamb. At the great Christian festival of the Holy Mother of God she turned gladness and joy into bitterness of mourning when she destroyed the cruiser *Helle*, which was partaking in peaceful rejoicings. Even so, the Greek people, turning away from provocation by those whose hearts were bent on working evil, suffered their pain and bitterness in silence.

Then Italy, hiding her murderous blade beneath the sable cloak of night, bore down upon our fatherland, coveting utterly and seeking to destroy that freedom and independence won and preserved at the cost of much blood. And thus day by day from the air she strikes at defenceless dwellers in unprotected towns and villages, and destroys temples of God. Such is the iniquity against which the army and people of Greece strive in a gallant fight for liberty.

The Church of Greece feels that it is its duty to arraign before Christian Churches throughout the world this wanton and godless on-

slaught by fire and destruction on the part of Fascist Italy; and is sure that you of Churches bound by those common ties of fellowship which ever unite members of one Body, will rise up in your indignation and denounce these shameless acts, seeing in them verily the uprooting of all law, human and divine. They are an aggressive challenge, an insufferable insult to the decency of all free people moved with zeal for Christ.

You may lift up your voices in protest and stir your peoples to an indignation measurable to the offence, that all may learn to look upon the despoiler as their common foe, and stand forth as a mighty shield before those that suffer injustice. Let them defend the ancient and unassailable principles of the Christian Faith. For these principles—justice, freedom, truth and love, our Lord gave His life, and established His Church to guard them and to watch over Christian civilisation.

Let us pray with all the strength that is granted unto us, that the Lord may cause the furious ragings of nations to cease and give back to the peoples of the earth freedom, peace and the blessings of His Kingdom.

CHRYSSANTHOS,

Archbishop of Athens,
and Primate of Greece.

Athens, Greece.
November, 1940.

THE INFLUENCE OF AN INVITATION.

A working man on his way to Church, saw a stranger looking into the open door of the church, and moved by a strong impulse, he invited him to go in with him. The stranger consented and it was the beginning of a Christian life for him and his family. He afterwards said to the friend who had invited him to church: "Do you know that I have lived in this city seven years before I met you, and no one had ever asked me to go to church? I had not been here three days before the butcher, milkman and grocer had hunted me up, yet in all these seven years, you were the first lay-man that ever expressed an interest in my soul."

—Korumburra Edition.

FEET OF JESUS.

J. McK.

Christ's ministry was not always to the masses. There are many instances of His seeking the individual. We have a very touching instance in the case of the woman at the well in Samaria. St. John tells how (Chap. 4: 4-6). "He must needs go through Samaria" and He walked on till He reached Jacob's Well in Sychar, and threw Himself down on a seat, probably under the palms growing around the well, "wearied with His journey" and thirsting for a draft from the cool, deep well.

In this picture we get an insight of the humanity of our Saviour. Wearied, just as we would be, by the long walk on the dusty road; the heat of the noon-day sun striking down on Him; parched with thirst. Yet he, the God who created the water, longing to quench His thirst, and revive His body, a suppliant for a drink, to a woman who was a sinner.

But there is a deeper need than even His bodily thirst. A poor, sinful soul approaching the well for water for her home is thirsting (though she knows it not) for the Water of Life which He alone could give; and to bear that cup to her lips. He was content to pace that weary way. "He must needs go," then to revive that dying soul, and through her to bring salvation to the men of that city.

And it will be, when we, His professed followers, are ready to forego our easy lives and some of its pleasures to tread the dusty road of self-denial and sacrifice, that we, too, can give the cup of Living Water to the thirsting souls of men.

How that woman must have blest the feet of Jesus that carried Him to the well in her hour of need. "How beautiful are the feet of Him that bringeth good tidings."

Christ's feet received never a rest. We find Him, one day, at the call of the Centurion, walking to his house to

heal the servant of that officer; and then the record states (Luke 7: 11-14) that the day after He walked to the City of Nain, and beholding the sad sight of a widowed mother following the funeral procession of her only son, all the sympathy of His heart goes out to her. He gives her the word of comfort and the arresting look of sympathy, and then touching the bier He commanded the dead to arise, and presented the young man alive to his mother. No chance incident. "He went about doing good," and His feet led to this spot to work this gracious act.

Thank God, Christ in the persons of some of His followers, is still approaching the cities of wickedness, arresting the dead, and speaking the word which brings spiritual life and restores the sons to their mothers' love again. It is our feet that we can allow Him to use in this great work.

"Take my feet and let them be
Swift and beautiful for Thee."

We contemplate next a very homely scene. In the quiet house at Bethany are two sisters beloved of Christ. He frequently lodged there, and was always welcome. The picture shows us Martha, in her practical way, busying herself to prepare refreshment for the loved Guest, and her sister, Mary, sitting at Jesus' feet, hearing His gracious words. We know the dialogue which ensues, ending in those memorable words: "One thing is needful and Mary hath chosen that good part."

Christ expressed a deep lesson. He did not despise Martha's service, but added "One thing is needful." Martha could not rest and listen to the Lord. We need to take that to heart—first sit at the feet of Jesus, in the study of the Word, and in communion with Him in prayer and meditation, and the "much service" will then become the more acceptable.

Our next glimpse of the feet of Jesus takes us into a very different home, a home which He had entered by desire of a proud Pharisee, to dine with him. The occasion has given unto us one of the most touching scenes in the world's

literature, an incident ordained to be preserved to the end of time for the great comfort and hope of even the most degraded sinner. The narrative tells us, in its sublime simplicity, how a woman of the city, a sinner, came to the uncovered feet of Jesus as he reclined at meat, and with a heart that "loved much," breaking at the conviction of her own sinfulness in the presence of the absolute purity of the life of Christ, she stood behind Him, pouring the stream of penitential tears upon His feet, wiping the dust of travel with the tresses of her hair, and then bringing forth her costly offering, the sweet spikenard to anoint those sacred feet which had carried blessings wherever they had trodden.

There she stands in deep contrition, with a heart capable of the deepest love, weeping, washing, wiping and kissing the feet of her Saviour. And when the proud Pharisee chode, and the disciples reproached her for the seeming waste, came the sweet comforting words of the Son of God—

"Thy sins are forgiven,
Thy faith hath saved thee,
Go in peace."

Yes, at the feet of Jesus, and there about is the place for pardon, the place for peace, when we come in true penitence, with hearts yearning for love, and with faith in the Saviour who has declared that none who come to Him will be cast out.

Jesus, weary with a hard day's work, commanded His disciples to row Him across the Lake, and falling asleep on the voyage, He was awakened by the disciples, terrified at the violence of the storm which had overtaken them. He rose, commanded the storm to cease, and the waves to be at peace. Arriving at the shores of Gadara, a demoniac approached Him, and Christ, seeing the desperate state of this man, commanded the evil spirits to quit him, permitting them to enter a herd of swine to the immediate destruction of the herd. The keepers fled to the city and informed their masters, and these, hastening to ascertain what had transpired, beheld

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the man, who for so long had terrorised the countryside with his mad outbursts of frenzied strength "sitting at the feet of Jesus, clothed and in his right mind."

What a beautiful picture! The erstwhile lunatic, the sport of devils, and the terror of his fellowmen, the naked dweller among tombs, now clothed, calm and gentle, the storms of ravings quelled for ever, the mind restored, sitting with upturned eyes affectionately looking into the face of his Deliverer, desiring nought else but to be with Him.

He met with Jesus! That was the secret of this marvellous change. So it ever will be, the soul that goes out to meet Him, will have all the evil spirits exorcised, the storms of passion quelled, the mind ordered aright, the heart surrendered and ready to do His bidding. He will be "clothed with the garments of salvation, and covered with the robes of righteousness," sitting at the feet of Jesus.

On his way to Jerusalem, Jesus told His disciples that He was now about to be delivered into the hands of His enemies, to be scourged, ill-treated, and crucified, but notwithstanding what He knew he must endure, it did not deter Him from continuing His good work to the very end, for we read that as He walked along the road nigh to Jericho, a blind man besought Him to restore his sight, and in spite of strong opposition, Christ bade him approach and opened the blind eyes. Yet Christ had an even higher object in visiting Jericho; there was in that city a man anxious to see Him, a soul to be saved, and so He turned His feet towards

Jericho and walked its streets; saying to His objectors, "The Son of Man is come (aye—even to Jericho) to seek and to save that which was lost." That lost one was Zaccheus, a chief publican. What a story is unfolded—Zaccheus, sitting in the Custom House, hearing the noise of the multitude approaching its gates, goes to the doorway, and learning that the feet of Jesus were treading the highway, immediately closes down his desk, steps over the threshold of his office, never to enter it again as a fraudulent tax gatherer. In a moment he is on the edge of the crowd, but unable to get a glimpse over them, he runs ahead in his eagerness to see Jesus and climbs into the branches of a tree on the roadside. The Shepherd who was seeking the lost sheep, beholding him, passes beneath the tree, gives a searching look right into the intent eyes of Zaccheus, a look that penetrates to his soul, thrills his whole being so that when Christ called "Zaccheus come down," "He made haste and came down and received Him joyfully." In that moment of receiving Christ, old things passed away; the old lust for gold that led him to defraud, and there springs up in his heart, expressed before the assembled Jews, the desire to distribute his riches amongst the poor, after making restitution to those he had defrauded.

What deep lessons this narrative of Christ's walking into Jericho contains.

It suggests that vital importance of our going out to the Saviour as He presents Himself in our midst. He is passing by. Had Zaccheus hesitated he never would have seen Jesus, for in a few days later, he was crucified. Do not

let the crowd of worldly affairs, business, pleasure, cares, preclude our seeing Christ for ourselves—but get ahead of these things, where we may get a clear vision of Him—face to face with Jesus.

Another thought—We will have to come down to Christ—come from our self-appointed place of viewing Him, right down to His feet, the only place where we can receive gladly, and our lives be transformed.

We come now to the last walk that Jesus took with His disciples. He had supped with them, had told them He was about to depart, had foretold His betrayal and death; and now His feet led over that oft trodden path to Gethsemane, "Knowing all things that were coming upon Him." Do we realise the import of that scene? The final struggle, the self-sacrifice? The terrible agony from which His humanity recoiled, bringing the sweat of blood? But it was not bodily suffering, it was the spiritual agony of the soul of the Son of God, recoiling from the shame of being imputed by His Father as the vilest of sinners, at that moment called upon to bear the transferred burden of the sins of all mankind to the end of time. Can we wonder that He told His disciples that His soul was exceeding sorrowful even unto death? But He deliberately took that walk to Gethsemane to declare that "God so loved the world that He gave His only begotten Son" to suffer and to die, that even the chief of sinners might believe and have eternal life.

Those feet which "went about doing good" are at last at the goal for which they started. They tread the way to the

Cross through the yelling crowd who line the road way—and there on a hill outside the city, the Son of God yields to the rough guard of soldiers, is laid prostrate upon the rude cross, and those feet, which ever brought good tidings, were spiked to it, to bear on the upright cross the body of Him who took upon Himself to bear the sins of the world.

"And all along the pathway

Was a trail of silver light—

Where the Christ had been,

His footsteps shone

Like stars in a darksome night."

"I will make a place of my feet glorious" (Is. 60: 13).

Correspondence.

THE AUSTRALIAN BOARD OF MISSIONS.

The Editor,
Church Record,
Church House,
George Street,
Sydney.

Dear Sir,

The Western Australian Government is gradually opening a new Aboriginal settlement in South West of that State.

I have been asked whether I know of a suitable couple whom I could recommend for appointment on the staff. The husband would need to have qualifications as a teacher also be able to look after the store, while the wife would be required to have nursing qualifications.

This is a real good missionary opening under various limitations and I am anxious to find a suitable couple with the above qualifications, willing that I should nominate them to the Western Australian Government for consideration and possible appointment.

Would you be good enough to allow me to use your paper so that this need might be widely known?

Yours sincerely,

J. S. NEEDHAM,
Chairman, A.B.M.

MESSAGE FROM THE ARCHBISHOP OF ATHENS.

The Editor,

"The Church Record,"

My Dear Brother in Christ,

I am enclosing a message received by cable recently from His Beatitude, the Archbishop of Athens and all Greece, and hope that you will bring it to the notice of the faithful under your pastoral care.

In the fierce and terrible struggle now being waged against the forces of anti-Christ, the Greek people are proud to be brothers in arms with the peoples of the British Commonwealth of Nations. The Holy and Venerable Orthodox Church of the East is at one with her sister Church of the British People in denouncing the unprovoked aggression and sinister designs of the enemies of Christendom and in encouraging our people to stand fast in the

Faith. In these days of agony and travail it is with special joy that we remember the brotherly love and spiritual unity that exists between the Churches of Britain and Greece, and it is our prayer always that these bonds of unity may be made yet stronger by our common service in the great cause for which our people are fighting.

May the Grace of our Lord Jesus Christ be with you and all your people.

I also avail myself of the opportunity to extend to you and your people my most sincere good wishes for a Merry Christmas and a New Year that may bring peace to all people upon earth.

Your Brother in Christ,

ARCHBISHOP TIMOTHEAY

Archbishop of the Greek Orthodox Church in Australia, New Zealand and Oceania.

CHURCH ACTIVITIES

Three annual reports of special interest have reached us recently.

C.E.N.E.F. came to hand first and gives a good bird's eye view of the work of the Church of England National Emergency Fund. The figures given are astonishing. Over £6,000 has been donated in addition to a vast supply of groceries, socks, pyjamas, and other garments. From 5,000 to 6,000 meals are served at the Cathedral Hut to service men each week. A huge amount of stationery is provided for the use of the men at the Hut, and at the camps.

There can be no doubt as to the popularity and usefulness of C.E.N.E.F.

The Home of Peace Report is naturally on different lines. The only Protestant Home for the Dying in N.S.W., it draws no line of religion. Since the establishment of the Home over 4,000 patients have been admitted, and many expressions of gratitude have been received for the comfort that has been bestowed upon the sufferers in their time of urgent need. Financially, the Home is in a good position. Because of its great appeal, some £5,500 was donated for its upkeep. It is a great testimony to the value of the Home that there is always a "waiting" list. The Christian atmosphere and the consecrated services of doctors and nurses make it an ideal spot for the closing hours and days of a human life.

Church of England Homes. The 56th report of this committee's work is another tribute to the Christian generosity of members of the Anglican Church. Financial stability and a full number of children in the Homes indicate the acknowledged usefulness of this branch of the Church's social work.

"Most of our so-called reasoning consists in finding arguments for going on believing as we already do."—James Harvey Johnson.

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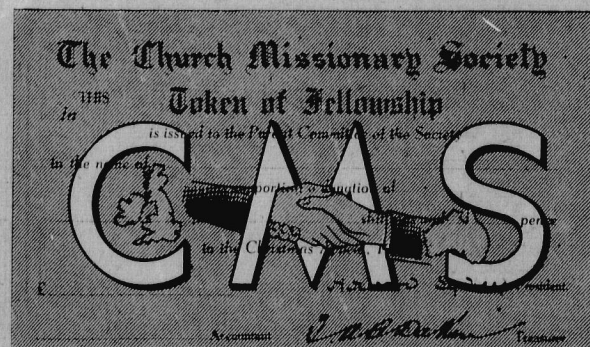
The Church Missionary Society

(N.S.W. Branch)

Invites you to Share in a practical gesture of sympathy and friendship to the Parent Committee of the Society in London by sending a

TOKEN OF FELLOWSHIP

It is aimed, by this means, to place £2,000 at the disposal of the Parent Committee, and thus to assist London in its finances, made so difficult by the war situation.



The reverse of this Token bears the message:
"In this your hour of testing, we in Australia remember."

YOUR HELP WILL BE APPRECIATED

THE PROCEDURE IS AS FOLLOWS:

1. Secure your blank Token from the Rector, or else direct from C.M.S., 109a Bathurst Street, Sydney. MA 2741.
2. Fill in the front of the Token with your name and the amount of the gift you wish to make.
3. Sign the message on the reverse of the Token, adding further words to those printed should you so desire.
4. Send the Token, together with your donation, to the C.M.S. Here it will be countersigned by the Accountant as evidence of the receipt of the gift.
5. You will receive an acknowledgment.
6. C.M.S. will send the Tokens direct to the London Committee, together with periodical drafts for the aggregate of the gifts made.



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Speak softly thou, tread lightly.
This place is God's own House.
And constantly He dwells therein
To help the wandering soul, whose care
Is greater far than he can bear
Alone, aloof from God.

Come hither from the noisy strife.
Turmoil and jar of city life
Are left outside;
And peace, which will all heart-aches
heal
Will surely come to you who kneel
In this, God's dwelling-place.

—Winifred K. Revell.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Reverend Canon Gosling, Secretary for the S.P.C.K., writes to say that S.P.C.K. House, in Northumberland Avenue, London, received injury from an incendiary bomb on September 13, and much damage has been caused by fire and water, but that there were no personal injuries.

The Society is carrying on in that part of the house which is habitable, and salvage is proceeding, but much printed stock has been lost.

The Society regrets that this makes it quite impossible to send out the usual quarterly packages to subscribers for the time being, and also the Christmas packages to Churches contributing two guineas.

Canon Gosling asks me to inform our Australian supporters that this has happened, and to express the Commit-

tee's regret that we are not able this year to follow the usual course of the gift.

I feel sure that I voiced the opinion of all Australian Churchpeople when I wrote to the Committee expressing deep sympathy for the Society, and for all others similarly suffering in these unprecedented trial and strain.

A. E. KAIN.

December 11, 1940.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. GILES', GREENWICH.

The Archbishop has consented to the renaming of the Church of St. Giles' replacing Lane Cove by Greenwich.

ARCHBISHOP AT NORTH SYDNEY.

New vestries at St. Thomas' Church, North Sydney, were dedicated on a recent Saturday afternoon by Archbishop Mowll, who congratulated the ministers and churchwardens on the continued evidence of progressive church life.

The rector, Canon H. N. Baker, Bishop Wilton, and the Rev. P. Westley, assisted in the service.

The vestries were built of stone which formerly formed the walls of the home of the Rev. W. B. Clarke, first rector of the parish. It came originally from the same quarry as the stone for the church.

NORMANHURST.

The rebuilding of St. Stephen's has had to be held up for the moment on account of lack of funds to meet the cost. Owing to the rise in materials the tenders were higher than was anticipated, but as the work is urgent it is felt that something must be done, so permission is being sought from the Archbishop to modify the original scheme. If this is allowed, it will be only a case of a postponement of the completed building, for what will be done will in now way have to be undone when further additions are added in the future.

ANNIVERSARY SERVICES.

"Sunday, 24th November, was our Festival Day—and another birthday has now passed. As we look back upon the years we can recall the many progressive steps undertaken to improve and beautify the building, which at the beginning was used for both Church services and social gatherings connected with the parish. Nothing was accomplished without hard work and generous giving. Many a serious discussion has taken place at Council meetings as to the advisability of executing certain work, the drain upon and lack of the funds necessary raising anxious queries. Much, very much, remains to be done, and repairs must at all costs

be effected. It is little wonder then that we look to such days as our Anniversary Sunday, and Quarterly Freewill Offerings, to bring relief and assistance through substantial offerings. The Church must be ever ready in our need to go to it for the consolation and blessings that it only can give. Thereto we can go for prayer and for praise—to plead for Divine help and guidance and to praise Him from Whom all blessings flow. The Church's sacraments are there for all who sincerely desire them, and we should acknowledge our debt in the best way we can. At the Anniversary Services there were good congregations. The singing by the choir was good, too, and we wish to thank the visitors who so kindly joined us in the choir. The preacher at Matins was the Rev. Canon T. C. Hammond, M.A., Principal of Moore College, who took his text from Jeremiah 23: 5, 6. He compared and contrasted the times of the prophet Jeremiah with those of to-day, and said that people now were doing what the people in Jeremiah's time did—doing everything upside down; it was our duty to put God first. At Evensong the Archbishop contrasted our position to-day with what people have to put up with in England on account of the war. "Our lines are fallen unto us in pleasant places," He spoke of the "goodly heritage" which we of the Church of England have, and how that our Church for hundreds of years has played an important part in the making of the British Nation. We have had a goodly heritage handed down to us and it is for us to see that it loses nothing in our hands, but the reverse.

The National Anthem was sung at both services.

From Artarmon Church News.

CENTENARY CELEBRATIONS.

Special services were recently held in St. John's Church of England, Camden, to celebrate the 100th Anniversary of the laying of the foundation stone by Bishop Broughton, on November 3, 1840.

At the morning service, the preacher was the Bishop of Newcastle, the Rt. Rev. Francis de Witt Batty. He spoke of the pioneers of the district, specially mentioning the Macarthurs, who had done much for the Church.

He paid tribute to the work of the late rector, the Rev. C. J. King, a great-grandson of Governor King, who had been rector of the parish for more than 36 years.

Archbishop Mowll was the preacher at the evening service.

The Church grounds were given by the Macarthur family, the members of which also subscribed £1,000 towards the cost of the building.

The Church was designed by Mortimer Lewis, the th. Colonial Architect. The timber, stone, and bricks, were all obtained locally.

"PAST THE 70TH MILESTONE FELLOWSHIP."

(Communicated)
The 15th Annual Gathering of the "Past the 70th Milestone Fellowship," organised by Mr. G. E. Ardill, 145 Commonwealth St., Sydney, fifteen

years ago, was held on Tuesday, the 3rd December, in the Gospel Union Hall, 145 Commonwealth Street, Sydney.

There were 155 guests present including ministers of the several denominations and Christian workers all over 70 years of age.

Rev. Hugh Paton presided at the gathering and the founder of the Movement helped in the direction of the gathering which was held after luncheon was provided and was greatly enjoyed by the guests.

Opening prayer was offered by the Rev. W. Touchbell, and after the singing of the hymn "Oh God, our Help in Ages Past," a scripture passage was read by the Rev. Andrew Holliday, LL.B.

Mr. Ardill tendered apologies for those who had been unable to attend, whose ages totalled 5,172.

During the past year, 20 of those who had been associated with the fellowship had been called Home. Rev. E. G. Hockey offered a brief prayer commending the relatives of those who had died, to the Lord of all grace and the God of all comfort. It was decided to send a message of condolence and sympathy to the relatives. A letter will also be sent to those who were unable to attend through illness or infirmity.

After a brief introductory message from the Chairman, Rev. A. S. Wilson, of New Zealand, delivered an inspiring address, especially stressing the necessity for fuller recognition of the work of the Holy Spirit and God's claims for holiness of life on the part of the professed followers of the Lord Jesus Christ. Mr. Wilson is the author of several books which deal with this subject.

Evangelist James Cumming sang his testimony in a very fine manner which evidently caught the sympathy of the people. He referred to his association with Mr. Ardill when he was appointed Evangelist in connection with Evangelisation Society which Mr. Ardill brought into existence long ago, and in which service Mr. Cumming was for 9 years.

The pianist was Mr. T. W. Craven. Brief testimonies were delivered during the course of the afternoon and a very happy and practical gathering resulted.

A resolution was passed unanimously affirming the abiding faith of those present in the old old story, as Mr. Ardill explained it, man's total ruin, by the fall, redemption in Christ Jesus through His atoning sacrifice, regeneration by the Holy Spirit and true believers made the righteousness of God in Christ Jesus the Lord.

JOTTINGS FROM OUR PARISHES.

St. Matthew's, Bondi.—On Thursday of last week, the Women's Guild held an afternoon in aid of the Church of England Children's Homes. Mrs. Hill, wife of the Superintendent of the Home for Boys at Carlingford, who is the matron of the boys, gave an interesting talk.

The Archbishop of Sydney administered the Rite of Confirmation on Tuesday, December 17.

St. Luke's, Clovelly.—Of special interest to the parish was the recent marriage of Mr. B. Le Mesurier and Miss Edith Mayhew. The church was filled with friends and parishioners, and the building was beautifully decorated. The Ven. Archdeacon Langley assisted the Rector at the full choral service.

St. Alban's, Darlington.—"The Christmas Story" will be the subject of a Lantern Picture Service to be held in the Church on the evening of Sunday December 22. Special music and carols will be rendered.

St. Peter's, East Burwood.—A branch of the Church of England Boys' Society has been formed, with a membership of thirty. The first Admission Service was held on Sunday, December 15, at 11 a.m. Representatives were present from headquarters. Mr. B. Donnelly, of the Central Executive, gave an address.

Christ Church, Lavender Bay.—"The Story of Christmas," was sung by the boy choristers, assisted by the boys of St. Paul's Choir, Rose Bay, on Saturday evening last. Sacred songs were grouped under the headings of The Virgin Mother, The Child Jesus, and The First Christmas Day. "The Christmas Story" will be presented in a Sacred Picture Service to be held on Sunday evening, December 22, at 7.15 p.m., and on Christmas Night at 7.30 p.m.

St. Andrew's, Summer Hill.—Handel's Messiah was sung in the Church on Wednesday, December 11, by an augmented choir of 90 voices. Mr. H. R. L. Nixon conducted. Mr. R. W. Cooke presided at the organ, and the soloists were Miss Clare Ward, soprano; Miss Doreen Niblett, contralto; Mr. Wilfred Holloway, tenor; and Mr. Alan McEachern, bass.

Last month, Mr. F. H. Sturah passed away. He was a great churchman, and was for many years a member of the choir.

St. Michael's, Vaucluse.—A photo of the late Mr. W. G. Acocks has been hung in the clergy vestry as a mark of esteem. The photo was presented by Mrs. Acocks.

Diocese of Goulburn.

QUARTERLY MEETINGS.

The Diocesan Council, the Cathedral Chapter and the Cathedral Council met on 3rd December. The Bishop presiding throughout. Mrs. E. H. Burgmann entertained the Diocesan Council to lunch at Bishopthorpe.

The Diocesan Council made a careful survey of all diocesan finance both for 1940 and for 1941. £100 was paid off the debt on the Young Anglican Commissioner's car. The appointment of the Rev. Norman Cooke as Diocesan Commissioner was confirmed. All

grants for 1941 from the Church Society were reviewed and special grants voted for certain smaller items. A grant was made to the Church Army Hut at Darwin, and the launching of an appeal for equipment for the padres in our diocesan camps authorised. £50 was paid in completion of the Diocesan quota for the building of St. John's College, Morpeth. Clergy Training, Clergy Widows' Fund and Superannuation grants were revised. The Children's Home Mothering Sunday Button Appeal was remitted to the Diocesan Commissioner and the Youth Commissioner to arrange.

The revenue arising from two recent bequests was allocated to the Children's Home, the Church Mail Bag School, and the Clergy Widows' Fund. Two loans were made from the Guarantee and Loan Fund. Library matters were reviewed and attention paid to the Missionary Campaign in the Diocese.

The Chancellor, Sir Robert Garran, obtained four months' leave of absence.

CATHEDRAL COUNCIL.

Canon McKeown has resigned as Canon Residentiary, Vice Dean and Incumbent of the Cathedral parish. To the full Council, the Bishop nominated the Rev. Arnold King, now rector of Young. The nomination was unanimously approved.

CATHEDRAL CHAPTER.

The Chapter confirmed the appointment of the Rev. Harold Marshall as precentor.

VICTORIA.

Diocese of Melbourne.

ESSENDON.

The 91st Anniversary of the foundation of St. Thomas' Parish, Essendon, and the 81st Anniversary of the church in Mount Alexander Rd., was celebrated on Sunday week. A Men's Corporate Communion was celebrated at 8 a.m., followed by a Communion Breakfast at 9 a.m., at which Bishop Green was the speaker.

SCHOOL JUBILEE.

The Ivanhoe Grammar School, founded by its present headmaster Rev. Sydney Buckley, in 1915, is celebrating its silver jubilee this year.

During the 25 years the school has grown to be a large boarding school. An additional dormitory to be constructed during the vacation will provide room for over 100 resident students.

The jubilee is being celebrated by old boys. Corporate Communion was held, followed by breakfast at Sherwood House. In the evening a commemoration service was held at St. James' Church, Ivanhoe, on Dec. 8.

At the speech night, held on the Monday evening in the town hall at Ivanhoe, the prizes were presented by Major-General Williams.

HOLIDAY HOME FOR POOR.

A holiday home, large enough to accommodate 92 people, has been built at Mount Evelyn as a result of the activities of Rev. R. G. Nichols (Brother Bill). It was opened by Sir William Angliss, M.L.C., on Saturday, December 7.

Mr. Nichols will invite families from industrial suburbs to stay at the home for the Christmas holidays.

The home is on Olinda Creek, which feeds a concrete swimming pool and provides adequate water for two residential blocks, five shacks, hall, kitchen, and cottage. The home is equipped with electric light, and is well placed in 27 acres of unspoilt bush. It cost £2,700.

FOR CHILDREN'S HOSPITAL.

Members of the Melbourne Church of England Boys' Grammar School presented "Emil and the Detectives" in the Memorial Hall at the school last week in aid of the Children's Hospital.

The play, which was produced by Mr. C. E. Howlett, will be repeated.

Among those present were Archbishop Head and Mrs. Head, Bishop Booth and Mrs. Booth, Mr. J. Sutcliffe, headmaster of the school, and Mrs. Sutcliffe, and Mrs. Stanley Elder. Representing the Children's Hospital were Mesdames H. B. Higgins, J. U. Knox, and Mr. H. Barrett, secretary of the Hospital.

A sweet stall was conducted by Mrs. G. D. Young.

TASMANIA.**ST. JOHN'S, LAUNCESTON.**

"In spite of heavy and continuous rain our Confirmation was a most inspiring and helpful time. The Bishop expressed his delight with the service and the large number of candidates. This Confirmation had an added significance in that it was the first time in the history of the diocese that the Confirmation Service had been broadcast. I hear from several sources that the reception was excellent.

The first Communion of the newly confirmed was held on the following Sunday, at 8 a.m. Year by year, I have tried to keep in touch with those whom I have been privileged to prepare for Confirmation at St. John's, and gradually the number increases in spite of the inevitable loss by removal, etc. It was most heartening to see at the re-union Communion, some 200 Communicants (mostly young people) who joined with this year's candidates in their first Communion. We have every justification to "take courage and go forward."

Our Churchwardens and Vestry are ever alive to further advance the welfare of the Church. It has been decided to complete the modernisation of the lighting in St. John's and make it uniform. This entails the removal of the

two large brass chandeliers which hang under the dome and in the chancel. These chandeliers were, of course, made for use with gas and with this form of lighting gave long and excellent service. With the advent of electricity the chandeliers became obsolete. The following figures will speak for themselves. The large chandelier under the central dome uses 1,460 watts of electricity. With the two new pendants only 1,000 watts are used. Yet, when the light density was tested by a light meter, it showed the old chandelier as giving 1½ degrees and the new pendants 5 degrees, and this in spite of the fact that the pendants use over 400 watts LESS.

For the chancel we are testing out concealed lighting. We had hoped to use this method in the new nave, but its great width made it impracticable. But in the chancel it should be a great success and will mean that no lights will be seen directly by the eye.

These brass chandeliers were a generous gift of the late Mr. Arthur Green and, with the ready consent of the family, are to be sold and the money used to place a permanent memorial."

—Rector's Notes.

THE MISSION TO SEAMEN**Jottings from our Log.**

The Committee of the Ladies' Harbour Lights' Guild assisted the effort at the market day, held in the City Hall, on Friday, 22nd November, in aid of the "King George's Fund for Sailors." The Committee was responsible for the Jumble Stall, the proceeds amounted to £28/13/-. The Chairman of the Committee for the Fund (Sir John Evans) congratulated all concerned in the effort by which more than £477 was raised.

To receive a welcome when strangers in a strange land was the happy experience of the crew from a Greek ship recently in Hobart. Although they could not speak our language, they recognised the flag of the Mission, and most of the seamen accepted the invitation to attend the Institute. After a little reserve was overcome, the Greek sailors settled down and joined in the social games we provided for them. They in turn entertained us with Greek songs and folk dances. They were a very happy crowd and responded well to our efforts. They all belonged to an Island in the Aegean Sea, and when visiting the ship shortly before she sailed, the handshakes and smiles were enough to convey to us they had enjoyed their stay in Hobart.

It is with regret that from time to time the news comes through of ships we know failing to reach their home port. Here is one that was a regular visitor, and was in Hobart a few months ago. We always looked forward to the visit of this ship, amongst her crew were seamen who never failed to attend the Mission. Sunday evening, September 3, 1939, will always remain a memory to us at the Mission, it was this ship's crew that listened with us to the broadcast from London that Britain had de-

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The Rev. Keith Collins, Assistant Superintendent at Headquarters, London, in a letter says that one of the Institutes had a bomb near it that put it temporarily out of action, and another had one through the roof of the Chapel which was on the first floor, through the Chapel floor, into the Main Hall and again through the floor and buried itself about ten feet below but did not explode, he said it has been rendered harmless.

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