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Vol. XII, No. 26

DECEMBER 24, 1925.

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The Christmas Message.

"Good Tidings of Great Joy."

For Unto You is born this Day,
a Saviour, which is Christ the Lord."

"Thanks be unto God for His
unspeakable Gift."

Current Topics.

An Organising Archdeacon for funds for Foreign Missions in Tasmania has issued a rather gloomy report concerning his visitation of the diocese. One of the three reasons for non-success was "the narrow outlook many otherwise worthy people have of the Church, what She is, and what She stands for." The same note is struck by the leader writer in the current issue of the "A.B.M. Review."

"The whole purpose of the life, teaching, death, resurrection and ascension of Christ is summed up in His great command: 'Go out into all the world and make disciples of all nations.' For that end alone, Divine Love planned through all the ages; for that end alone, Christ came, suffered and died; for that end alone, He lives and works through the Holy Spirit to-day; for that end alone, the Church exists to-day. The great Command is her only charter and commission. It sums up every other precept of Christianity, therefore, in a Church in which the great Command does not engender an aching anguish for the souls of men."

"How does our Church of one million active professors of Christianity endure this acid yet entirely fair test? by praying 'Thy Kingdom come' at least twice at every public service of Divine worship, and giving one shilling and threepence per head per annum—a little more than a farthing—per head—for the consummation of Christ's Kingdom; by starving our heroic missionaries so cruelly that some of them have an allowance of as little as £25 per annum (and even that never secure), and by killing—yes, actually killing—our missionary bishops with anxiety induced by debt, by ignominious retreat from 'front trench' positions, and by inadequately staffed missions."

This is straight speaking, but unfortunately it is perfectly true. There is a striking apathy amongst the rank and file Church people concerning "the Church's Primary Task." In the majority of cases our Church people, clergy and laity alike, are content to run their own local church organisation and indulge if possible in great luxury of worship, without any thought that they are giving the lie to their Christian profession by their disregard of the very purpose of their own salvation and the great Commis-

sion to Evangelise all the peoples of the world, given by the Master and Saviour Whom they profess to follow and love. They have not even a narrow vision—they have no vision at all.

The Head Mistress of "Abbotsleigh" School, Wahroonga, N.S.W., said some fine and practical things in her annual report at the Annual Prize Day, last week. Too often the religious basis of the education for which Church Schools stand does not receive the attention due to its importance. That is probably one of the reasons that our Church Schools are woefully lacking in inspiring lads with desire for the Sacred Ministry.

Miss Poole, in briefly reviewing the work in connection with Religious Instruction, said:—

"I hope I shall not be travelling outside my proper course, if I state that I lay the greatest possible stress on religious education being not a name only but an actual fact. I saw this in no narrow spirit, for though this is a Church of England school there are many of my pupils who belong to other denominations. There are, however, many great and fundamental truths which are commonly held by all who 'profess and call themselves Christians,' and I am sure that all will agree with me in the necessity that what we call Christian civilisation shall not only be maintained, but shall flourish. The signs of the times warn us of this necessity, and we shall be making an irreversible mistake if we allow, through our own heedlessness or indifference, Christian obligation and Christian morality to perish out of the land. Much may be done by those to whom the care and direction of such schools as these are entrusted, and by the parents, which shall be really based on religion. Not by mere legislation will the unrest and strife of the world to-day be allayed, but by distilling into our boys and girls right ideals, the ideals of self-sacrifice, of service, and of a common fellowship, working for the well-being of the whole community, and not merely for individual ends. Some of you may remember a few years ago, Mr. Lloyd George and the Prime Ministers of the self-governing Dominions, assured the people that their efforts for bettering the world should not be based merely on material things, and that following on this appeal, the leaders of the various Churches in England issued the following message:—'We should seek,' they said, 'first the Kingdom of God and His righteousness; we should test all our actions, social, industrial and international, by the standard of His teaching. We put before professing Christians, this three-fold call, first to re-dedicate ourselves to Christ's active service; secondly, in combating the impulse of merely selfish gain to test our actions by Christlike standards; thirdly, to unite in prayer, in counsel, and in action so that our common Christian citizenship may become the foremost power in our national life.' This is a great message, and should appeal to us to-day, for one cannot help wondering whether the trouble of these later years is not attributable to the practical divorce of religion from education."

These words are well worthy of consideration, especially by members of Church School Councils and Head Teachers. A Church School stands for a religious basis of education, and should "deliver the goods."

We are not in agreement with the pronouncement on Sunday Observance recently set forth by the Melbourne Conference of the Council of the Churches.

To suggest to a Christian public that, provided that a man engaged in a modicum of worship on the Lord's Day, he could quite properly spend the rest in quiet recreation and amusement, seems to us a lamentable failure to understand the true purpose of a Divinely-ordered Sabbath, and the right attitude of every life to the divine will. The will of God is the paramount consideration for every Christian life and the minimum of worship and service suggested by the Melbourne Conference seems to leave the recognition of that will altogether out of the question. A Sunday morning attendance at Holy Communion and a quiet card party for the rest of the day, quite fulfils the conditions the Conference lays down, but seems to us very far from fulfilling the will of God for the Lord's Day in relation to a man's spiritual life and the lives of others around him. The counsel would appear rather too much in line with Jeroboam's policy of compromise, "It is too much for you to go to Jerusalem to worship." We are not going to help souls forward nor speed forward the Master's Kingdom by an attenuated Christianity eviscerated of that true asceticism the Cross of Christ demands.

Mrs. John Jones, wife of the incumbent of All Saints', Melbourne, who was likely to have stood for Parliament last elections, and who has just returned from England, has been saying things to reporters. All that she stated about the great advance of Anglo-Roman-Catholicism in the Church is in agreement with what this paper has been reporting from time to time. We do not want to blow the Editorial horn, but it is not always recognised that the "Record" is among those very few church papers in Australia which keep their readers informed of the movement in England and in our own land. It is the too frequent ignorance and lack of suspicion on the part of the laity that make them indifferent to those cleverly-laid schemes which have already captured the majority of the dioceses in Australia for a minority of its members. We should like to hear further from Mrs. Jones of her impressions, for the published reports were very brief.

Generally the daily press does not attach much importance to those things which most intimately affect not only the Church of England but also the state of religion in general in our midst.

The Presbyterian General Assembly of New Zealand recently appointed a committee to consider Presbyterians the question of dancing, and They brought in an unanimous report, which reads as follows:—

"That the General Assembly anew affirms the principle of liberty of conscience, the right of the individual to determine his course of conduct according to a conscience instructed by the Holy Scriptures and enlightened by the Spirit of God, but a right to be used with reverence for the personality of others.

"(b) Dancing is one of the matters upon which every Christian has full liberty of conscience, and therefore the Assembly disclaims entirely any right of power to dictate to its people on the subject. It believes that honest differences of opinion on dancing exist, and that the question calls for the exercise of the very difficult virtue of true Christian tolerance which will enable one to say, 'Let every man be fully persuaded in his own mind.'

"(c) In view of the popular character of dancing as an amusement, the Assembly thinks it is its right and duty to call the serious attention of its people to certain aspects of this question. It deplores the excesses and abuses of the present dancing craze, regrets that many modern dances are unworthy of our Christian civilization and culture, and grieves exceedingly that the open and secret use of liquor at public and private dances has produced disastrous results in not a few lives.

"(d) The General Assembly accordingly warns parents and guardians of the dangers that threaten young life, exhorts hosts and hostesses to discharge their responsibilities with scrupulous care and caution, and urges its members that before exercising their liberty of action, they should fully consider the facts and act as Christian love and wisdom direct.

"(e) While acknowledging the rights and privileges of Church courts and the governing bodies of the Church institutions, the Assembly deprecates dancing at functions connected with the Church, and regards the letting of Church halls for dances for the purpose of raising funds for Christian work as most unbecoming, if not reprehensible, and appeals to congregations to cherish the ideal of direct giving as the method most consistent with the dignity and spirituality of the Church.

"(f) The Assembly further affirms that the only solution of modern social problems lies in the positive preaching of the Gospel of the Kingdom."

Missionary Bishops.

We learn with interest, from the "Australian Christian World," that the Australian Board of Missions has decided to invite the Missionary Bishops of the Pacific (Melanesia, Polynesia, Carpentaria, New Guinea, and the Assistant Bishop of Melanesia, together with the Primate of New Zealand), to meet in conference at Sydney, just before General Synod, in October, 1926, for the consideration of the Pacific missionary problems.

A Challenge.

A friend of the New Guinea Mission is so anxious that the financial needs of that Mission should be met before the end of the year, that he has made an offer to give £100 on or before the 24th December next, if by that time nine others have consented to do the same, or if £900 has by then been received in smaller sums. This money to be supplementary to the grant of £10,500. It will be remembered that the Board was asked to give £14,000 to the New Guinea Mission, and in response was only able to promise £10,500 and hoped to be in a position to give a supplementary amount of £1,500. The Bishop finds it impossible to manage on £10,500, and by the end of the year the Mission will be at least £750 behind. To obviate this is the object of the various State headquarters of the A.B.M., and marked "New Guinea Mission, Supplementary Fund."

If your face wants to smile—let it; if it doesn't—make it.

A Great Poet.

Sir Walter Scott.

By Rev. C. Hedley Raymond, Th.L.

Sir Walter Scott might be very fittingly described as "A Great Novelist" or "A Great Writer," but I have called him "A Great Poet," because it seems to me, the man himself appears more in his poetry than in any of his other writings. He was born in Edinburgh, on 15th August, 1771. Born with a naturally strong constitution, he suffered much from early illness. When he had attained only the 22nd month of his infancy, one morning his right leg was found to be perfectly powerless and cold. Hence followed a lameness, which remained with him all his life, and of which he was extremely sensitive. In his 8th year he was sent to the High School at Edinburgh. Here his vigorous, courageous spirit asserted itself, and in spite of his lameness, he joined in most of the active sports of the boys. In October, 1783, he was transferred to Edinburgh University. Here another casualty befell him about the end of 1784. He broke a blood vessel, and was confined to his bed for weeks. In his forced inactivity, he formed the habit of omnivorous reading, and of inventing stories. God used a period of quiet in the life of yet another man, as with Bunyan and Luther, for the benefit of the race. Scott's father was a strict disciplinarian and a man of spirit and principle. He was a Presbyterian, his mother was Anne Rutherford, the daughter of an Edinburgh physician and Professor of Medicine in Edinburgh University. In his early manhood, Scott was apprenticed to his father in the legal profession, and in 1792 was called to the bar, but practised for a few years only.

On 24th December, 1797, and soon after a disappointment in love with a Perthshire lady, he married Miss Charlotte Carpenter, a lady of French connections, and with a moderate fortune. Scott, too, had certain means, and the young couple lived in comfort at a cottage at Lasswade. Later, Scott bought a beautiful home on the Tweed, which he called "Abbotsford," situated in 1100 acres, and to which he added considerably. He was made a baronet in 1820. But Scott's fortunes were doomed to reversal. He had a partnership with the publishing firm of Ballantyne & Co. The firm failed, and Scott found himself indebted to the extent of £210,000. He met his adversity with resolution. He sold his splendid house, and furniture, took lodgings, and turned to hard writing. He had virtually cleared all his debt when he died from paralysis, the result of the severe strain, on the 21st September, 1832.

Now if you could have gone with that happy bride and bridegroom to Lasswade Cottage, early in 1798, you would have seen much of interest. Walter Scott was then 26. Not one of his books had been written. No thought of fame visited him. The thought only of his happiness with his bride. He determined to make his riverside home the sweetest spot beneath the stars. And if you had strolled through the pretty garden, you would have seen, in the centre of one of the lawns, a sundial, and according to custom, Scott had a motto inscribed on it. It was this: "The Night Cometh." Scott was not morbid, but he was reminding himself that the sunshine does not last for ever, and he would make the best use of it while it lasted. The inscription on Sir Walter Scott's sundial must have been suggested by the inscription on Dr. Johnson's watch. Scott was a great admirer of Johnson. They have been described as "Two of the most heroic natures, and at the same time, most pathetic figures in literature." Just at the time of Scott's marriage, Boswell's life of Johnson came out. Scott read it eagerly, and in it read Boswell's account of the glimpse he had had of Johnson's watch, when one day the doctor had taken it from his pocket. He noticed it bore a Greek inscription: "The Night Cometh." The result was, that Johnson and Scott became two of the most prodigious workers of all history.

We pass rapidly on to the year 1831. Scott is 60 now. It is 33 years since we saw him walking, with his bride at Lasswade Cottage. All his works are now complete. Fame is richly his. His bride has been five years dead. Life is moving, but evened. "The Night Cometh." Sir Walter is spending a day with some old friends at Douglas. It has been agreed that none but old friends shall be there, and among these is Mr. Elliott Lockhart. Since they last met, both men have been very ill. "When they met now," says the biographer, "each saw his own case glassed in the other, and neither of their manly hearts could well contain itself as they embraced." They part at night, and at breakfast next morning a messenger came to say that on returning to his house, Lockhart had fallen down in a fit, and his life was despaired of. Immediately

Scott determined to leave, though he had intended to remain two days longer. To his host's persuasions, he replied, "No, William; this is a sad warning. I must home to work while it is called day; for the night cometh when no man can work. I put that text many a year ago on my dial-stone, but it often preached in vain." The night came at length to Sir Walter Scott. He is at Abbotsford, now owned by his friend, Mr. Laidlaw. He is surrounded by his grandchildren and his dogs. They wheel him round the lawns in his bathchair. He strokes the hair of the children, pats the dogs on the head, and pauses to admire his favourite roses. "I have seen much in my time," he whispers, "but nothing like my ain house—give me one turn more."

Exhausted, the dying man is put to bed. Next morning he asked to be wheeled into the library. He glances round at the shelves containing his thousands of beloved books. "Read to me!" he says, to Lockhart.

"From what book shall I read?"

"Need you ask? There is but one!"

Lockhart takes down his Bible, and opens it at John xiv. "Let not your heart be troubled; ye believed in God, believe also in Me. In My Father's House are many mansions; if they were not so, I would have told you. I go to prepare a place for you."

And so on, through the moving strains of that beautiful chapter.

"This is a great comfort—a great comfort," Scott murmurs.

He lingers awhile. Then the night comes. That perfect night without clouds.

Ordination Sermon.

(By Rev. Edward Walker, Rector of Wollongong, and Rural Dean.)

Preached in St. Andrew's Cathedral, 18th December, 1925.

2 Cor. 4: 1.

"As I hold this ministry by God's mercy to me I never lose heart in it."

I have been requested by His Grace the Archbishop to address to you a few words of counsel and encouragement. Venturing to respond to such invitation, which is a great honour and a very heavy responsibility, I would say first of all to you, my young brethren, that in desiring the office of a Clergyman you are not seeking a sinecure, an office of profit or personal advantage in men's eyes, but you are desiring a good work.

This is an age of supreme opportunity for youth; and the Christian Ministry is really a great adventure; it is a call to youth. So far from being parasitic, the Ministry is one of the noblest and most difficult of callings. Albeit it is miserably underpaid, disgracefully understaffed, and, therefore, very much overworked. The Minister has largely to create the demand which it is his business to supply.

I therefore congratulate you with all my heart that such office is yours to-day, and that you have been moved to seek it from the only motive that is right—a desire to glorify God, to honour the Lord Jesus, and to help and bless your brother man. The years spent by you at College, have been, I feel sure, years of quiet prayerful preparation for this hour—the central hour of your lives. Yet I would remind you that this hour marks not only the attainment of

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a goal, but also a fresh starting point; the past of your lives converged towards this solemn moment and your future starts from it. Its approach has no doubt stirred you to anxiety and prayer. Presently you will be ordained to the Ministry of Jesus Christ. In the presence of God, in the presence of your Clerical brethren, and in the presence of the congregation you will take upon yourselves the vows of the sacred ministry, the Holy Priesthood; in the fullest sense you will be put in trust of the Gospel, and so-enn trust or sustain you in that Ministry except a profound sense of Divine Compulsion: "As I hold this ministry by God's Mercy to me I never lose heart in it." Let it be your noblest ambition to respond to the utmost of your ability to this gracious confidence on your Master's part.

I would have you regard your ordination as a summons to service and to service of the highest kind. There are many ministries in this world of ours, each having its distinctive place in the economy of life and each furnishing its own splendid chance and opportunity of usefulness; but the Christian ministry, dealing as it does with the great problems of human sin and suffering, the redemptive providences of our Father, God, and the right adjustment of this transient life, because of its tremendous issues hereafter; this ministry, I repeat, is incomparably the greatest and most important of them all. Called, then, to such high service, how are you to respond adequately to such summons? Strive first of all to be rather than to do. The Gospel must be incarnated in the life and character of the minister; spirituality is much more important than cleverness. Remember that "the soul of all improvement is the improvement of the soul." Realise the practical truth of the familiar words as to self culture and its relation to success in the work of the Ministry: "Themselves first training for the skies, they best will raise their people there."

Cultivate, then, most carefully your inner life. Find your daily inspiration in the Master's presence. Begin each day with private, prayerful communion with God. You remember how the light in the great golden candlestick flamed and burned as it was fed continually by oil from the olive trees; were such supply cut off the light would wane and speedily die out. So with the Christian ministry. Back of all those ministries which have been most helpful and efficient in the way of encouragement, rebuke or consolation to others have been the quiet hours spent alone with God and the girding on in His Name and Strength of their harness for daily work. Be then above all men of prayer. Be also men of faith in regard to the worlds deepest needs and the power of your Lord's Gospel to match those needs.

Knowing its influence and worth in the light of your own experience, you will strive earnestly to make it the same awakening, convincing, enlightening force to others. Add, therefore, to your faith, works. Be men of action, not dreamers, idealists, visionaries, talkers, mere critics, but workers in the vineyard of the Lord. And pardon me for urging you to seek opportunity to work in that part of the Vineyard commonly called "The Bush"—"Out Back"—"The Never-Never." Seek the great and deep enrichment that will surely come to you from contact with the brave men and women living on the far stretching plains, in the lonely bush huts and isolated townships.

I would remind you that you belong first of all to the Lord Jesus Christ. Let your whole life be a recognition of that Divine Ownership. The fierce light that beats upon a throne is not one whit more fierce than the light which is ever focussed by the world upon the Christian minister because of his sacred office; therefore, so live and labour that you will not dread the world's scrutiny.

The Church of your fathers next claims you as one of her sons. You will be ordained to the diaconate and the priesthood of the Anglican Church, which, in my humble judgment, is nearest the Apostolic model. Dr. Fort Newton (late of the City Temple, London), who has recently joined our branch of the Holy Catholic Church and been appointed to an important parish in America, says this: "Since I learned to know the Episcopal Church in England in the blazing days of the war, something deep in me has responded to its sweet and tempered values of faith and hope and temperance. The Episcopal Church is an arid literalism, it keeps its wise course, conserving the eternal value of faith while seeking to reach the word of God revealed in the tumult of our times. If its spirit and attitude were better understood, it would be at

once the haven and the home of many vexed minds torn between loyalty to the old, and the new truths."

Brothers, of this Church you are Ministers. Deacons, Priests, Honour, loyalty, love, gratitude, duty—all these will make for a faithful, but not a slavish adherence to our Anglican standards and the great doctrinal truths and principles enshrined in our Liturgy and 39 Articles.

Do the work of Evangelists. Be it yours in the House of God to strive to divide rightly the word of truth to the people, to make law and conscience speak out, to hold up before their intellectual vision a future state of existence, a day of judgment and just retribution, to bring life and immortality to light by the Gospel of the free Grace of the ever blessed God. Remember always that the Christian revelation claims to be a system of light, and that it is your office to pour that light upon the hearts and minds of men, women and children.

Do not be disappointed if results are not speedily visible. Harvests are won as a result of faith and labour of patience, and prayer. This earth of ours, doomed to perish, yet took millions of years to fit it as a passing habitation for men. May we not say, reasoning from analogy, how slow must be the growth of that one Kingdom which is to abide and remain for ever.

At all costs you will strive to make careful preparation for the pulpit. Continue your education, think deeply, clearly; meditate profoundly; read widely, and you can't fail to preach effectively. Many claims will be made upon your time, but the chief function of your Christian ministry is to preach the Word of God. I implore you to let nothing move you to neglect earnest, adequate, prayerful preparation therefor.

Time was when all learning, all knowledge was to a large extent the peculiar possession and preserve of the Church and her ministers; but that time has gone by for ever. The school-master is abroad; owing to the increase of educational facilities, the multiplication of cheap literature, not to speak of the thousand and one popular expositions of the various branches of science, art, invention, discovery, and the like, and the bulk of the common people know far more than many schoolmen of the middle ages, and they bring to a consideration and appreciation of our pulpit messages of critical spirit undreamt of by their fathers. I repeat, therefore, prepare carefully for the services of the Sanctuary. No, not like some foolish ones, trust to the inspiration of the moment. Be thorough. Give the people of your best, rather than that which has cost you little effort. Imitate the city merchant who, when asked the secret of his commercial success, replied, "I put my soul into it." Make it your definite aim, your supreme purpose to preach Jesus Christ and Him Crucified to all the roads throughout the length and breadth of the great Roman Empire were said to lead to the Golden Milestone in the Forum, so let your sermons be so many avenues leading up to Him Who is the Life and Light of men. Let it be quite obvious that your ultimate purpose is not to attract people to yourselves, but to draw them to Christ.

Avoid a rut. Be like the wise Scribe who instructed into the Kingdom of Heaven, brings forth from his treasure house of knowledge and experience things new and old. Restate in freshest language the imperishable truths of the Christian Religion. Put the Good News in a setting of modern thought. Show the adaptability of your Master's Gospel to the moral needs, social problems, the political complexities and the industrial upheavals peculiar to our own day. Let its perennial message of Divine pity and Divine power ring out Sunday after Sunday from the pulpit. Despairing of no man, aim definitely at leading sinners to the alone Saviour of men. Be ready to meet boldly and confidently the challenge of the World's unbelief and the pitiful despairing exclamation of the pessimist—"Who will show us any good."

Especially attend to the religious training of the young. Remember we look to the boys and girls to furnish the office bearers and the rank and file of the coming generation of workers. Make, therefore, the Sunday School and the Public and State Schools the nursery of the Church.

And now a word as to what has been rather irreverently called "The Gospel of Shoe Leather." People want your feet as well as your heart and your head. Miss no opportunity of establishing personal contacts; share in the pleasures of life with your people—your best work will be done in an atmosphere of friendship. Make yourselves acquainted with all the parishioners. Display particular regard towards the aged; occasional intercourse with your people through the week will furnish you with

feathers for your pulpit arrows; when you meet men and women in the daily way, meet them not as ecclesiastics, but as men beneath whose coats beat warm hearts ready to respond in true sympathy with them in all their trials, sorrows, losses, sinful lapses and anxious to help them to bear the burdens incident to their life. Be human, a cordial greeting, a hearty handshake, a kind inquiry will often prepare the way for the sermon of Sunday. Pay particular attention to the ordinary courtesies of polite and refined society, for the slightest breach here has far reaching deleterious influence on a man's ministry. Pastoral visitation must not be neglected, or thrust into the background of your ministerial life; neither is it to be overdone. In the dark hours of affliction or sickness you may come very close to an immortal soul and by God's Grace be enabled to lead that soul to the Great Physician.

Recognising the substantial unity in Christ of the various Christian denominations, you will also recognise as co-workers in the great vineyard all who battle in His Name with the dark forces of moral evil, or who labour to lift men nearer to God; and be ready to unite heartily with your fellow Protestants to promote true temperance, the safe guarding of child life, social purity, and other needed reforms.

Finally, Brothers, be it your aim by works of faith and labour of love to furnish proof that the preaching of Christ's Gospel has not been in words only, but that it has come to you in power and through you to the people. Realising such aim you will adorn and add fresh beauty to the doctrine of God our Saviour. You will in most practical fashion commend His Gospel to your fellow men and build up His Church in this fair land.

Go forth, then, to your new life, strong in the consciousness of vocation, your whole clerical life made real by it and lifted up above the endless, helpless calculation of results which saddens so many a life. Remember the ideal of the Christian ministry and the secret of the priestly life are hidden in these words: "As I hold this ministry by God's Mercy to me, I never lose heart in it." "Not I but Christ."

The Barnardo Homes.

Dr. Barnardo's Homes have nearly completed their 60th year of work, and in that period they have admitted no fewer than 100,000 boys and girls. Every one of that great number was destitute, without a chance till the Homes gave it. Dr. Barnardo, when he founded his work, made it his aim that every destitute boy and girl and baby should have a chance in life, a chance to grow up under happy conditions; that they should not be penalised just because they were destitute of friends and relations. He would be their friend and father, and he loved to be known as "the father of nobody's children." This ideal of Dr. Barnardo's has never been set aside. No destitute child has been refused admission in those sixty years.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.—Henry Drummond.

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To Parents and Guardians.

In the past we have inserted a paragraph in this paper asking if you have realised the importance of sex instruction for your children in a clean wholesome manner. The response has been to a certain extent satisfactory, but we feel we have a sacred duty to try and reach thousands of other parents for the sake of the rising generation. You can by sending 1/- in stamps or P.N. obtain an 18-page instructive Report for 1924-25 and ten more booklets to help parents, boys, girls, youths and maidens.

THE AUSTRALASIAN WHITE CROSS LEAGUE.

66 Elizabeth Street, Sydney.

W. E. WILSON, Hon. Sec.

Melbourne Notes.

Vestments at Melbourne Grammar School.

Mrs. Selwyn King has presented a set of silk Vestments to the Melbourne Grammar School, Melbourne. The kindness of the act should not hide the fact that a form of service is thus further enforced upon the scholars of the diocese, which neither the parents nor the school can be said to desire. It makes it very difficult for the clergy of those parishes which do not use such methods, when the boys return to parish life.

Varia.

The Archbishop has made a strong public protest against the introduction of the Totalisator. "The Argus," which has taken a stand, too, against this evil now threatening us, published the Archbishop's reasons for opposition. There are some powerful financial interests which centre in New South Wales behind this effort. The Government have relinquished, for the present only, their attempt to legalise more betting and gambling in this way.

A Retreat for Men will be held at Korowa School, E. Malvern, from Jan. 30 to Feb. 2.

The A.B.M. Summer School will be held at Ballarat, 4th to 11th January.

The report of the recent C.M.S. Exhibition showed a credit balance of £73, with, possibly, the addition of about £20. There is to be a secondary effort in connection with the Centenary next year, as it is felt that more appeal should be made for gifts to C.M.S.

HAVE YOU BOUGHT YOUR CHRISTMAS GIFTS?

If not, send for Fairlie Thornton's

GIFT BOOKS—

"Love," "Soul Rest," "Love Divine," and "The Other Side."

It has been suggested that these small books be sent instead of Christmas cards. They would make a charming gift.—A. C. Commonweal.

The four books sent post free for 6/3, or 1/7 each from Wm. Tyas, 558 George Street, Sydney; Angus & Robertson, 89 Castlereagh Street, or other booksellers.

The most impressive feature of the admittance service of Lay Readers held in the Cathedral, Melbourne, on 9th December, was the presence of a number of white-headed veterans whose licences were re-issued, with others, by the Archbishop. The Archbishop laid his hands upon the heads of those readers who were present, and those who were licensed to conduct service in parish churches were also "invested" with a large medallion of the Diocesan Crest, suspended round the neck with ribbon. The Archbishop announced his intention of reviving the Diaconate and of ordaining a number of "permanent" Deacons. The Women's committee of Holy Trinity Church renovation fund, Coburg, has the sum of £170 in hand.

The first prize-giving in connection with St. Martin's Church of England Mission School, Queensberry Street, Carlton, was held. Archbishop Lees distributed the prizes.

An ordination service was held at St. Paul's Cathedral, Melbourne, on 13th December. The Rev. Roscoe Wilson was the preacher. Priests—The Rev. A. E. Simons, St. Martin's, Hawksburn. Deacons—W. S. Milne, All Saints', St. Kilda; H. H. Ham, St. Stephen's, Richmond; A. T. Pidd, St. Andrew's, Brighton; F. A. Townsend, Mission District of St. James and St. John; A. T. W. Gamlin, Holy Trinity, Balclutha; H. B. Stephens, Moorabbin; J. J. Tempamy, St. Matthias', Richmond. The retreat for those who were ordained was held at Bishopscourt. Addresses were given by Archbishop Lees, the examining chaplains, the Rev. Canon Sutton, the Rev. Archdeacon Aickin, and Dean Hart.

The sum of £514/1/ has been raised by

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the parishioners of Holy Trinity Church, Williamstown, in two months. Seven competitors were nominated in a "Queen Carnival." Returning thanks for the response to his appeal, the Vicar (the Rev. S. P. H. Martin), said that the valuable assistance given by members of other denominations had been one of the most gratifying features of the carnival. Its success had helped him to avert a crisis in the history of the parish.

Personal.

TO OUR SUBSCRIBERS.

The prompt payment of all subscriptions as they fall due is of great importance to the management. We are always glad to receive the names of new subscribers and advertisers.

Rev. F. W. B. Naughton, lately curate at Auburn, has been licensed as curate of St. David's, Arncliffe, Sydney.

Rev. F. J. Beeman, formerly of Picton, will assist Archdeacon Boyce at St. Paul's, Redfern (Sydney), as curate in the new year.

On Saturday, December 12, a tablet was erected in St. Peter's Church, Campbelltown, N.S.W., in memory of the late rector, Rev. T. V. Alkin.

The Rev. A. P. Daniels has arrived from England to augment the clergy in the North-West of Australia, and has gone to Carnarvon. For the last four years he has been working in the Clare College Cambridge Mission at Rotherhithe, Kent.

The death occurred, on Wednesday, December 9, of the Rev. Edward Owen, formerly Rector of All Saints', Hunter's Hill (Sydney). In May last, owing to ill-health, he retired from active ministry, after having served the parish of Hunter's Hill for nearly 25 years.

Mr. G. E. Ardill has received news that Mr. Paul Kanamori was, from November 29th, to December 6th, in Brussels, Antwerp and Biege, conducting meetings, and from December 8th to 10th in Copenhagen.

From the 13th to the 16th he will speak to various audiences in Paris, and then from the 17th to the 20th he will occupy various pulpits and platforms in Geneva, subsequently visiting Italy, and returning to his temporary headquarters in London via Vienna and Berlin. In the latter place he hopes to speak to a united gathering. Commencing in the New Year, 1926, he will speak at various meetings in Montreal and Hamilton, in Canada, and then probably he will also go as far as Winnipeg and Vancouver.

He is greatly desirous to have the prayers of Christians in all parts, that he may be sustained and his testimony much used to the Glory of God.

The Rev. J. E. James, of the Independent Church, Melbourne, preached in St. John's church, Toorak, on Sunday, 13th December, in connection with the Re-union movement, the Vicar having previously preached in the former church.

The Rev. P. W. Robinson, who has been at St. Paul's, Warragul (Gippsland), for nearly three years, has resigned in order to take up mission work among the young people of the Church of St. James and St. John, West Melbourne. At the meeting of the Board of Nominators, the Ven. Archdeacon Weir, of Sale, was invited

to succeed Mr. Robinson. The Archdeacon has accepted the call.

For some three years Archdeacon Weir has been the organiser of the Home Mission Fund of the Diocese, known in Gippsland as the Central Fund. At the present time he is the organiser of the Diocesan wide appeal for £5,000.

Archbishop Clarke's health continues to improve.

Canon Lamble leaves Melbourne in about a week for New Zealand, where he will conduct a series of Missions under the auspices of C.M.S.

Mr. C. E. C. Beveridge, B.A., B.Sc., M.R.C.S., L.R.C.P., has received an appointment under the Colonial Office, as Medical Inspector of the Sudan Medical Mission. He is a son of the Rev. S. A. Beveridge, former Vicar of St. Andrew's, Clifton Hill (Vic.)

Amongst those who are taking a trip to England next year, are: Canon Sutton, of Holy Trinity, Kew; Canon Wheeler, of All Saints', Geelong; and the Rev. J. H. Dewhurst, of St. Paul's, Canterbury. Also the heads of the Ivanhoe Grammar, the Melbourne Grammar, and the Melbourne Girls' Grammar.

Ridley College.

Additions and Improvements.

"Brunswick 396, please." "Hello! Is that Ridley College?" "May I speak to the Principal?" "Hello! Is that you, Mr. Wade? Could I come around this morning and take a look around the College?" "I want to see the recent additions and improvements." "Certainly, come around about 12 and stay to lunch."

This last sentence reveals the Rev. E. V. Wade—a man who cherishes a cordial goodwill to all, and is given to hospitality.

So the Brunswick train let me down at Walker Street (easy to pick out by its corner letter-box and by a round target which imparts the glad news that this is the way to the Zoo!)

The College is an imposing grey building, standing back in a fair-sized, well-kept, garden and facing the Park. No noisy traffic here; for the most part the only sound is that of the wind in the trees. In some subtle way the waving trees, the green grass, the flowering plants, the wide expanse of park-land must surely enter into the very life-blood of the student's mind and broaden and freshen all his thoughts.

A complete new wing has been added to the College, thus completing the quadrangle. Provision is now made for 38 students, i.e., twelve more than last year. The rooms are comfortable and airy. The "wall" at the foot of each bed is a panel which slides up from the floor level like a window, enabling the bed to be pushed straight out into the wide verandah. Everybody sleeps out. At the end of the new wing a flight of concrete steps serves not only its proper purpose, but as a "grand stand" for the fine tennis court. On the southern wing also many useful additions are in progress. Until now there has been no proper Matron's quarters separate from the maid's. This want is now being supplied. The Matron will have her own sitting room and bath room. Her sitting room will face the students, quarters, thus facilitating communication. The dining room is being enlarged, and will accommodate as many as 45 students.

A Bold Policy.

A bold policy of the Council in undertaking all these improvements at a cost of £3,500, increasing the overdraft to £5,000, will, it is felt, reap its reward. Ridley College was born of the same kind of bold faith. Those who founded it had a strong conviction that the Evangelical School of Thought had an important contribution to make to the life of our Church.

They founded it primarily to provide for the training of men for the ministry. Their faith has been justified. Through much tribulation, Ridley College, long ago, came into its kingdom, and to-day Ridley men are dotted all over Victoria and have made their mark on Church life. That same faith in the future of the College has inspired the present great forward step. In order that it may reap its reward it is necessary that Churchpeople should clearly understand

The Financial Position.

If the College is full, it will pay its own way so far as current expenses are concerned. But to meet the overdraft of £5,000, some substantial gifts are needed.

Thus the College may be regarded as sending out a two-fold call:—

(1) Wanted—Twelve more Students for 1926. Not necessarily theological students.

Young men doing courses at the University are in residence at Ridley. With the opening of the new wing there is room for twelve more. No young man could wish for finer college life than he will get at Ridley.

(2) Wanted—£5,000.

What better investment could a wealthy man make who wants to make his money "count" for the lasting good of his country, than to put it into this splendid educational institution, who influence will probably be felt for all time in Victoria. If any man of means will give £2,000, or more, the Council will allow one of the wings to be called by his name. Over at Trinity College there is a "Bishop's" wing and a "Clarke's" wing. Ridley's wings are yet unnamed. There they stretch, North and East, like the two arms of Christ, sending out his trained disciples into all the world with the message of His Kingdom.

Men of wealth, associate your name for ever with this evangelical and evangelising work!

A circular is shortly to be sent to all friends of the College, asking for annual donations, great or small, to be continued until such time as the overdraft is wiped out.

The appeal for money to build a Chapel is being held in abeyance, because of the greater Cathedral Towers Appeal.

Ridley Scholarships.

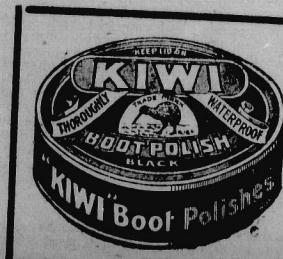
The following Scholarships have been awarded for 1926:—

- (1) Lyle Buntine Memorial Scholarships (Missionary); Maurice Pay.
- (2) William Braithwaite Memorial Scholarship; Frederick Porter.
- (3) Clement Langford Scholarship; Divided between—
 Harold Ham and John Nash.

When Jesus came to Birmingham, They swiftly passed Him by.
 They never hurt a hair of Him;
 They only let Him die.
 For men had grown more tender,
 And they would not give Him pain.
 They only just passed down the street,
 And left Him in the rain.

C. A. Studdert Kennedy.

God will always work miracles if He can find men to work them. He is waiting for the men.—M. G. Pearse.



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No MS. can be returned to the sender, unless accompanied by a stamped, addressed envelope.

The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of Correspondents, or in articles marked "Communicated."

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With our Subscribers please note that our new office is at 54 Commonwealth Bank Chambers, and our Telephone No. B3006.

The Church Record.

DECEMBER 24, 1925.

"A HAPPY CHRISTMAS."

What a testimony to a unique Personality is the universal wishing of good to one another on the day set apart as the birthday of a MAN.

We write that word with capital letters, not only because we believe that He was Divine, but because men of every race, when they come face to face with that Personality, are proud to claim Him as the Man amongst men.

They are proud because their vision of the possibilities of manhood is raised to an infinite degree.

Of a great modern missionary the biographer has said, "To him was given the unique privilege of moving the Christian front rank one step forward."

A wonderful privilege indeed, but notice that it is the Christian "front rank" that is moved forward. It pictures to us a portion of the human race which has caught its inspiration from the Christ moving forward to an ideal of character and service. Yet the amazing part of it all is that though the impulse for the forward march was received from Jesus, and while it moves ever forward, and again forward, yet the ideal towards which it marches is not some visionary ideal of the future, but is towards the actual ideal of the life lived by "the Man, Christ Jesus."

Perfect in Character.—Not even the searching scrutiny of the Roman Governor, anxious to justify himself in yielding to the mob desire to condemn, could find a loophole that way; he could only say, "I find in Him no fault at all."

Perfect in Service.—"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

One of the most encouraging signs of the forward march of humanity is the growing desire to serve.

While the Great War seems on the one hand to have opened the gate to greater license on the side of evil, it has surely at the same time brought home afresh to men that there is nothing greater or grander than service and sacrifice.

When we think of this spirit "in excelsis," we think of Jesus, the Car-

penter of Nazareth, living out His beautiful life of service, which led in the end to Calvary—the only way that could bring His fellow men back to God, and therefore to happiness. It matters little whether we think of His life and death as the appeal of divine love, or as the sacrifice for the sins of the world, or as the supreme example of what a life should be—all these and infinitely more are true.

What we do wish to press home as our Christmas Message is that only through Him can we be truly happy—or "Merry" if you like, for the New Testament word for being merry (euphraimē) means to be "glad-minded."

The world is richer for every good wish that goes from one heart to another. As a man thinketh in his heart, so he is."

The good wish leads to the good act. Because we love, we give, and the love in the gift enriches our own and other lives.

God so loved that He gave, and the gift of the Son of His love has enriched the world ever since.

"Thanks be unto God for His unspeakable Gift."

Is the Old Church in Danger?

(From the Archbishop of Algoma's Charge to the Provincial Synod of Ontario.)

Finally I will venture to call your attention to a subject which will differ materially from those we have been considering, though it is not alien to them, and as it seems to me, is a subject of equally grave importance. I refer to the cultivation of the spirit of discipline within the ranks of our Communion.

I need hardly remind representative men like you that we of ourselves have no power, however much we desire to do so, to bring about reunion with other Christian Communities. We may realise that the disunity which makes the religious instruction of the young well nigh impossible, is an unspeakably disastrous thing. But not even to secure a common basis for religious instruction may we sell the Birthright of sacred truth and principle entrusted to our keeping.

But one thing we may do if we will. We may cultivate the Spirit of Discipline among ourselves, we may practise a better understanding between the parties into which our Communion is divided. We may be just and generous to one another. We may bear and forbear. We may set our faces against all extremes, studiously holding ourselves within the limit of what is canonically approved and studying generally not to provoke one another to ill will and discord but only to good works.

After all, what is the foundation on which, in the final analysis, party divisions rest? He would be a bold man who should assert that they do not at bottom rest in some way on the varying constitutions of men. For men are not all alike. It would be truer to say no two are alike, though there are types of mind and temperament which serve to classify them.

And Gospel Truth, like all other Truth, is many sided, and its different aspects appeal with varying force to men of different minds.

(1) To some the appeal of the traditional side of truth is strongest, setting forth as it does the divine origin and apostolic character of the Church; its unbroken lineage or succession; the antiquity of its Creeds and formularies, its imposing ceremonial, and the wonder of its Sacramental claims pleading the Presence and Grace of the Master to such as approach Him aright in His appointed Service. To such as are prepared to receive it, this appeal is well nigh irresistible.

(2) Then there is the appeal to conscience that is to the individual consciousness of responsibility to God, and the consciousness of shortcoming coupled with the offer of cleansing and salvation to every penitent, converted and reformed Sinner. Few can be indifferent to this appeal, addressed as it is to the inner experience, and applicable as it is to all. To such as are specially prepared to apprehend it, it is overwhelming, leaving little room for attention to external matters of method and ceremony.

(3) Yet again there is the appeal to the rational man as distinct from the mystical; to reason as well as to Faith; to the sane, generous, common sense fashion of mind whose outlook opens, to the widest possible extent,

the doors of admission to the favour of God, and which accepts without difficulty the results of Scientific Research and the Higher Criticism as part fulfilment of the Lord's pledge that His Spirit should lead men into all Truth. It is a strong appeal, and all must acknowledge its force. To a certain type of mind it is both fascinating and convincing.

All these are phases of Gospel Truth which appeal most strongly to minds that are attuned to receive them. And they are not mutually exclusive but supplementary. It is natural, if not indeed inevitable, that there should be three great parties in the Church corresponding to these three phases of Truth—each with its place to fill and each with its work to do. And it follows that the Church needs all three parties as it needs all three truths; and it would be unspeakably the poorer were any one of them to be cast out. There would be no trouble if it were not for extremists, who exaggerate and distort the truth, going beyond the limits of what is lawful and right to gratify their own advanced and exaggerated fancies.

The condition of the Anglican world today, here in Ontario as well as elsewhere in the world, is, to say the least, disturbing by reason of these extremists. We cannot shut our eyes to the facts that in certain quarters to-day there is serious disregard of Church Law and a sad lack of the Spirit of Discipline.

The language and practices of certain Anglo-Catholics for example, leads to some among us to ask, Is our great Communion drifting slowly but steadily towards Rome? And in other quarters wanton disregard of traditional principles suggest the possible repudiation of Church Order altogether, and our becoming a mere Sect among Sects. While in other areas still the looseness with which responsible leaders and teachers hold and interpret the historic Creeds of the Church awakens doubt as to whether they are sound in the Faith, especially respecting our Lord's Incarnation and Divinity.

What does it all mean? Is the Old Church in danger? Is our great Anglican Communion threatened with disruption, not to say actual disintegration?

Let us not for a moment believe any such thing. We may rest assured there is no occasion for panic, or even for serious alarm as to the safety of our cause. Every age has its dangers, and watchfulness is always necessary, never more so than in days of unusual sensationalism and unrestrained self-pleasing like the present. In such an age there is danger. But it often looms far larger than it is. Exaggerated hopes gain currency. With all its virtues, the "Press" has itching ears to-day, and a singular faculty for what may be called picturesque writing. Let us not lose sight of the fact that in religion, as in everything else, while there is life that is movement. Uniformity and stillness may mean death. A certain impatience of restraint may be anything but a fatal symptom. In a Communion like ours, difference of opinion and disturbance of harmony are at times inevitable. For the Church of England is no mere sect tied and bound by cramping fetters. Rather it is a living organism subject to traditions and laws, for its roots lie far back in the past, but free with real freedom straining daily with the pains of growth, and pushing succour continually from the conditions of the surrounding present. Its restless movements come from its throbbing life, which constantly threatens to burst through the bonds that retain it. This is what we mean when we call it a comprehensive Church,—that is not a mixed medley of everything under the Sun calling itself Christian, down to the latest fanciful Cult which spreads a net for the unwary,—but a Church that has room in its borders for all who honestly hold the essentials of the traditional Faith and Order received from Christ through His Apostles.

Such a Church stands too solidly four square to be easily overthrown. There should be no trouble within its borders. There would be no trouble were it not for extremists who assert their independence and become a law unto themselves. In every party these extremists are found, people to whom it is difficult to sacrifice their own views and party prejudices for the welfare of the cause,—and these extremists go so far at times that a spirit of anarchy seems to possess them under the impulse of which men seem ready to do just as they please, going beyond the law or stopping short of its requirements, according to their own sweet will.

It is here I wish to place my earnest and deliberate appeal. If only we would all of us agree to set aside personal preferences and party considerations and to cultivate a sane and honest measure of obedience to the laws and regulations to which we have solemnly pledged ourselves, determined never to go beyond what is lawful and right, and always to be ready to make allowance for others, we should have advanced far along the road not only to peace but to progress,

and should be in sight at least of unity among ourselves.

Why should this not be? Are the extremes in which men indulge themselves so precious that rather than lose the sweetness of indulging in them they would risk the well being of the Church? I cannot think it. Here, then, is my appeal. Why not be content with a SANE obedience to law which, though it may go to the limit of what is permitted, never oversteps the mark, nor risks the possibility of offending when any doubt exists.

And when I make this appeal, I speak to all parties alike, for the need is universal.

Notes on Books.

"One Increasing Purpose."—By A. S. M. Hutchinson, Author of "If Winter Comes" (published by Hodder & Stoughton, London. Price 7/6 net. Our copy from the publishers.) The present volume has added to the Author's reputation and popularity. He has given us a very human book. The weaknesses of human nature, and especially what we may term the "Society" side of it, are dragged out into the light. There are the lights and shades. There are the humorous touches as well as the more serious things that come into men's lives. The hero is one of three brothers. The Great War has changed his viewpoint of life. He is first interested by the way his life is spared, while men all around him are broken or killed. Then this experience begins to get on his nerves till at length he grasps the idea that there is a purpose for which his life is left to him. He works through from unfaith to faith, and finds the promulgation of the Kingdom of Heaven the purpose for which Christ has kept him. The sorrows of the transgressor are a contrasting background.

The story is well told, and the plot splendidly maintained. It is no "Goody Goody" sermon book, but a strong story of real life, unmasking the deceptions by which men and women often delude themselves.

"God's Better Thing." By the Rev. A. D. Belden. (Published by Sampson, Low, London. Our copy from "Australasian Christian World" office, Sydney. Price 4/6 net.) These chapters are described as "Essays of Concern and Conviction." The writer, in his Preface, notes that they are addressed given in the midst of a busy pastorate. "They are threaded upon an intense conviction and a deep concern. The conviction is that the Evangelical Faith is being seriously cramped by a purely individualistic application, and that it must blossom into the full flower of the Gospel of the Kingdom of God-on-Earth before it can adequately satisfy the spiritual needs of mankind." This new world order is God's Better Thing. From this conviction arises the concern, the burning desire, to see the New Evangelism of a Social Gospel sweeping the Churches like a flame, and bringing the complete Christian Salvation to individual souls."

It is this Concern and Conviction that unify the various addresses. They are full of vigorous thought. The preacher is a man of fine vision, with a message full of inspiration and challenge. Here is a sample by way of illustration:—

The Choice of Democracy.—"Democracy is moving surely, but slowly, to sovereignty. How will it use that power? Above all, how will it overcome its susceptibility to romantic and dangerous leadership, to shallow judgments, and rash impulses? The multitude must be drilled individually in a fine loyalty to Him whose service alone is perfect freedom and perfect safety to the common good."

"Every lesser leadership must be subjected to the censorship of man's true Overlord."

Christian Science Hymn Book.

Sir.—A perusal of the Hymn Book of the Christian Science Cult is sufficient to confirm the statements in an article you published in a recent issue, and should be sufficient to warn off any sincere Christian person from being ensnared by the pretence that there is no difference between that mystic cult and the Church which Jesus Christ founded upon the power of His Name to forgive sins. One instance out of several shall serve. In Hymn No. 75, Bishop Doane's familiar words seem to be repeated, except for one alteration, small in size, but stupendous in meaning, namely, "Thou art the Way TO Thee alone," where the Bishop wrote, and every true Christian must say, "BY Thee alone, from sin and death we flee."

The vast distinction points to the grave and fundamental divergence which this new version of religion tries to make and to disguise.—Yours, Scientist.

A Missing Lad.



The Editor of this Paper will be glad to get any news of the whereabouts of this lad. His name is ROBERT WARNER, aged 17. Height, 5 ft. 8 in.; medium complexion; brown hair and grey eyes. Scar on back and malformation of right index finger.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Ordination—Advent, 1925.

On Friday the Most Reverend the Archbishop held an Ordination in the Cathedral. The following gentlemen were ordained to the Diaconate:—Herbert Eric Felton, Moore College, Th.L.; Archibald Edward Hodgson, Moore College, Th.L.; William Wynn Jones, B.A., Th.L.; Seering John Matthews, Moore College, Th.L.; Keith Benjamin Jack Smith, Moore College; William Hursthouse Stanger, B.A., Moore College, Sydney, Th.L.; Leonard Neville Sutton, B.A., Moore College, Th.L.; Douglas Tom Wilson, Moore College. The Revs. Edwin John Davidson, B.A., Th.L.; Frederick Henry Barnier Dillon, Th.L.; Francis William Bruce Naughton, and Eric Clive Yarrington, were ordained to the Priesthood.

The Rev. Edward Walker, Rector of Wollongong and Rural Dean, preached the sermon. The newly ordained deacons were appointed to vacancies as follows:—Rev. H. E. Felton, to St. Thomas'; Rozelle; Rev. A. E. Hodgson, to All Souls'; Leichhardt; Rev. W. Jones, to Holy Trinity, Dulwich Hill; Rev. S. J. Matthews, to St. Jude's, Randwick; Rev. E. B. J. Smith, to Castle Hill; Rev. W. H. Stanger, to St. Peter's, Hornsby; Rev. L. N. Sutton, to St. John's, Camden; Rev. D. T. Wilson, to St. David's, Surry Hills.

Speech Day at Abbotsleigh College.

Abbotsleigh College, Wahroonga, held its annual speech day on Tuesday, December 15th. The function, which was largely attended by the parents and friends of the pupils, was presided over by the Chairman of the School Council (Mr. W. M. Vindin). Others present included Mrs. Kelso King, who presented the prizes, Rev. Stephen Taylor, B.A., Rev. Dr. Micklem, Dr. W. H. Read, and other members of the Council. The Chairman said that they were fortunate in having such schools as Abbotsleigh, where their girls received a thorough education on sound religious lines, according to the principles of the Church of England. The report of the Headmistress (Miss Dorothy L. Poole, M.A.) dealt with the various phases of the College activities. Miss Poole stressed the value of religious education in its truest sense. The work of the College in examinations was shown to be most satisfactory. Reference was also made to the progress made in different games played by the girls in competitions.

After presenting the prizes, Mrs. Kelso King briefly expressed her appreciation of the welcome extended to her by the girls, and referred to the advantages ensured to them by receiving their education amid such beautiful surroundings, which she said made all the difference in the healthy development of character.

Votes of thanks were proposed by the Rev. P. Micklem, D.D., and Dr. W. H. Read.

Christmas Carols were sung by the students, which the visitors greatly enjoyed.

The Council of Religious Education.

On July 10th, 1922, in the Devotional Room of the Y.M.C.A., the Council of Religious Education was organised, the following Churches accepting membership through representatives of their Young People's Departments: Anglican, Presbyterian, Methodist, Congregational, Baptist, and the Associated Churches of Christ.

Later, the Executive Courts of the Churches formally endorsed the movement. During the three years which have elapsed, the Council has met regularly, and important efforts on behalf of the Children and Young People of the State have been launched, including "Children's Year, 1925."

A meeting of the Council was held on the 14th inst., to complete arrangements for a Great United State Convention in Sydney, from April 12th to 19th, 1926. The offer of the free use of St. Barnabas' Church, George Street West, was accepted, and it was reported the Sydney Town Hall had been secured for the final rally on April 19th. His Excellency the Governor has consented to preside on this occasion.

Sunday Schools throughout the State are invited to appoint delegates to the Convention, and for these hospitality will be provided. The programme will include addresses by popular speakers, educational sessions, and demonstrations, and several social functions.

Full information may be obtained on application to the Conveners, Rev. W. W. Rogers, 135 Castlereagh Street, and Rev. F. L. Farr, Pitt Street Congregational Church, Sydney.

St. Matthew's Church, Manly.

This historic church has taken on a new appearance, because of the addition of a new temporary wooden chancel, which gives a dignified appearance to the church, and provides increased seating accommodation. It was opened and dedicated on December 13th, when Archdeacon Martin and the Rev. H. N. Baker were the speakers. The offertory for the day amounted to £255, which included £158 given by the Women's Guild as the result of a special effort.

The Missions to Seamen.

The Chaplain and staff of the Missions to Seamen in Sydney have planned for an extensive season of festivities right through from Christmas to the New Year. The Ladies' Committee will entertain 300 sailor men at a special gathering on Tuesday evening. On Christmas Eve gifts will be dis-

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December 24, 1925.

tributed from a huge Christmas tree in the Main Hall of the Institute. Some 1,500 men at least will be on the overseas vessels lying in the harbour, and for these special provisions has been made, so that hampers of cakes and fruit will be placed on board each of these large vessels. At every one of the 117 ports in which the Mission to Seamen is at work, throughout the world, the Chaplains and their staffs endeavour to bring the spirit of Christmas into the lives of many thousands of men whose calling prevents their being home with their loved ones at the joyous season of the year. The station at Sydney has always been noted for its generous hospitality to visiting seamen, and this year indications point to a continuation of this kindly Christian feeling.

C.M.S. Notes.

Rev. W. G. Hilliard, M.A., Rector of St. John's, Ashfield has consented to give the Bible Readings at the C.M.S. Summer School at Austimner, to be held from 16th to 23rd January, 1926.

Rev. J. W. Ferrier, the recently appointed General Secretary of the N.S.W. Branch of the C.M.S. of A. & T., is taking an active interest in the C.M.S. Summer School, to be held at Austimner, from 16th to 23rd January, 1926, and will give the Closing Meditations each day.

At the C.M.S. Summer School to be held at Austimner, from 16th to 23rd January, 1926, a special feature will be the addresses given by the Rev. S. H. Denman, on set subjects, into which he will introduce something of the new method of missionary education along the lines adopted by the C.M.S. in England. Each morning this will be followed by Discussion Groups, the book to be used for same being "The Moslem World in Revolution," by the Rev. W. Wilson Cash, the recently appointed General Secretary of the C.M.S. in England.

Missions to Seamen.

A unique experience fell to the Rev. Canon Bellingham, on a recent Sunday evening, at the Missions to Seamen, in Sydney. Some time previously the Canon had arranged an exchange with the Chaplain of the Mission, Rev. A. L. Wright, M.A., and so it came about that the Canon's service established what is probably a record and a precedent. The attendance of sailormen was unusually large, and a hurried consultation with the Chaplain before he left for St. Philip's decided to hold the service in the main hall if the Chapel should prove too small.

The Chaplain's assistant, Mr. W. E. Cocks, explained the position to the men, and there was at once a chorus of voices, "Carry on here, sir, willing hands set to work, and in a few minutes the hall was transformed into some semblance of a Church. The grand piano took the place of the organ, a prayer desk was installed on the stage. Members of the Harbour Lights Guild acted as a choir, every prayer book in the building utilised, and every man of the two hundred present stood reverently as the Canon and Lay Reader, robed, took their places on the stage. The service that followed was one to be remembered. The men joined heartily in responses, canticles and hymns. Basing his sermon on St. Paul's words: "press towards the mark," the Canon held the attention of the men, as with apt illustration and earnest appeal he stressed the claims of the Lord Jesus on their hearts and lives. Many expressions of warm appreciation were heard, as the sailormen filed out of the building at the close of the service.

NEWCASTLE.

The Golden Jubilee.

Newcastle has been celebrating the Golden Jubilee of the beginning of the "Missions to Seamen" work in Newcastle, in 1875. Bishop Tyrrell appointed a layman to act as Port Missionary. The Mission is replete with most up-to-date buildings, the Chelmsford Institute at Stockton being a specially fine structure. The statistics for the past year were as follows:—

Visits to Ships by Staff, at Wharf, 756; Visits to Ships by Staff, Afloat, 86; Visits to H.M. Ships, 6; Visits to Seamen in Hospital, 29; Attendances of Seamen at Church Service (approximate), 2,826; Attendances of Seamen at Institute (approximate), 10,545; Letters written by Seamen at Institute (approximate), 3,330; Letters received by Seamen at Institute, 1,583; Seamen's Funerals, 7.

COULBURN.

A Disastrous Fire.

Churchmen generally will be full of sympathy with the parishioners of the Cathedral

Parish, Goulburn, in the great loss recently incurred by them in the disastrous fire which severely damaged the Church Hall. The loss is put down at £2,600, but is fully secured by insurance with the Ecclesiastical Fire Insurance.

VICTORIA.

MELBOURNE.

Biblical Essay Prize.

Under the terms of an endowment recently established at Trinity College, in the University of Melbourne, a prize of £100 is annually awarded for an essay of some subject relating to Biblical Criticism, the History of Religion or Dogmatic Theology. Graduates of any University within the British Empire may compete. The governing body of the College reserves to themselves the right to withhold the prize if in the opinion of the judges none of the compositions submitted is of sufficient merit. The following subject has been fixed for 1926:—"The Debt of Christianity to the Mystery Religions." A copy of the regulations governing the award of the prize, and giving all requisite information on the subject may be obtained from the Warden, Trinity College, Parkville, Victoria.

The C.E.M.S. National Conference.

December 29 to January 1.

The arrangements for the fourth National Conference of the Church of England Men's Society, to be held at Ivanhoe Grammar School, are now well in hand. All the diocesan bishops of the province of Victoria have intimated their intention of being present during the Conference, and it is hoped that other Australian bishops will also be present.

Provision has been made for all representatives from other dioceses to reside at the School during the Conference, and arrangements can be made for a limited number of Melbourne men to reside in the School if they desire to be present at the whole of the Conference meetings, which commence with a celebration of Holy Communion each day at 7.30 a.m.

It is hoped that the Corporate Communion and Breakfast, which will mark the close of the Conference, will be largely attended by members of the C.E.M.S. in Melbourne and suburbs. To facilitate this it has been decided to commence the service at 8 instead of 7.30, in St. James' Parish Church, the breakfast to be held in the Parish Hall adjoining the Church immediately after.

In accordance with the provisions of the Constitution of the National Council of the C.E.M.S. in Australia, all churchmen may attend the Conference, but the voting at meetings of the Council to be held on Tuesday afternoon and Friday morning is limited to the elected members of the Council.

For the convenience of visitors to the Conference, the Committee wish to point out that occasional meals may be obtained on giving notice beforehand to Secretary of the National Council, or Mr. S. H. Robinson, C.E.M.S. Secretary for the Diocese of Melbourne, 3rd floor, Cathedral Buildings. Visitors to the Conference are requested to book from Prince's Bridge to Darenth station, and for the Corporate Communion on Friday, to Ivanhoe.

A Giving Church.

St. Hilary's, East Kew, has adopted Miss Salesbury as their own Missionary, undertaking to give £100 p.a. towards her support.

St. Hilary's Branch of C.E.M.S. has for the second year in succession maintained an additional curate in the parish of St. Stephen's, Richmond.

Varia.

A new set of oak choir stalls have been installed at St. John's Bentleigh, and this completes the chancel end of the church in oak. The new additions are a splendid example of the craftsmen's art, and they add dignity and beauty to the House of God. The whole cost, as well as that of a splendid cyclone fence around the church grounds, has been borne by the Ladies' Guild.

The Rural-Dean, the Rev. H. B. Hewitt, Vicar of St. John's, East Malvern, dedicated the choir stalls on Tuesday, December 15th.

Advance in Young People's Work of C.M.S.

On Monday, 14th instant, a fine lot of young people (about 160) assembled by invitation at the C.M.S. Rooms. They had been active helpers at the Centenary

Exhibition, and were now being brought in touch with C.M.S. again, so that the interest and enthusiasm generated at the great event might not be lost. The President of the Y.P.U., the Rev. R. Long, and Mrs. Warner, the Secretary, explained the forward policy of this active organisation, while Miss S. Dixon, of E. Africa, gave a most inspiring address on "The Need and the Call." During the evening Mr. Danne showed moving pictures of the Exhibition and work at the Roper River and Groote Eylandt. At the close all present intimated their desire to take up some active permanent work in their organisations on behalf of the Missionary Enterprise. The conveners of the meeting regard it as being one of the most encouraging meetings held in C.M.S. for a long time past, and will give a good start for a strong move forward in the new year.

Impressions of English Church Life.

Mrs. Jones, of All Saints' Vicarage, St. Kilda, Melbourne, who has just returned, told the press that to those unacquainted with the great development of the Anglo-Catholic movement, the extent to which it has permeated the Church in England would come as a surprise. In some instances the ritual observed was so closely identified with that of the Roman Catholic Church, that it was difficult to dissociate them. This was true not only of the service itself, but of significant details of Church furniture. Many of the churches had been restored to their pre-Reformation appearance. The use of holy water and the appearance of the crucifix in the churches, details showing to what an extent the extreme High Church Doctrines had established themselves. The Anglo-Catholic movement belonged to no particular part of England, but the evidences of its activities were to be found throughout the whole country.

Retreat for Laymen.

The following letter is being circulated throughout the diocese by the Subcommittee appointed by the Archbishop of Melbourne to organise the Retreat:—

My Dear Friend.—The religion of a man is often a very real thing, but he usually cannot talk much about it, and frequently he scarcely knows how to cultivate it. He finds many barriers in the rough-and-tumble of life, sprinklings of cold water that tend to dim, and even extinguish, the warmth of his own best desires and deepest convictions.

I have established a Committee to help me in supplying opportunity of spiritual reinforcement for the folk in the diocese. We have just had a few days of quiet thought and listening, which a number of clergy have appreciated. But laymen justly say, "why do you not do something of the kind for us?"

Well, we propose to do it, and I have asked three lay members of my Committee to act as a Subcommittee to carry out the arrangements. They themselves represent three organisations working here to help their fellows. Mr. S. H. Robinson is Secretary of the Church of England Men's Society, Mr. C. Copp is Secretary of the Fraternity of the Ascension, and Mr. N. Sheppard is working for and with Toc H. But you are not being asked, nor will you be asked, to join any of these organisations. Our purpose is not propagandist, but personal. We want to help you.

The Bishop of Gippsland, emphatically a man's man, will conduct about three days of devotion on the lines, and at the time and place, specified on the other papers which accompany this.

There will be nothing to embarrass you, I hope nothing to bore you, and I believe a great deal to help you.

Will you come? Your family may not want to spare you for the week-end. But it is worth their while, and yours, to do that for once.

God bless you.

Your friend and comrade,
Harrington C. Melbourne.

The Retreat will be held at "Korowa," C.E.G.S., Ranelagh-crescent, East Malvern, during Foundation Day Week-end, from 5 p.m., Saturday, 30th January, until 8 a.m. Tuesday, February 2nd. (The Monday is a public holiday.)

NEW BOOKS

Books Worth Reading.
Marchant—"BRITISH PREACHERS" 1925. 8/4 posted
Ryder—"LIFE'S LITTLE PITFALLS." 4/0 posted
Glover—"PAUL OF TARSUS." 12/- posted
Donner—"UP THE HILLS." 6/4 posted
Borham—"THE CRYSTAL POINTERS." 5/6 posted

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and had only zero.—Dean Inge.

Archdeacon Hansell who has resigned.

December 24, 1925.

QUEENSLAND.

BRISBANE.

St. Andrew's, South Brisbane.

New Rector Appointed.

The Rev. L. J. Hobbs has accepted the position of rector of St. Andrew's church South Brisbane, rendered vacant by the resignation of the Rev. Canon Jenkyn, owing to ill-health. The presentation board met during the week and nominated Mr. Hobbs, who has since intimated to Archbishop Sharp his acceptance of the position. He will take up his new duties on January 24. The Rev. L. J. Hobbs has for many years been a member of the Diocesan Council, and various diocesan committees. He is regarded as a churchman of broad sympathies, moderate views, and of the evangelistic type. He entered St. Augustine's Canterbury, in 1904; licentiate in Theology, Durham University, 1908; was ordained deacon in 1909 at Canterbury, and priest in 1910, at Brisbane. Mr. Hobbs has had extensive experience in the diocese. He was assistant curate at Esk, 1900-12; Toogoolawah, 1912-14; vicar of Tiara, 1914-15; vicar of Howard and Pialba, 1915-17; organising secretary for Home Missions, 1917-21; diocesan organiser, 1918; rector of Gympie, 1921-24; organising secretary, Home Missions, 1925. In the year 1912, Mr. Hobbs married the second daughter of the late Right Rev. of Esk. As rector of St. Andrew's, South Brisbane, Mr. Hobbs is succeeding several most distinguished men, including the late Right Rev. Bishop Daves, of Rockhampton, who was for some years in charge of the parish; the Right Rev. the Bishop of Grafton (Canon Ashton); the Right Rev. the Bishop of Tasmania (Canon Hay), the Venerable the Dean of Hobart (Archdeacon Rivers), and the Rev. J. S. Needham, now chairman of the Australian Board of Missions.

TASMANIA.

St. John's, Launceston, Centenary Celebrations.

The history of St. John's Church, Launceston, is intimately bound up with the history of Northern Tasmania. The first settlement was at Port Dalrymple (the estuary of the River Tamar) and after a temporary settlement at Yorktown, on the Western side, nearly opposite Georgetown, a further settlement was made on the Eastern side at Georgetown. Soon there grew up a settlement at the junction of the North Esk and South Esk rivers (which together form the Tamar), which was at first known as the Camp, and here in 1818, the Rev. Samuel Marsden consecrated the ground on which St. John's is built. The foundation stone was laid in January, 1825, and the building opened for Divine Worship in December of the same year. The first Rector was the Rev. John Youl, who had been for some years the Government Chaplain for the Northern part of the island.

In those days St. John's was almost entirely a Government institution, as the Government appointed and paid the clergyman in charge and nominated one of the two wardens to care for its interests.

Mr. Youl died in 1827, and was succeeded by the Rev. James Norman. During the incumbency, Archdeacon Scott, of New South Wales, visited Launceston, and consecrated the Church, March, 1828. In November of the same year Rev. Dr. W. H. Browne became Rector and held the office until his death in 1830. Succeeding Rectors have been Revs. M. B. Brownrigg (1868-1887), E. Champion (1887-1890), G. Bourdillon (1890-1891), R. C. M. Kelly (1891-1897), A. J. Beresford (1897-1908), J. S. Bryers (1908-1913), H. N. Baker (1913-1919), F. C. Crotty (1919-1921). The present Rector, Rev. Dr. Ross Hewton, began his ministry in November, 1921.

To celebrate the Centenary, services and meetings were arranged for the period from 14th November until 23rd November, and a former Rector (Rev. H. N. Baker, M.A., now Rector of St. Thomas', North Sydney), was invited to be the special preacher.

On Saturday afternoon, 14th November, a pilgrimage was made to the graveside of the Rev. John Youl, the first rector, in the old Elphin Cemetery, where a fitting address was given.

On the two Sundays, 15th and 22nd November, special Centenary Services were held, including two fine men's services. Other meetings and services during the week were a Young People's Service, an Organ Recital and Sacred Concert (So St. John's organ is

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NEW ZEALAND.

A Bishop for the Maoris.

A special session of the General Synod of the Church of England has adopted a proposal to appoint a separate diocese and bishop for the Maori people. The bill passed creates a new diocese at Te Aute, Hawke's Bay, which has been a seat of education for Maoris in connection with the Anglican mission from very early times. The name of the new diocese will be Aotearoa. A bishop, either European or Maori, is to be appointed by the Maories in concert with the bishops of the province. The Maoris will now be placed on an equality with Europeans, having synodical representation in the General Synod.

Adelaide C.M.S. Centenary Exhibition.

Those who were privileged to visit the Missionary Exhibition, held in the Adelaide Town Hall, 20th to 26th November, 1925, and opened by the Bishop of Adelaide (Rt. Rev. Dr. Thomas) on the evening of the 20th, to celebrate the completion of 100 years of the Society's work in Australia, can surely never forget the brilliant scene which was there displayed, the various countries in which C.M.S. has its agents, being represented by Courts, set out in bright array, and displaying the handicrafts of the peoples of those lands.

On entering the Hall the first Court to be viewed was that telling of the aboriginals of Australia, with models of buildings, saw-mill, and even a wireless outfit, erected at Groote Eylandt, where a splendid work is being carried on in the Name of the Master. Passing on, the attention was drawn to a large map of Australia, showing the parts in which the Bush Church Aid Society is working; next came Palestine and Egypt, in which latter land the South Australian Branch of the Society has its representative, in the person of Sister Ethel Nunn, who is a member of the Staff of the C.M.S. Hospital at Old Cairo. The Japanese Court, a pagoda overgrown with wisteria, took the form of a sweets stall, where dainty ladies offered their sweetmeats. Most interesting and quaint were the things to be seen at the Indian Bazaar, as also those on the Court picturing Africa; here could be seen the hut in which the native makes his home—with its small entrance, without window or chimney, where humans and animals huddle together at night. In this land also the South Australian Society is represented, Miss E. J. Veal having spent some years at Berega, and continues to do splendid work. In the centre of the hall was the Hospital Court, telling its tale of a labour of love for suffering humanity, where healing is given, not only to the body, but also to the soul, for in all the daily life of the busy hospital, in which thousands of patients are treated, none are allowed to leave without hearing the story of the Great Healer. Very realistic were the Red Indians of North America, amongst whom one met a handsome young squaw, and thrilling were the tales told by their Chief. At the Home Base Court could be purchased handsome Chinese needlework, Indian lace, and Chinese and Indian brass, and other quaint novelties. Likewise at the Book and Literature Courts much interesting reading was available. A place of interest to wives and mothers was the stall where various household commodities were on sale. Passing into the Banqueting Room, one received a courteous invitation to enter the China Court, depicting the Guest Hall in the home of a wealthy Chinese, with its walls hung with bright scrolls and beautiful needlework. Very handsome was the furniture—tables and chairs of ebony, inlaid with mother-of-pearl—and everywhere could be seen quaint curios from that wonderful land. Here, too, is working a South Australian—Sister Rhoda Watkins, who is Matron of Kweilin Hospital. In this Court was shown also the bedroom, guests' bedroom, and gentlemen's lounge, which adjoined the Guest Hall. In the Refreshment Room the decorations were of brilliant Flame Flowers, and in every direction were waving palms.

At the various sessions so much of interest was to be seen and heard that time proved all too short. A brilliant Pageant of Nations opened the evening proceedings, when the gay dresses of each land could be

seen to advantage. This was followed by the singing of the Exhibition hymn, prayers, and the opening address by various speakers.

Descriptive tableaux, picturing scenes of India, China, Persia, and Japan, were given by the children of St. George's, Magill; St. Matthew's, Kensington; Holy Trinity, and St. Luke's, Adelaide. These each made a strong appeal, and who can tell what the message of the children will bring forth—for "a little child shall lead them."

In the Lecture Room very interesting Lantern Lectures were given by missionaries, describing their personal experiences amongst the people to whom they had carried the Gospel story.

But amongst all the attractions at the Exhibition, and these were many and varied, there stands out most vividly the addresses given by Bishop Taylor Smith, K.C.B., C.V.O., D.D., a veteran and faithful man of God, who had a message to give, and who gave it in no uncertain voice, whether it was of encouragement, praise or reproach. A man of vast experience, both as missionary in Africa, where he was Bishop of Sierra Leone for 10 years, and later as Chaplain-General of the British Forces. It was a great privilege to hear this speaker, and surely the seed he has sown will find root in some hearts, to later bring forth fruit meet for the Master's service, either in the homeland or in foreign fields. With shame did we hear him say that the greatest hindrances to missionary work are not found in the mission field, but in the homeland, amongst the nominal Christians—those who lack any Christian life, and think that morality is spiritualism when it is not. It is the lack of true spiritual life which so sadly hampers God's work; we should be so filled with the Master's mind that there will be no room for weeds in the garden of our soul, but filled only with beautiful flowers. To those who would serve God he gave four steps—Trust—Take—Thank—Tell, and having taken these steps, we would find the Lord waiting to meet us, ready to identify Himself with us, rewarding and blessing, until we become a blessing for Him. The Church to-day needs enthusiasm and spiritual unity, and the secret of a prosperous Church also is a united and evangelising Church. We should be co-workers with the Lord, for He is looking for co-workers, not onlookers. We need have no fear that God cannot use what we offer Him, though Him we can satisfy the hunger, for we are called to be workers together with Him; but we must take Jesus into our reckoning, and share with Him all heaven's sufficiency.

Speaking chiefly of Africa, where the C.M.S. first began its work, the Bishop described the Africans as being like children, waiting to be taught, and nothing but the full and free salvation of the Gospel could save them. In every part of Africa were to be seen workers for Christ, and Sierra Leone, once called the "White man's grave," should now be called the "Black man's resurrection." Africa was a country full of beauty, and there were many beautiful creatures to be seen in all parts. His hobby, whilst there, had been the keeping of pythons, that he might study their habits. But Africa was also full of germs which attacked the white people, causing them much suffering and sickness. In eight years 40 white people died, 17 of whom were representatives of the C.M.S., but in spite of that terrible trial, the work went on, and through all could be seen the guiding hand of God. One instance of God's care of His servants was when the great Livingstone's remains were brought from the heart of Africa to the coast by his faithful natives, their story was not believed, but on examination of the remains, there was found amongst the bones, the fractured arm, showing the bite of the lion which had attacked him. That lion's bite was God's hallmark for his faithful servant, whose remains now lie buried in Westminster Abbey.

Very thrilling were the stories told by the speaker of his own experiences whilst travelling in the interior of Africa, when, in answer to prayer, he was enabled to pacify the natives, who had been roused to furious anger by some action of the white man, which was an offence to the law of their village. In a miraculous manner the Bishop restored peace, and he and his carriers, some 600 in all, departed from that village in friendly fashion.

Typical of the Bishop's experiences when dealing with the native of Africa is the following story—"In one part of his diocese the Christians had had a serious quarrel, and they became divided so much so, that they were hardly on speaking terms. The disloyal party seized the Church, with its various buildings, and the loyal ones were compelled to build a church for themselves, and they each had their respective church officers. This state of things continued for some years, but at last the disloyal ones came to recognise their sin, and they came to Bishop's Court, confessed their sinfulness, and asked that they might receive forgiveness, at the same time requesting that their Church should be taken back, and they handed to the bishop the keys of the buildings. They were told that their sin would be forgotten, but they could not longer hold office in their Church. He then sent for the officers of the other Church, and told them of what had happened, that henceforth they were to be the officers, bearers of both Churches, and that on the next Sunday there would be a united service. When Sunday came the whole place was crowded, and the bishop preached to them from the text: "Behold, how good and wonderful a thing it is for brethren to dwell together in unity." In order that the people should forget their quarrelling he told them they were to gather flowers of every colour, and fill their houses with them—when asked the meaning of this service they were to answer: "We have been scattered in the garden of God, but to-day we stand together in the water of life." The result was that the whole city was talking "flowers," which the Bishop had requested should be brought, instead of their recent quarrel.

It was customary to meet for prayer each morning at 7 o'clock, and when Monday came the people were told to bring flowers, this time nothing but red flowers, typifying the blood of Christ, which cleanseth us from all sin. Next day they gathered white flowers, which gave the message: "Though your sins be as scarlet, they shall be as white as snow." At the prayer meeting on Wednesday, they were requested to bring only yellow flowers, and the whole city was a scene of gold flowers, reminding them of the angels' song on Christmas morning—"Glory to God in the highest, on earth peace and goodwill to men."

By Thursday the Bishop had come to the end of the flowers, but he prayed earnestly for guidance as to how he should further lead these people, for he knew they had naughty hearts, just as white folk have. At this time there came to him an old native woman who told him that the people would simply quarrel again as soon as he left them. And then there came to him such an inspiration, which was indeed a direct answer to prayer, and he said to the people—"To-day we gather no flowers, but I want you to gather fruits of every kind, and fill your houses with them. These represent the fruits of the Spirit—love, joy, peace, in the Holy Ghost."

In this way was peace restored, and after a most strenuous time in prayer, which step by step God had answered, they were enabled to keep down the flame of quarrelling in that city, into which had come the Spirit of the Lord.

Those who would serve God must rid their lives of all that is carnal, cross and quarrelsome, for it is these things which are

hindering the chariot of God. Although we may seem religious, if we have not the spirit of Christ in our lives, our religion is vain, and will avail us nothing in the day of reckoning. We see this illustrated in the lives of the disciples, who received the Spirit on the Day of Pentecost, and men who had been cowards, became courageous. It was then that we received the book of the Acts of the Apostles, which has not yet been finished, for each of us is adding a chapter, and he trusted that we should not be ashamed of our chapters. And when Christ comes, and the living temple is erected, with living stones cut out by the Word of God and the Holy Spirit from the quarrels of humanity, and welded by that cement which is unbreakable, Christ Himself being the chief corner stone, then there will be no need of the Sacraments, which are only the scaffolding, for we shall be in the presence of the Lord.

But it is the vision of God of which I would speak to you. Have you seen God in this Exhibition? It has not been merely a place of entertainment—there are far better entertainments to be found elsewhere, and yet it has been most entertaining. In answer to many united prayers it has been a time of blessing and vision, and I trust, of inspiration. If we get a vision of God we can never forget it. Isaiah said: "In the year that King Uzziah died, I saw the Lord." Is it going to be said: "I saw the Lord?" Queen Alexandra died, I saw the Lord." I pray that it might be so—it is only the vision of God that saves us, that is going to make missionaries, who are going to save the world. Let God come into your lives—let go whatever is holding you, whether it is selfishness, love of pleasure, or some other besetting sin—let go, and let God. "He that is not with Me is against Me." Who shall dare to stand against the love of God? Not with Him! If I am not with Him here, I shall not be with Him—there. Who will not take and possess, and enjoy, the fellowship of such a friend? He is lovely. His friendship is beyond all compare. I cannot understand why you take the copper, when there is gold to possess; why you cling to the mud of earth when all the possessions of heaven are within reach. God help us to be His ministers, and to Him be the praise and the glory for ever.

I have many things to say to you, but I am conscious that some of us shall never meet again in the flesh, but those who love Jesus never see each other for the last time. The African always says: "It is only till the morning." But I leave with you two texts which sum up all that I have said in the past days. I have asked that you should get into relationship with God, and let God get into relationship with you. Let God come into your lives and make them beautiful for His service for time and eternity—heaven and the world needs you, God needs you, man needs you. We have prayed and dwelt together, let us continue to pray until we meet again in the great home in Heaven. Let us live, not unto ourselves, but unto Him. Who died and rose again—"Henceforth I shall not unto ourselves, but unto Him." Christ shall be magnified in my body, whether it be by life or by death."

In the words of the Exhibition Hymn, there was indeed a "story" to tell to the nations, and having heard, who of us dare shut our hearts and eyes to the tremendous need, or turn a deaf ear to the cry of the heathen nations for help? We have the knowledge of the love of God, and of His Son, and it is our privilege to pass on that salvation, which is full and free, to all those who are still in darkness. Is the "story" told at the Exhibition to be all in vain, or will it mean that many more will realise, and carry out that which is their's in the great plan of God?

To all who helped in any way towards the success of the Exhibition, we extend very warmest thanks. As the number of workers was so great it is not possible to enumerate them here, but we gratefully acknowledge the help so graciously given by those ladies and gentlemen in coming to declare the various sessions opened, and thank the tiny members of the Franklin Street Kindergarten, with their teachers, who gave displays each afternoon.

The missionaries, whose services were invaluable—were Sister Biggs and Miss S. Dixon (Africa), Mrs. Parker, Misses Coleston and Trudinger (China), Rev. and Mrs. Hayes (Egypt), Mr. Lousada (Groote Eylandt), Rev. E. Walker (India), Sister Erwood (Palestine), who organised the Exhibition, and the Revs. Corden and Fulford, who lectured on the work amongst Red Indians in North America, and on the work of the Church Bush Aid Society.

H.M.M.

Young People's Corner.

THE VISIT OF THE WISE MEN.

The visit of the Wise Men was one of the most wonderful things that happened in honour of the Saviour's birth. St. Matthew is the only one of the Evangelists who says anything about this interesting event. What he tells us about it is found, in the second chapter of his Gospel from the first to the twelfth verses. We call these men "the Wise Men," "Magi." This was a name that was given in the Eastern countries to a class of learned men who spent their time principally in studying the stars and other matters of natural science. We find men of this class spoken of in the Book of Daniel as "the magicians, the astrologers and the wise men."

St. Matthew tells us that these wise men, or Magi, came to Jerusalem to find out where Christ, "the King of the Jews," was to be born, for, they said, that in their own country, far away in the East, they had seen a star, which they called "His star," or the star which was sent to tell them that He was born, and now they wanted to know where the new-born King was to be found, that they might go and worship Him.

At this time people seemed to be expecting a Great King to be born amongst the Jews, who would be a blessing to the whole world. Prophets had spoken many times about Him and you know how the Jews spread about in the world, and wherever they went they would take their Scriptures with them, and so these prophecies would be known amongst the learned wise men of other countries. It was a common opinion in those days, that when great men were born, some peculiar appearance of the stars would take place in honour of their birth. The wise men said that they had seen a star in their own country which they called "His star," that is the star of this new-born King. When they saw this star they felt sure that the Great Deliverer, for whom the world was waiting, had been born, and they came to Jerusalem to inquire about the place of His Birth, that they might go and worship Him.

When Herod the King heard this, he sent and called for the chief priests and scribes and inquired of them where Christ the promised King and Saviour was to be born.

And they said unto him, In Bethlehem of Judaea, for thus it is written by the prophets, "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule my people Israel." Then the wise men went to Bethlehem and the star appeared to them again, and led them to the infant Saviour. And when they came to the place where Jesus was, they worshipped Him, and presented their gifts to Him, and then went back to their own country.

And this is really all we know of these three wise men. A great many things have been said about them, but we do not know if they are true. In a big city in Germany there are three skeletons in glass cases which are said to be the skeletons of these three men, but no doubt these things are all fables. We cannot prove any of them. All that we know about them is the simple statement in St. Matthew's gospel. They came seeking the Saviour. And after all that is all we want to know, because we can get a great lesson from that fact. They came seeking the Saviour and that is what we should all be doing this Christmas-tide.

Let us just notice one thing. These men were EARNEST SEEKERS. When we see people doing anything we can usually tell whether they are in earnest about it or not. These men showed they were in earnest in seeking Jesus by the way they set about it. Suppose that when they saw that wonderful star, and learned from it that the promised Saviour was born, they had remained quietly at home, and merely sent some of their servants to enquire about it. This would have shown some interest in the matter, but it would not have shown any earnestness. But this was not what they did. They came THEMSELVES to see about it. They felt it was a matter of too much importance to leave to others. And it was a long journey they had to take. We do not exactly know how long, because we do not know just where they came from. Some suppose they came from Arabia. If it was, then they must have travelled over the dreary desert, through which the Israelites had to journey coming from Egypt to Canaan.

Some say they came from Persia, or from Chaldea, the country in which Abraham was born, and from which he went out at God's

command to dwell in the land of Canaan. If so, then their journey was longer still. It would take them at least several months to come from there to Jerusalem and return. And not only would it take up a great deal of time, but it would require to go through a great deal of toil, fatigue and danger.

Now, if these wise men only looked upon the infant Christ as an ordinary King, then there was no reason why they should be so earnest in seeking Him. It would have been much better for them to have stayed at home, and saved their money and the trouble they went to. They would have deserved to have been called "foolish men" instead of "wise men."

But these men knew that the new-born King had come into the world for a special purpose. That was to save them, and He was the only one Who could save them. Knowing that, these men showed their earnestness in seeking Jesus and also showed that they were indeed "wise men." It was worth that long journey, with all the money it cost, and all the danger and toil it involved, to seek this Saviour.

Boys and girls, if you have not sought Jesus as your own Saviour, do it now, this Christmas time, and do it earnestly. This is what our Saviour Himself meant when He said, "Seek ye first the Kingdom of God." We should seek Him before we seek anything else. Then we will find Him, and when we do we should be earnest in helping others to seek Him.

Do you remember the blind man whom Jesus healed. He was sitting by the wayside begging. He heard the noise of the passing crowd. "What's the matter," was his enquiry. Some one said "Jesus of Nazareth passeth by." The poor man had heard of the wonderful works of Jesus, and had faith in the power of Jesus, and had made up his mind that if ever he had a chance to get near Him he would ask Him to open his eyes. And now the time had come. Jesus was passing. This is the golden opportunity for him. He cries out, "Jesus, Thou Son of David, have mercy on me." The people around tried to stop him from crying out, but in vain. The more they try to stop him the louder he cries. Jesus hears him. He calls him, and opens his eyes and sends him away rejoicing. This blind man was an earnest seeker.

A CHRISTMAS NURSERY RHYME.

Little Jack Horner, sits in the corner,
Eating his Christmas pie;
He puts in this thumb and pulls out a plum,
And says "What a good boy am I!"
Little Jack Horner, come out of your corner,
You can find if you only try;
A poor little chum, with never a plum,
To share your Christmas pie.

Oh, little Jack Horner, there's many a corner
At home and across the sea;
Where the boys and the girls have no Christmas joys,
Let's help them, you and me.
"Junior Missionary Magazine."

THE NEW LECTIONARY.

Dec. 25.—Christmas Day. M.: Pss. 19, 85. Isa. ix. 2-7, Luke ii. 1-20. E.: Pss. 132. Isa. vii. 10-14, 1 John iv. 7.

Dec. 27.—1st Sunday After Christmas (St. John the Apostle and Evangelist): M.: Pss. 2, 8. Exod. xxxiii. 9-19. John xiii. 21-35. E.: Pss. 45, 110, 113. Isa. vi. 1-8. 1 John v. 1-12.

Jan. 3.—2nd Sunday After Christmas. M.: Pss. 119, 1-32. Isa. xlii. 1-16. Matt. vi. 19 or Ephes. i. E.: Pss. 91, 121. Isa. xliii. 1-13 or xliii. 14—xliv. 5. Matt. vii. 13-27 or 1 John iii.

Jan. 6.—The Epiphany of our Lord. M.: Pss. 72. Isa. lx. Luke iii. 15-22. E.: Pss. 97, 117. Isa. lxi. John ii. 1-11.

Jan. 10.—1st Sunday After the Epiphany. M.: Pss. 46, 47, 67. Isa. xlv. 6. John i. 19-34 or Ephes. ii. E.: Pss. 18. Isa. xlv. or xlviii. John iv. 1-42 or Col. i. 21-ii. 7.

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