

## THE NEW BIBLE HOUSE, SYDNEY.

## Opening and Dedication.

Saturday, December 10th, will be a red letter day in the history of the New South Wales Auxiliary of the British and Foreign Bible Society, for the new Bible House at 95 Bathurst Street will be officially opened at 3 p.m. by the Honourable H. M. Hawkins, M.L.C., Minister for Labour and Industry. For nearly forty years the Bible House has been situated in Pitt Street, and No. 242 has been a well-known meeting place in the religious community. The premises have been inadequate for the work for many years, and the General Committee gladly disposed of the old building. The new site is in Bathurst Street, almost opposite the Chapter House. It is adjacent to St. Andrew's Cathedral, the Town Hall, and the Town Hall Railway Station, and thus occupies a most strategic position.

The new building consists of a basement, ground and three upper floors, and will accommodate the Bible Sales Depot, the administrative department, the Board Room, and a social hall; the Commonwealth Council Headquarters providing rooms for the Commonwealth Secretary, Rev. P. W. Stephenson, and the Commonwealth Library, of which Mr. Justice J. A. Ferguson is the Librarian.

The work has been beautifully executed by Messrs. Stuart Bros., of Camperdown, with Mr. R. E. Bradshaw as Architect. The front is finished in Hawkesbury sandstone of finest quality, hewn from the Bondi Quarries, and the shop front is faced with Bowral trachyte. An expressive feature of the front elevation is the sign of the Sower, the sculptured stone figure retaining vigour and reality in the outstretched arm, scatters the seed broadcast in the world. Red roof tiling adds a dignified climax to a beautiful build-

ing which is dedicated to the task of circulating God's Word in the world.

The dedication and inspection of the Bible House will attract many Bible Society friends on Saturday, 10th December, at 3 p.m., and a cordial invitation is extended to all workers and supporters to attend the function and to remain for tea and inspection of the premises.

## THE DEACONESS INSTITUTION, SYDNEY.

(Continued from page 12.)

paring addresses and Sunday School lessons. There is also a course in the text of the Old and New Testament, and lessons are given on Christian Doctrine. In addition to the important work of training young women for deaconess and parish work, the Institute has control of the Home of Peace at Marrickville, and brings the message of redeeming love to cheer the last hours of the inmates. Another important branch of its activities is the Pallister Girls' Home at Strathfield, where difficult girls receive the benefit of wise discipline and careful Christian training. Many a young life has been re-directed and saved through this agency.

The Deaconess Institute is appealing for an increased number of subscribers to meet its growing demands, and we are confident that if the Church public of Sydney fully realise the amazing beneficent activities carried out so continuously and unobtrusively by the workers in our parishes and in the homes to which we have directed attention, that a very large measure of help will be forthcoming.

Visitors are invited to see over Deaconess House and the Homes.

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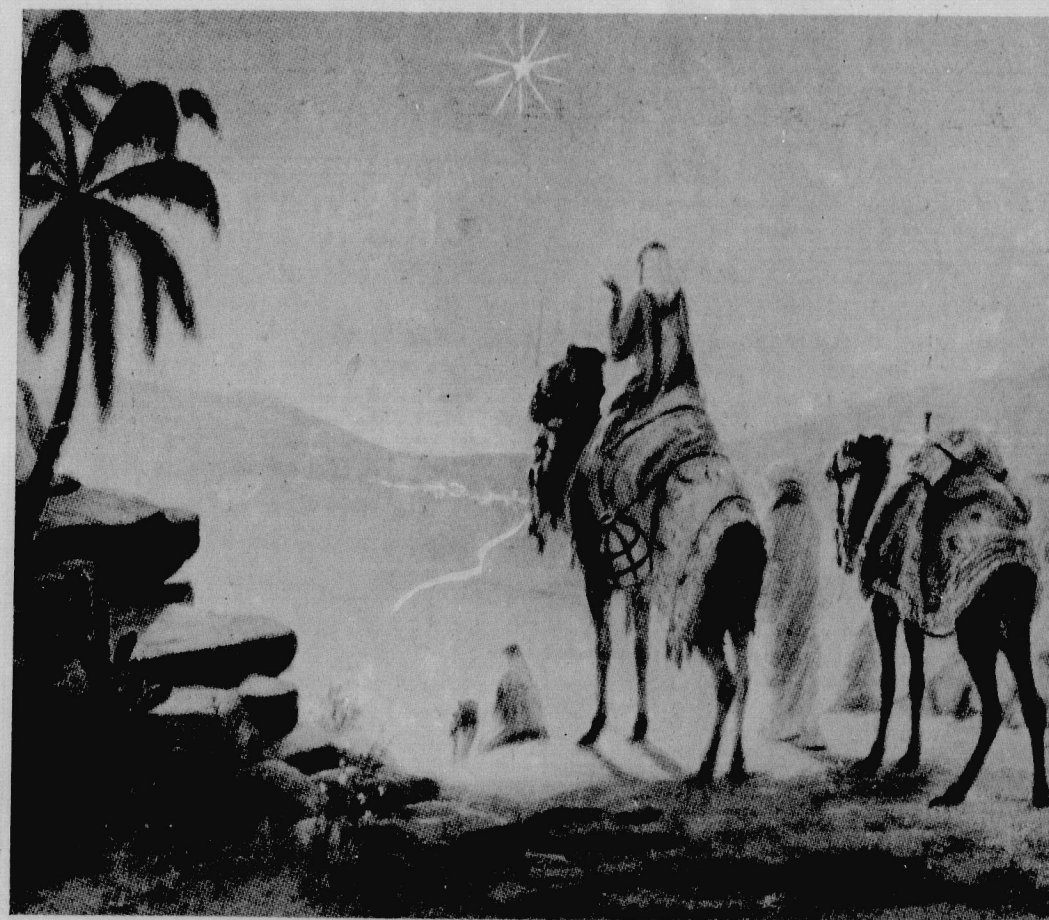
THE PAPER FOR CHURCH OF ENGLAND PEOPLE

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A CHRISTMAS PRAYER.

O Heavenly Babe upon Thy mother's knee,  
We bring our gifts this Christmas Day to Thee;  
Thou hast come down to teach us how to live,  
Thyself the greatest Gift that Love can give,  
We bring to Thee our grateful love and praise,  
And our heart's faithful service all our days.  
(F. Reddaway.)

Notes and Comments.

THE SIGN OF THE BABE.

Christmas Thoughts.

IT was Papini who emphasised so ruthlessly the  
kind of place wherein the Holy Babe had His  
first resting place. Jesus was born in a stable.  
A stable—a real stable—is not the bright and  
graceful portico that Christian painters have imag-  
ined as the birthplace of the Son of David, as if  
ashamed that their God should have rested amidst  
poor and unclean surroundings. Nor is it the stucco  
"creche" which is represented to-day by our mod-  
ern statuette makers—the neat and pleasing stable,  
prettily decorated, with its clean and tidy manger,  
its ass and ox in humble ecstasy; with angels hover-  
ing above its roof holding fluttering garlands; with  
kings in rich mantles and shepherds in hoods kneel-  
ing on either side . . . A real stable is the abode  
of cattle, the prison house of those animals that

labour for men . . . the real stable is dark, dirty  
and evil-smelling; nothing in it is clean save the  
manger where the master prepares the forage."

The Wise Men from the East seek Him in the  
Holy City, expecting the King to be born in kingly  
place and circumstance. Of noble parentage and  
amid the luxuries of wealth they expected the King  
would be born. It must have taxed their faith to  
the utmost limit to find Him where they did.

"Though He was rich, yet for our sakes He be-  
came poor, that we, through His poverty, might  
be made rich."

If He had been born in earth's "high estate,"  
men would have said, in excuse for their rejection  
of Him, "He is the Saviour of the rich and great;  
He is no Saviour of the poor and lowly." In  
Nazareth, where men knew the circumstances of  
His life and upbringing, "they were offended at  
Him and cast Him out." A Carpenter and a car-  
penter's son. Who was He that He should teach  
them? They sought to destroy Him. He was  
despised and rejected of men, "a Man of sorrows  
and acquainted with grief."

But "He remains"—consecrating, by His lowly  
condescension, earth's lowest places, and bringing  
to hearts that desire Him a greatness of love that  
brightens with the joy of His presence the drabest  
places upon earth.

CHRISTMAS VERSUS SATURNALIA.

IN the issue of the Sydney "Sun" dated December  
8th we read in big letters, "A Champagne  
Christmas for Sydney." In this news item we  
read also, "A feature of the liquor trade this year  
is the increased sales of champagne and liqueurs,  
luxury drinks." We ask—is this the true spirit of  
Christmas?

Is Christmas for many losing its true joyous sig-  
nificance and becoming a celebration more worthy  
of the heathen Saturnalia which was most probably  
of immemorial antiquity, being the ancient Italian  
harvest festival?

Under the Roman Empire, commencing on  
December 17th, the Saturnalia lasted for three  
days, or even as long as a week. Such was marked  
by profane ceremonies connected with the offerings  
to the gods. Carnival was abroad, feasting, drink-  
ing, excesses, crowds in carnival dress thronging  
the streets shouting "Lo Saturnalia" (Hurrah, the  
Saturnalia).

Did the old Puritans, in the 17th century, when  
they forbade the keeping of Christmas Day, see  
the danger of this same unworthy spirit?

We don't wish to return to the narrowness of  
the Puritans, but we Christians should be on our  
guard. For us, what a glorious Day it is, as we  
join in loving adoration in God's House, of the  
Christ Who became Incarnate as on this glad day.  
How we love to show our gratitude for the Gift of  
the Son by giving gladly, thankfully, to our Lord,  
to the poor in spirit (by supporting missionary



work), to the actual poor in this world's goods, and to our children in the Name of the Christ Child Whose birth we celebrate on this glad Day!

### AN EVANGELICAL DEMAND!

THE following is a comment by "Eusebes," who contributes articles regularly to the English "Record":—

"If the Church of England is to be saved, one of the most urgent and necessary conditions is that we shall once more have a representative of Evangelical churchmanship on the episcopal bench. The other day a very prominent High Churchman said: 'You haven't got a single Evangelical bishop; and it is very bad and unfair.' We need a man with a backbone (not a stiff neck!); one who, like Dr. Frederick Temple, will not take the Eastward position on any terms (although he was not an Evangelical, but a Broad Churchman instinct with Evangelical theology). And, of course, the first and second bishops of Liverpool (John Charles Ryle and Francis James Chavasse) are cases in point. Few things have done more to disintegrate the Evangelical ranks than the fashion for invertebrate liberalism in regard to the ritual of the sacrament of our redemption. An important trust has just 'sold the pass' in one of the great churches heretofore regarded as Evangelical strongholds."

The same liberalising tendency, so often a mark of shallow conviction, itself a result of insufficient attention to the history of past controversies in the Church, and teaching of the New Testament, makes for the emasculation of the Church's witness to the truth as it is in Christ.

### THE GAMBLING MANIA.

OUR sympathy is with the churchpeople in Western Australia who are fighting against the passing of a bill now before the W.A. Parliament for the purpose of legalising starting price betting shops. At a huge demonstration in the Perth Town Hall on November 20th, with the Lord Mayor in the chair, an unanimous resolution was passed protesting against "the Bookmakers' Bill" and urging the enforcement of the present laws against betting. The principal speaker, in a vigorous onslaught upon the proposed legislation, said: "In this State the people were told last week that gambling was inherent in human nature, but if free rein were given to all tendencies claimed to be inherent in human nature, humanity would get back to where it started. When gambling once got hold of a man or a community it could drag him or it down without their being conscious of it. If Parliament did not believe that gambling was a good thing it had no right to legislate in favour of it. Was the Bill not a counsel of despair and an admission of defeat? It was a complete surrender to people who had been making a mock of the law."

The governing of this State seemed likely to be government of the bookmakers, by the bookmakers and for the bookmakers. The 'finishing price' of uncontrolled and unrestricted betting must inevitably be a disorganised government, a demoralised people, a corrupted youth and a bankrupt country."

This statement is unhappily too true. If we sow the wind we are bound to reap the whirlwind.

### CONSTITUTIONAL AUTHORITY.

WE cull the following interesting and rather illuminating note from "The Church Times." "In his 'Diocesan Magazine' the Bishop of Gloucester has been giving directions about the conduct of the service of Holy Communion. With much of what he says we are in complete agreement. He insists, for instance, on the fact that the forms of liturgical worship are not for the parish or the congregation to determine, nor even, in most respects, for the Bishop to choose. They are fixed by provincial or regional regulation. The English Liturgy is no less clearly intended to be performed audibly. The Gospel summary of the law is thoroughly out of place as a substitute for the Ten Commandments, since it intrudes a Gospel lesson at an inappropriate point of the rite. It is equally undesirable that the prayers should be intoned; logically and psychologically it is far preferable for them to be read in the natural speaking voice, for they do not belong to that portion of the service which is meant to be sung to music. With other of the Bishop's comments we find ourselves in much less sympathy. . . . We frankly question whether the rite of 1928, taken as a whole, has any provincial authority in England. It surely is to be employed simply as a guide in determining the permitted range of temporary or customary variations from the official rite of 1662."

### THE INCARNATION.

THE Birmingham Post published lately an admirable article on the Return to Dogma, in which it ridiculed the claptrap suggestion that dogmas are "fetters upon the mind and foes of progress." The truth is that all progress depends on accepted dogma. The "open mind" is the empty mind. Men cannot think without some postulate. Christianity depends on the fact of Christ as the Incarnate Son of God, "conceived by the Holy Ghost, born of the Virgin Mary." If the Incarnation is not an historic fact, Christianity is a sentimental unreality. The Incarnation offers all men the opportunity of knowing God and becoming in communion with Him. It is the supreme truth that makes men free, and it is the only thing that can make men free. As the Birmingham Post writer says: "The world cannot escape from its present labyrinths until it is in possession of a solid faith."

—"Church Times."

### CHRISTMAS.

OF all the old festivals, that of Christmas awakens the strongest and most heartfelt associations. There is a tone of solemn and sacred feeling that blends with our conviviality, and lifts the spirit to a state of hallowed and elevated enjoyment. The services of the Church about this season are extremely tender and inspiring. They dwell on the beautiful story of the origin of our faith, and the pastoral scenes that accompanied its announcement. They gradually increase in fervour and pathos during the season of Advent, until they break forth in full jubilee on the morning that brought peace and goodwill to men. We do not know a grander effect of music on the moral feelings than to hear the full choir and the pealing organ performing a Christmas anthem in a cathedral, and filling every part of the vast pile with triumphant harmony.

It is a beautiful arrangement, also, derived from the days of yore, that this festival, which commemorates the announcement of the religion of peace and love, has been made the season for gathering together of family connections, and drawing closer those bands of kindred hearts which the cares and sorrows of the world are continually operating to cast loose.

### READERS PLEASE NOTE!

The next issue of this Paper will be published on Thursday, January 12.

### "LET US NOW GO UNTO BETHLEHEM."

The Herald Angels appear again  
To a world still troubled with strife and pain,  
Where folks are weary with stress and strain,  
And call us to Bethlehem.

You who toil daily with little rest,  
Who labour nobly and do your best,  
He Who has worked for a world oppressed  
Will cheer you at Bethlehem.

You who in lands far across the sea  
Are suffering wrongly and bitterly,  
He Who bore all the world's misery  
Will soothe you at Bethlehem.

You who by sickness are bound or marred,  
Does life seem bitter and fortune hard?  
The world's great Healer, with five wounds scarred,  
Will ease you at Bethlehem.

You little children, so gay and glad,  
Each merry maiden, each happy lad,  
The gayest Playmate a child e'er had  
Will greet you at Bethlehem.

You who seem ageing with toil and care,  
And losing the power to "do and dare,"  
Fresh youth eternal that Child so fair  
Will give you at Bethlehem.

Listen! The tidings are told again!  
Shall they be told to the world in vain?  
Nay, we will join in the Angels' strain  
And hasten to Bethlehem.

—Gwendolen Baker.

We are pleased to note that Miss Evelyn Stokes gained a first class in the recent Th.A. Examination, and that Miss Phyllis King was also very high in the list in Th.A. Both are students of Deaconess House, Sydney.

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## Quiet Moments.

### THE FIRST CHRISTMAS SERVICE.

St. Luke 2: 8-20.

(By Rev. William C. Procter, B.D.)

The first Christmas service ever held had, of course, its unique character, but it also possessed certain features which made it a pattern for all that ever have or will succeed it.

I. The preacher was unique, for never since then has an angel been permitted to preach the Gospel, as we see from the suggestive words of Acts x. 5, 6, 22; and xi., 13, 14! St. Paul seems to infer that the angels have a marvellous gift of speech, in I Corinthians xiii. 1, but this one's message was very short and simple, though it was undoubtedly sublime. Those whose privilege it now is to proclaim the "good tidings of great joy" should be equally careful to emphasise the words "Unto you," as the Apostles did (see Acts iii. 26; xiii. 38, 39; Ephesians v. 2; R.V. margin; and I Peter ii. 7, R.V.). Miss Havergal well asks:—

"A Saviour, which is Christ the Lord"—  
Say, is He this to thee,  
And doth thine heart acknowledge Him  
Thine all-in-all to be?  
"A Saviour"—hast thou seen thy sin  
On Him, the Sinless, laid;  
Trusted thyself, thy all, to Him  
Who all thy ransom paid?"

II. The Choir was unique, for it consisted of "a multitude of the heavenly host, praising God," and that has never since been heard on earth! We read, in Job xxxviii. 7, that at the Creation:—"The morning stars sang together, and all the sons of God shouted for joy"; but the song of Redemption was (we may be sure) louder and sweeter. It was mankind's second birthday, for, as Charles Wesley says, Jesus was—

"Born to raise the sons of earth,  
Born to give them second birth."

(see Galatians iv. 4, 5). The keen interest which is taken by the angels in human redemption is evident from St. Luke xv. 7, 10; and I Peter i. 12; but it is an absolutely unselfish one, for their fallen brethren have no share in it (see Hebrews ii. 16, R.V.; II Peter ii. 4; and Jude vi.). "Redemption's glad song" is, as Albert Midlane says:—

"A song which even angels  
Can never, never sing;  
They know not Christ as Saviour,  
But worship Him as King!"

(see Revelation xiv. 3).

III. The anthem had for its object, what every anthem should—the glory of God, not the glorification of the

singers! It consisted of three stanzas according to our Authorised Version, but only two according to the Revised.

(1) "Glory to God in the highest" is an ascription of supreme praise, from the highest created beings, to the Most Highest, for His greatest gift. Moses had been taught that God's "goodness" is His greatest "glory" (see Exodus xxxiii. 18, 19, and xxxiv. 6), and "now unto the principalities and powers in heavenly places" had been made known "the manifold wisdom of God" (see Ephesians iii. 10). The Incarnation was to them the supreme miracle of Divine Power, masterpiece of Divine Wisdom, and manifestation of Divine Love, and demanded their adoring worship (see Hebrews i. 6). Through it all God's apparently opposing attributes were reconciled and magnified (see Psalm lxxxv. 10), and as John Byron writes:—

"The praises of redeeming love they sang,  
And Heaven's whole orb with Alleluia rang."

(2) The next stanza is variously translated—"On earth peace, among men in whom He is well pleased," or "good pleasure among men," or "among men of good pleasure." The old rendering led Longfellow to say:—

"I heard the bells on Christmas Day  
Their old familiar carols play,  
And, mild and sweet, the words repeat  
Of peace on earth, goodwill to men;  
And in despair I bowed my head;  
There is no peace on earth," I said,  
For hate is strong and mocks the song  
Of peace on earth, goodwill to men."

Our Lord's Christmas title of "the Prince of Peace," in Isaiah ix. 6, refers partly to His First Advent, but chiefly to His Second Coming. He came at first to bestow internal peace—peace between man and God; and He is coming again to produce external peace—peace between man and man. Here and now we may "have peace with God through our Lord Jesus Christ" (see Romans v. 1, and Colossians i. 20), and enjoy the very "peace of God, keeping our hearts and minds through Christ Jesus" (see St. John xiv. 27, Philippians iv. 6, 7, and Colossians iii. 15); but only when He returns will the world know universal and eternal peace (see Psalm lxxii. 3, 7; Isaiah ii. 4; and Zechariah ix. 10). Concerning the first, Dr. Horatius Bonar writes:—

"I hear the words of love, I gaze upon the Blood,  
I see the mighty Sacrifice, and I have peace with God."

Regarding the second, Miss Havergal says:—

"Stayed upon Jehovah, hearts are fully blest,  
Finding, as He promised, perfect peace and rest";

while Tennyson looks forward to the third, when—

"All men's good be each man's rule,  
And universal peace lie like a shaft across the land,  
And like a lane of beams athwart the sea,  
Through all the circle of the golden year."

IV. The congregation of that first Christmas Service was typical of most since, for it is still the case (as when Jesus Himself preached), and the common people heard Him

## CHRISTMAS IN PALESTINE.

(By M. C. Warburton, St. George's Close, Jerusalem.)

"LET us now go even unto Bethlehem." While in Palestine the Holy City itself becomes the centre of interest at Easter time, the Christmas festival has its natural focus in the little town of Bethlehem.

Christmas in Palestine is a thrice repeated festival, and at each of the three Christmas feasts, Latin, Orthodox and Armenian, a procession with the patriarchs of the respective churches wends its way from the Jaffa Gate of the city along the road to Bethlehem, sacred to the feet of pilgrims throughout the centuries, from the day when wise men came from afar to worship the infant King. The pilgrim to Bethlehem to-day may still see by the side of the road the "Well of the Magi" where tradition relates that the wise men, stopping to drink, saw the star reflected in the water, and where perhaps the Blessed Virgin herself rested on the way to Bethlehem.

At the Latin Christmas the road is crowded on the Christmas Eve with people making their way to Bethlehem. The road follows what was probably the ancient path across the plain of Rephaim, up the hill past the old Orthodox monastery of Mar Elias, from which we catch our first glimpse of Bethlehem nestling on the neighbouring hill, and along a ridge with a wonderful panorama of the drop to the Dead Sea and the Hills of Moab lying blue beyond. Then down hill again, past the tomb of Rachel, and leaving the main road to Hebron, on the right we turn up the hill on which the city of David stands.

Many of us elect to go early in the evening so as to have an opportunity for quiet prayer in the Grotto before the crowd becomes too great. Leaving our cars at the special parking place arranged by the efficient Palestine Police, we cross the great courtyard, enter the historic Church of the Nativity, and descend the old stone steps cut out of the rock into the cave twenty feet below the choir. There in the dim cave, its rock walls illumined by the light of the silver lamps hanging from the roof, we kneel with other worshippers in silence to meditate and to adore. Beneath the Orthodox altar is let into the ground the famous Latin silver star, around which are inscribed the words: "Hic De Virgine Maria Jesus Christus Natus Est." Here the shepherds knelt to worship and adore, and here throughout all the centuries pilgrims from all lands and all peoples have knelt in adoration.

The gathering in the Grotto increases, visitors from many lands stand for the first time in this sacred place, peasant folk from Bethlehem and the country round bring their children to kneel and kiss the sacred star and worship the Child of Bethlehem, for Christmas is peculiarly the children's feast. There is an unforgettable sense of awe and

gladly" (see St. Mark xii. 37, and compare St. Luke vii. 22, and I Corinthians i. 26-29). The most wonderful announcement ever made was not to high princes or holy priests, but to humble peasants, thus exemplifying the words of St. James ii. 5, R.V. It was not to students engaged in profound research, but to shepherds employed in their lowly task; and this illustrates our Lord's words recorded in St. Matthew xi. 25, and those of St. Paul in I Corinthians i. 18-25, and iii. 18-20.

V. May God grant that the result of our Christmas Services this year may be the same as that of the first one—if not to the whole congregation, as was then the case, at least to many among them!

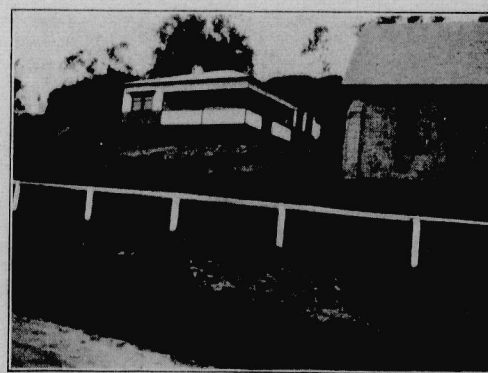
The Gospel has been well described as "Good news about a Person, to a person, through a Person," and St. Luke ii. 10, 11, emphasises this. We should first appropriate and then communicate the "good tidings of great joy"; for, though they are sent "to all people," as yet more than half of the inhabitants of the world have never heard them! May each of us thankfully accept the great Christmas Gift (see Isaiah ix. 6), then gratefully praise God for it (see II Corinthians ix. 15); and next, as the last verse but one of Byron's hymn urges:—

"Let us, like these good shepherds, then employ  
Our grateful voices to proclaim the joy!"

### NEW RECTORY.

Wiseman's Ferry, Hawkesbury River.

The Bishop Coadjutor of Sydney officially opened the new Rectory at Wiseman's Ferry on Saturday, November 19th. There was a large gathering of friends from various parts of the Hawkesbury and from Sydney. The Chaplain, Rev. J. H. Vaughan, welcomed those assembled, and the Bishop Coadjutor delivered an address commending the work for prayer and support. Mr. and Mrs. Vaughan have



WISEMAN'S FERRY RECTORY.

for two years carried on excellent work on the river. Their new home will serve as the base for their efforts, which cover 80 miles of river and tributaries. The Home Mission Society of the Diocese of Sydney sponsors the work in this unique sphere.

Two of the veteran clergy of the Diocese of Melbourne will reach the 52nd anniversary of their ordination on December 19th. They are the Rev. Canon Sutton and the Rev. C. H. Barnes. They were ordained by Bishop Thornton, of Ballarat, in Christ Church pro-Cathedral. Mr. Barnes began his ministry as curate at St. Paul's, Bendigo, and Canon Sutton began at Ballarat. Both are still active workers.

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reverence. God only knows the prayers and longings that have ascended to the throne of grace from this sacred spot throughout the ages.

And now, out through the church once more into the courtyard of the Orthodox convent under the great bells which will ring out the Christmas message to all the world, "peace upon earth, goodwill to men." There the members of the Anglican communion are gathering with their Bishop, by special permission of the Orthodox authorities, to sing Christmas carols. Others of the fast-increasing crowd join the gathering, and the old long-loved words and tunes come with deep meaning as we sing them under the stars on Christmas Eve in the courtyard of the church at Bethlehem, close to the very spot where Jesus lay in His manger crib.

People are now pouring into the Latin Church adjoining the Basilica for the impressive celebration of the midnight mass. Those who are able to face some hours of standing in the crowd may remain for this service. Others of us prefer to retrace the way to Jerusalem, dim and mysterious under the shining vaults of heaven, with perhaps the moon coming up over the hills of Moab. Our hearts are full of the wonderful mystery of the love of God to man shown in the birth of the Child of Bethlehem. Then we may either take part in a beautiful and peaceful midnight service held in St. George's Cathedral or in the quiet of our own homes prepare for the meeting with our Lord in the Christmas Communion in the early hours of the coming morn.

Thirteen days later comes the celebration of the Orthodox Christmas. The Patriarch comes in procession from Jerusalem, stopping on the way at the old convent of Mar Elias. Crowds await his entry into Bethlehem. After a ceremony in the church the procession, carrying lighted candles, descends the steep, slippery steps into the cave, the Gospel is sung, the Patriarch and Bishops go on their knees to kiss the sacred star, and the service ends with the whole procession moving three times round the church to the swinging of the great candelabra ablaze with lights, the smoke of the incense and the chanting of a glorious Christmas hymn.

English Evangelicals have suffered a great loss in the home call of Rear-Admiral Sir Harry Stileman, K.B.E., who passed to his rest on October 28th. Admiral Stileman entered into a goodly heritage, being the son of Major-General Stileman, who took a deep interest in Evangelical work in Brighton. The Admiral was in charge of the Irish Sea during the war, and had the guns for the Lusitania waiting to be mounted when she had completed her last civil trip across the Atlantic, guns which never rested on the decks of the ill-fated liner. The Admiral will be remembered for his work in connection with Barnardo's Homes, and his active participation in the work of the Irish Church Missions. He was also for some time Lay Deputation Secretary of the Bible Churchmen's Missionary Society.

We desire to express our sympathy with the Rev. and Mrs. S. G. Stewart in the loss of their infant daughter. Mr. Stewart is commissioner of the Moore College, Sydney, Endowment Fund.

## Personal.

The Primate of Australia, Dr. Le Fanu, returned to Perth from Sydney this week. He has been ill for several months and will be unable to undertake strenuous duties for some considerable time.

The Rev. David Livingstone, recently Curate of Port Kembla, has taken up duties as Vicar of Wilcannia under the auspices of the Bush Church Aid Society.

The Rev. E. Franklin Cooper, who has been Rector of the parish of Yallourn (Vic.), for the past five years, has been appointed Archdeacon of St. Arnaud and Examining Chaplain to the Bishop of St. Arnaud, in addition to Canon of Christ Church Cathedral, St. Arnaud, in succession to Ven. H. D. Campbell, who has accepted the living of Alphington, in the Melbourne Diocese.

The Rev. A. J. A. Fraser, Rector of Haberfield, Sydney, will act as locum tenens at St. Thomas', North Sydney, during the absence of Canon Baker. The Rev. L. Sutton will be locum tenens at Haberfield.

It is announced that the Rev. G. R. Balleine is shortly retiring from the living of St. James', Bermondsey, in the Diocese of Southwark. It is a large parish of over 12,000 in one of the poorest parts of South London, and Mr. Balleine has carried on vigorous work there for thirty years, so that he has well earned his rest. He was appointed to the parish after serving four years with the Church Pastoral Aid Society as their Metropolitan Secretary. Evangelical churchpeople owe several debts to Mr. Balleine. He is the author of that useful "History of the Evangelical Party in the Church of England," which is a valuable source of information on everything concerning the rise and development of the Evangelical school. It was first published in 1908, and has gone through numerous editions. Another useful work of his is "The Layman's History of the Church of England," published by the Church Book Room. It illustrates the history of our Church by reference to a typical parish throughout the ages. Sunday School teachers are also indebted to him for the various series of lessons for the Sundays of the Church's year, which he has compiled with an unusual facility in the use of illustrations. These have also had a wide circulation, and have been greatly appreciated by teachers and preachers.

Archdeacon Whittington, of Hobart, Tasmania, died on November 29th. He was well-known throughout Australia. A fuller reference appears in our Tasmanian church news.

The Diocesan Church House has suffered a sad loss in the fatal accident to Miss Gourlay, who was thrown from a motor car and killed. All who have visited the Church House bear testimony to her unfailing courtesy and good humour. We tender our respectful sympathy to her mother and the members of her family.

Several of our active Church people are laid aside by illness; Archdeacon Martin, Mrs. D. J. Knox and Mrs. Carey (L.H.M.U.) are in hospital. We extend our sympathy, and hope for a speedy recovery.

The many friends of the Rev. Alfred Dyer, sometime missionary to the Aborigines of the Northern Territory, will sympathise with him in the serious illness of Mrs. Dyer. The prayers of many are ascending to the Throne of Grace for their comfort.

Our sympathy is extended to Archdeacon Young, of Waitotara, on the death of his wife, Mrs. J. R. Young. Very eloquent testimony is borne to her joyousness of disposition and deep spirituality, as one of her friends said: "All the deep loves of her life formed their completeness and perfection in that all inclusive love of God, and of His Son, our Saviour."

Canon H. N. Baker, Rector of St. Thomas', North Sydney, was married to Miss Dora Smith on December 5th. The Canon and Mrs. Baker will leave for England in January, and expect to be away for the year.

A stone wall and gates, erected as a memorial to the late H. P. Tidswell, for 50 years a warden of Christ Church, Bexley, was dedicated by Bishop Pilcher on Sunday, December 4.

The death is announced of Mrs. C. H. Barnett, of Forster, N.S.W., after a comparatively short illness. Mrs. Barnett was intimately interested in Church activities, and leaves a large circle of friends to sorrow over her "passing." The deceased lady was a sister of the late Mr. Edward King, sometime organist of the Newcastle Cathedral, and a sister-in-law of Mr. K. E. Barnett, an active Churchman, at present of the Sydney Diocese.

## LETTERS TO THE EDITOR.

The Editor,  
Church Record,  
Sydney.

54 Kensington Road,  
Summer Hill.  
December 12, 1938.

Dear Sir,

While I do not believe and never have believed that war, and bloodshed, carnage and proffering in life and blood are right, I do want to say that I do not believe in this inertia which so placidly says "Hail the PEACEMAKER."

I, emphatically believe in the war of right, of succour for the weak and underlings, of protection for the lesser States and Principalities which are beset and taken over but by the aggressor, no matter who or what the aggressor is.

I am not one of those who has ever held the torch of applause to Chamberlain for his action and I am still unconvinced that his action was in the best interests of the world at large. And if Australia and Australians were more forceful-minded and not so easily gulled by a few platitudes in regard to a very uncertain peace and held to their Nation and the Empire at large with its greatest traditions of Justice, Liberty and Equity, we might not to-day be lacking the true leadership and strength which had made possible the late crisis.

I am for peace? Yes, but not at the expense of my fellowmen; not at the expense of a Nation, my ideals, traditions which has lifted the Empire of Britain right up out of the fog and mire of ignorance, intolerance, and injustice.

I am an idealist myself, and I can go beyond Australia and hope for a great Commonwealth of Nations, but while I am definite in my ideal and views of Peace and amity I am not going to close my eyes to the very patent fact of the millions of minds who are not as enlightened as mine in this respect or who are, maybe, willing and waiting to take advantage of my idealistic state of mind to work their own will; or, still worse, the millions of minds who never think at all, are too indifferent to think at all, or have the same

complex as the Rutherford followers and refuse to even vote in the country that supports them but traverse the roads and beaches traducing every other sect and Nationality in the interests of their sect. These people are allowed to go round stirring up the strife that you and I are going to be made fight for. And that is some people's idea of peace.

Jesus Christ sacrificed Himself for the lesser and the weak, are we greater than He?

Yours faithfully,  
D. M. RAE.

## FILMS IN CHURCH.

The Editor,  
"Australian Church Record."

Dear Sir,

There is a good deal of interest being displayed in the introduction of films into our churches. To me it is most encouraging to find our leaders so keen about the movement.

Perhaps there would be an even greater enthusiasm if the initial cost of equipment, about £140, could be overcome. Such an amount would seem to bar our poorer churches, where probably the films would be most appreciated, from ever having their own equipment. Even churches able to afford the money may deem it uneconomical because the plant would be idle most of the time.

May I make a suggestion to overcome both of these difficulties? Let the churches interested buy on the co-operative basis. Four churches, reasonably close to each other, could co-operate and each pay £35. This would enable the poorer churches to have their equipment and would obviate having equipment which would be idle most of its time.

It seems practical to me. What do others think?

Yours, etc.,  
RONALD WALKER.

All Souls', Leichhardt.

## IS ARTICLE 37 OBSOLETE?

The Editor,  
"The Australian Church Record."

Sir,

Will you permit me, by way of reply to your editorial remarks, in the last issue of the "Record," and as my final contribution to this discussion, to place in simple juxtaposition in your columns two citations?

1. From "The Sunday Sun," December 11th, page 1, section 2:—

DISEASE FOR USE IN WAR.  
(From our Special Correspondent.)

London, Saturday.

Assistant-Director of Gas at British Headquarters in France during the war, Mr. H. A. Sissons, lecturing at Newcastle, suggested to the authorities the experiment of dropping

(Continued on page 18.)



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ALEXANDRIA



## CHURCHMEN'S REMINDER.

"Those who make best use of their time have none to spare."—Anon.

"While we have time let us do good unto all men, specially unto them that are of the household of faith."—St. Paul.

DECEMBER.

25th—**CHRISTMAS DAY.** May you all have a happy Christmas. While the world without may have war, the Church and the Christian should have peace within.

26th—Monday, St. Stephen's Day. A martyr in deed. The first Christian martyr. Did his death influence St. Paul, at whose feet the clothes of those who stoned Stephen were laid?

27th—St. John the Evangelist. The Beloved Disciple is thus associated with the Birth of Jesus Who loved him. A martyr in will but not in deed.

28th—Holy Innocents' Day. Martyrs in deed but not in will. They "laid down for Him their infant lives." What a trilogy of witness to the Lord of Glory!

31st—Wycliffe died, 1348. This "Morning Star of the Reformation" did such work that the English Reformation has been attributed in a large degree to his influence, and also he is said to have influenced Hus, and so Luther.

JANUARY, 1939.

1st—A Blessed New Year to all. The Festival of the Circumcision of Christ. First Sunday after Christmas. "Obedient to the Law for man" in being circumcised, Jesus became an example in Himself of the place of the Mosaic Law in His Own Gospel. The Law and the Gospel are not to be held in contrast, but as two sides of one complete revelation.

6th—Friday. The Epiphany of our Lord.

## A CHRISTMAS GIFT.

He came—a little child to earth  
From heaven's starry light,  
To share the joy and grief of men  
To bring this dark world light;  
To comfort, heal and understand,  
In all things to suffice,  
What all embracing love was this,  
To make such sacrifice!

(F. Reddaway.)

## To Australian Churchmen.

## THE CHRISTMAS MESSAGE.

**C**Hristmas is an established institution. It has found its way into every department of our modern varied life. It is a time of unalloyed delight for the young folk. There is the excitement of hanging up stockings, and that thrill of expectancy, which is so peculiarly the attribute of the young. It affects the commercial world. There is late work beforehand, laying in stores, and preparing for the extra business rush. The Church signals the advent of Christmas with special services, and convention has made it a season of greeting. Friends who have almost passed out of recollection through distance of time and space, recall themselves to our memory once again, and we re-

new in thought the happy fellowship of former days.

## A Sad Reflection.

It is well that Christmas should have taken such a hold on the thought of men generally, and yet we are saddened by the reflection that after nearly 2000 years of the message of peace and goodwill, Christmas this year witnesses the nations of the world feverishly arming. National safety inspires the movement in some cases, and dreams of supremacy in others. Man cannot yet trust his fellow. May it not be that the darkening cloud of distress which is rapidly overshadowing our horizon is due to the fact that we have lost emphasis on the other side of Christmas? It is indeed a message of goodwill, and we welcome all the outward semblances that indicate that fact; but it is a message of goodwill based simply on fleeting sentiment. The very controversy that has centred round the precise force of the angelic message to the shepherds reminds us that goodwill depends upon true conditions of life. Whatever reading we adopt, the angelic message speaks to us of pleasure secured to men by the direct intervention of God.

## The Real Message.

Christmas reminds us that all is not well with the race, just as truly as it reminds us that all may be well. God looks down from His throne in heaven on the warring multitudes, on the sin and shame and misery introduced into the world by mankind. He looks with pitying eyes, and with a purpose of redemption. This is the inner character of the Christmas message, which we fear we are sometimes in danger of forgetting. Men look for results, sometimes without seeking to possess themselves of the causes. The consequence is that there is appearance, but it is only appearance. It is possible to affect outward gaiety when the heart is sore and burdened. It is possible to conceal deadly hatred under a semblance of a smile. The condition of the world forces us to ask the question, Have we missed the real thing? Christmas has become a time of festivity, only too often a festivity that departs from the living God. The patriarch Job offered burnt offerings against the contingency that in the day of feasting his sons might have sinned and cursed God in their hearts. The occasion for such caution has not been removed with the passage of years. Missing the cause of genuine Christmas gladness, people have prostituted the simulated results to unholy and unworthy ends. We stand appalled at the picture of Europe as one vast armed camp. We shudder at the outrages that are committed in various lands, sometimes in the sacred name of liberty, sometimes even in the sacred name of religion. Results like this, depicted on a wide canvas, present themselves in all their naked horror, and we feel that we are caught in the movements of a mighty machine, hurrying us, reluctant in will, to an orgy of blood and destruction.

## Missing the True Cause.

And just as we are in danger of missing the real significance of goodwill, and substituting therefor an insecure simulacrum, so in our blindness we are in danger of missing the inner cause of distress amongst nations, and seeking to correct it by peace proposals that do little or nothing to cure the resident evil in the heart of men. The drunkard will acquiesce in your pious platitudes regarding the evils of intemperance. The profane man in his soberer moments will acknowledge the value of purity in speech and thought, but moral maxims unaided have never made the drunkard sober, or a swearer an exponent of "the well of English, pure and undefiled." Similarly, may we not say that our statesmen, at least, are alive to the horrors of war? Even those countries where the heroism of the martial man is still regarded as the highest attainment of a superior race, there are moments when the stark realities of the stricken field obtrude themselves, and moderate the enthusiasm for conflict. We are sometimes reminded, when we consider modern conditions, of the plaint of the prophet of old, "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace."

We ought not to be in the condition in which we find ourselves, but we are. Is it not worthwhile, therefore, to turn back to the deeper message of Christmas, and discover in it if we can, the solution that is offered for the ills of the world? Much is made, particularly in Germany, of the little child Jesus, and much beautiful, but we fear idle, sentimentality has clustered round the conception. Such lines of thought are not confined to Germany. They find their expression in our own land, until sometimes we fear that religion has degenerated into sentiment, and sentiment has divorced itself from the actual conditions of life. We need to take firm hold upon ourselves and recall the meaning of the message of the angels. It speaks of a Saviour Who is Christ the Lord. Whatever these words may have meant to the listening shepherds, they come with tremendous force to us to-day in the sadness of our present distress. To use a somewhat abused term, they put first things first. The message of Christmas is the message of a Saviour. It lays due stress upon need and peril. It assures us that our condition, considered in itself, is hopeless.

## Evolution or Intervention.

A fascinating theory has captured the minds of many people. They use the word "evolution" very much in the same way that the old lady spoke

of that blessed word "Mesopotamia." It is fortunate for us that modern scientists are rejecting one by one this old catchword, in its old form. They are not rejecting the theory of evolution, but they are interpreting it more and more in the direction of purposive advance. As Professor Lloyd Morgan puts it:—"The evolutionary ascent of mind has been an advance through new products to further novelty." For our purpose we lay stress at the moment on this word "novelty." According to this modern scientific theory certain events are not predictable. There is a new element from outside which takes up the older processes, but adds to them a distinctive feature that gives the new result the title of novelty.

The Christian cannot rest in a uniformitarian evolutionary process, because he believes that God has come and tabernacled in the flesh, and Christmas bears witness to that fact. It is interesting to notice that the development of thought is gradually clearing the issue on questions such as this. Mr. Pryke, writing in "The Modern Churchman," September, 1925, states: "The Modernist believes in neither a descent, an ascension, nor a return of Christ." If these words are to be interpreted in their strict literal meaning, then the issue is knit. There are two alternatives before the student to-day. Either he must accept the declaration of Scripture and of the Creeds, that for us men and for our salvation our Lord Jesus Christ came down from heaven, or he must fall back upon the idealist philosophy that regards all that is as an unfolding of the eternal idea, without any break or any intervention. It is well that careful thought drives us to these alternatives, as it removes the ambiguities always found in the half-way house on the road of experience.

Christmas must recover its old place as a message to fallen man concerning an outside deliverance supreme in character, and therefore to be accepted by faith, or Christmas must gradually descend to the level of an annual exhibition of benignity, becoming less and less as the hold on spiritual reality becomes weaker.

The loss to suffering humanity of the hope of the redemption through the direct intervention of God is so great that we do not hesitate to call upon all readers of our paper, to maintain their witness to this blessed truth. Only as we ourselves enter into close personal relations with the Lord of life and glory can we make the message intelligible to others. In this highest, holiest sense of the word, we wish our readers a Happy Christmas.

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## AUSTRALIAN CHURCH NEWS.

## NEW SOUTH WALES.

## Diocese of Sydney.

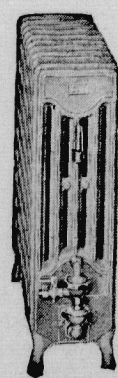
## ALL SAINTS', HUNTER'S HILL.

After more than 50 years, All Saints' Church, Hunter's Hill, has been completed, the western nave of the church being finished. In 1884 the erection was begun, but because of the depth and thickness of the foundations, which involved a great amount of preliminary work, it was not until May, 1885, that the corner-stone was set by the then Primate, Dr. Barry. Because of lack of finance and unfinished plans, work was suspended for nearly a year. Eventually the church was opened and dedicated by the Primate on April 22, 1888. The years of war and subsequent depression which followed delayed the completion of the building until 1926, when a modified plan for the completion of the church was prepared.

On Wednesday night, December 7th, the completed building was dedicated by the Bishop Coadjutor, who preached a beautiful sermon on the works of our Lord from St. John 10: 10. There was a large congregation, including about 20 clergy. The Rector, the Rev. M. G. Hinsby, and the parishioners of Hunter's Hill are to be congratulated on the achievement they have attained. All Saints' is a beautiful church, and its spiritual witness an inspiration to many.

## CANON HAMMOND'S APPEAL.

With his usual enterprise, Canon Hammond, of St. Barnabas', Sydney, has a tent in front of the Cathedral, to which are being delivered parcels of clothing, etc., for his great social work. The sight of parcel delivery vans gives good promise of a generous response on the part of the public. We wish the Canon God speed in his great endeavour.



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## Diocese of Armidale.

(From a Correspondent.)

## SPONTANEOUS ENTHUSIASM.

At the moment matters in the parish of Inverell, of which the Rev. E. H. Stammer, Th.L., R.D., has been Vicar for the past 21 years, are flourishing, and have been for the past six months. The Vicar, in recording this fact, recently ascribed it to the grace of God in the hearts of people who are turning back into the light of heavenly comfort. There is a warmth in the worship as well as an increase in attendance at the services in the parish.

Mr. Stammer says, "Spontaneous enthusiasm is responsible for the best result yet to our 'Gift Day for God,' which we have adopted as a means of financing the parish. It showed itself in a very fine manner at the Women's Auxiliary Sale for Missions, when we had a greater number of buyers than ever. It has caught the men who were inspired by the Archdeacon's spirited appeal on the night when he admitted a score of them to full membership of the C.E.M.S., as a result of the Bishop's meeting for men."

## CLERGY REFRESHER SCHOOL.

It is not too much to say that those clergy who availed themselves of the opportunity to attend the Refresher School held recently at the Armidale School, really did find a spiritual and mental refreshment.

The lecturer was the Archbishop of Brisbane (the Most Rev. J. W. C. Wand, D.D.), whose discussion of the fundamentals of the faith were most helpful and stimulating. The Dean of Newcastle gave the devotional addresses, and the Bishop of Newcastle gave an address on the progress of the movement for Reunion.

The Refresher School was instigated by the Bishop of Armidale, and, judging by the success with which it met, it is safe to prophesy that it will be but the forerunner of many such gatherings.

## C.M.S. SUMMER SCHOOL.

The Bishop of Armidale (the Rt. Rev. J. S. Moyes, M.A., Th.Soc.), has accepted the chairmanship of the annual C.M.S. Summer School, to be held at "Stratford School," Lawson, from January 24th to January 31st, 1939.

## DIOCESAN COMMISSIONER.

Last year Synod gave approval to a scheme for the appointment of a Diocesan Commissioner to collect the various assessments for diocesan purposes in the different parishes. The Rev. W. J. Pritchard was subsequently appointed, and to him was entrusted the task of collecting assessments amounting to £2,600 for the Church Extension Fund, Clergy Provident Fund, Home Mission Fund, Bishops' Court Debt, and Religious Instruction Council Fund. Mr. Pritchard has met with a ready response in all the parishes which he has visited, and it is anticipated that by the end of the year he will have been successful in obtaining the quota for diocesan requirements.

## TASMANIA.

## ST. JOHN'S, LAUNCESTON.

## Consecration of New Nave.

One of the most outstanding events in the Church life of Northern Tasmania was the consecration of the new nave by His Lordship the Bishop, on Sunday, November 20th, at 3 p.m. There were also present His Excellency the Governor, Sir Ernest Clark and Lady Clark, representatives of the Government, His Worship the Mayor, a large body of the clergy, including many representatives of the Free Churches, and a great congregation that overflowed the Church and ambulatories. It was estimated that well over 1,000 were seated in the church alone.

Glorious sunshine throughout the day seemed to be in keeping with the happiness of the occasion. The Rector

(Rev. W. Greenwood) with his Churchwarden, met His Excellency at the west door. Prompt at 3 p.m. a full choir of St. John's members numbering 60, led the procession of clergy and Bishop round the outside of the church chanting the 122nd Psalm. The service, which had been specially drawn up and printed for the occasion, followed smoothly and reverently, the great congregation listening with deep interest. Being broadcast through 7NT carried it on to many old St. John's people scattered throughout the Commonwealth.

The Bishop's address will long be remembered by those privileged to hear it. It was an historic occasion, and with the inspiration of so great and representative a congregation, the Bishop made full use of the opportunity.

"This is a great day," he said, "and one which in years to come will be looked upon as a great landmark in the history of this old Church and Parish. In this Church you have tremendous privileges, and it should be always an inspiration to you." The Bishop went on to trace the early history of the Church, which he said was the oldest existing Church in the diocese, and the parish the second oldest, the first being St. David's, Hobart. For several years, he said, St. John's was the only Church of any denomination in Launceston, and thus is the mother Church of the city.

Before announcing the anthem, the Rector briefly outlined the financial obligations of the contract. He stated that the total cost, including architects' fees and furnishings, was just over £5,200. Towards this sum they had the very generous bequest of the late Col. Harrap, of £2,000, plus £250 for windows. Well over £2,000 had been subscribed by members of the congregation, and that without any general appeal. It was gratifying to all concerned that the nave was being consecrated that day entirely free of debt.

## OBITUARY.

## Archdeacon Whittington.

Archdeacon F. T. Whittington, for 30 years Archdeacon of Hobart, died on Tuesday morning, November 29th, at the age of 85 years.

Archdeacon Whittington had an interesting and colourful career. He began life in a merchant's office, as his parents opposed his wishes to take Holy Orders. He was not happy there, and was allowed to study for the legal profession, but when he had reached the age of 21 both the law and commercial pursuits were abandoned and he made use of his legal training to secure a position reporting the proceedings at the Adelaide Supreme Court for the Adelaide "Register," at the same time teaching the Gospel. Before very long he was promoted to the position of sub-editor by the paper.

In 1877 Archdeacon Whittington was one of the first two men ordained by the first Bishop of Tasmania (Dr. Short). Not long after his ordination he was sent by Bishop Short to be the first resident clergyman in the then sparsely populated district of Port Pirie. Last year he preached the jubilee sermon of the parish. After he had been there some time he found it necessary to move on account of his wife's health, and he was given a parish in a cooler centre in a suburb of Adelaide.

The Archdeacon's next appointment was as bursar of the St. Barnabas Theological College, and he was for some years associated with home mission work there. He was then transferred to a large country district extending along the Murray River as far as the then recently established irrigation settlement of Renmark, with the town of Kapunda as centre of the district.

As a result of a visit to England with the Bishop of Brisbane, the Archdeacon was asked to join the Brisbane staff as one of the mission chaplains. After two years in Brisbane he was offered and accepted the position of first general secretary to the Australian Board of Missions. In this capacity he visited the missions in the far north of Australia and in New Guinea. Unfortunately, in New Guinea the Archdeacon developed malaria, and had once again to seek a cooler climate.

He was transferred to Hobart, and on the death of Archdeacon Mason was appointed to the Archdeaconry of Hobart. He served in that position for more than 30 years until his retirement in 1923. Archdeacon Whittington's

most vivid recollections were of the period of the Great War when he acted as chaplain at the Claremont Camp until Rev. W. J. Bethune took over duty as permanent camp chaplain.

Archdeacon Whittington was elected one of the twelve honorary fellows of the Australian College of Theology in 1917 by the Bishops of the General Synod of Australia. He served for 18 years on the Council of the University of Tasmania. In 1927, for his services during the war period and afterwards, he was made a life member of the Naval and Military Club.

Archdeacon Whittington was a most popular cleric. He gave the church valuable service in other parts of Australia. To his learning he added a rich vein of humour. He also wielded a facile pen, his crowning work being his "Life of Bishop Broughton," the first Church of England Bishop of Australia, published in 1936.

—"Examiner."

## Wellington, New Zealand.

## THE JEWS.

Writing in the Church Chronicle the bishop says:—

"Not one of us can be so hardened and blunted by the tragedies of the last few years as not to have been deeply moved by the hideous events in Germany after the assassination of Dr. von Rath. It seems almost incredible that such inhumanity can be countenanced in any civilised country to-day. The question of what is to be done about it must arise at once for every thoughtful Christian. Protests, however strongly backed by public opinion, seem to be useless, and at best they are an easy way out for those who make them. Constructive action is needed, and we cannot turn back to the parable of the Good Samaritan without being convinced that the Christian nations of the world should be willing to meet the situation by the most thoughtful and generous measures which are possible.

"Strident voices other than that of the Christian Church have in recent days been proclaiming the rights of minorities. Christian action should surely now be taken to secure that one of those tortured and persecuted minorities should be given protection and relief. The whole question of opening the doors of Christian countries to Jewish immigrants is, of course, a matter which bristles with difficulties, and yet one which, in the name of Christian Charity, must surely be regarded as a practical issue at the present moment.

"If it is impossible to secure decent treatment for the Jewish people within Germany, the Christian nations will be lowering their standard, and defaulting on their faith if they do not discover some means of affording relief outside the frontiers of the German Empire."

## DISCOVERY AT JERICO.

Both English and German archaeologists have been digging up ancient Jericho. Three distinct cities, one on the top of the other, have been defined, also many discoveries of an earlier period than Joshua and the historic destruction of the city when he advanced into that country, cir. 1451 B.C.

None of the finds is more remarkable than a prehistoric quern which is assumed to be at least 1,000 years earlier than Joshua.

Hitherto, it has been generally assumed that the two stones used for grinding corn, from time immemorial, formed the only kind of mill that ever existed, but now a slab of basalt stone, made concave, with a rubber stone, also of basalt, has been unearthed.

The natural surface of the stone is pitted with small cavities which held the corn while the smaller stone was passed to and fro over it.

This interesting find has been sent to London, and is on view at the Palestine and Bible Lands Exhibition, near Westminster Abbey. Among other recent discoveries also on view is a portion of Pontius Pilate's Aqueduct from Bethlehem, and a stone water jar from Beth-shemesh.



## THROUGH LANDS OF THE BIBLE.

H. V. Morton.

(By J. A. I. Perry.)

I have read with sympathetic interest this remarkable book. Mr. Morton reminds one of the giant Antaeus, who derived from his mother Earth an invincible strength. Each time, therefore, Mr. Morton takes a book in hand he likewise goes from strength to strength. At the same time I have a regret that my adventurous spirit did not lead me into similar waters.

As to the book itself.

The author crossed the desert to Baghdad, but nothing remains of the former Oriental magnificence. How we all were charmed at the adventures of Harun al-Raschid! Sic transit gloria mundi. In the time of Abraham and when the children of Israel were carried captive to Babylon, Babylon was in a high state of civilisation. There were irrigation experts who made it a land flowing with milk and honey.

Curiously, when Cyrus gave the Jews the opportunity of returning to Jerusalem they hesitated. The following is an extract from an address given by me some time ago.

"It is interesting to mention that although Cyrus gave the Jews permission to leave with Zerubbabel, nevertheless a majority of them remained at Babylon. More than 50 years afterwards a second attempt was made to get them back, the chief recruiting officer on that occasion being Ezra, and roughly speaking, he only managed to get about 6,000, so that there was still a considerable number left behind." The author saw hundreds of people beating the body and cutting themselves with knives. It reminded him of the sight which presented itself to Elisha on Mount Carmel. Really, it was not Elisha, but Elijah. I look up the eighteenth chapter of the first Book of Kings, which stands out in memory. "And Elijah mocked them and they cut themselves with knives and lancets till the blood gushed out from them." Cyrus, instead of knocking down the walls, rebuilt them. Indeed, he conquered Babylon just like Mussolini entered Rome, without striking a blow. The author went to Egypt to see the almost unknown Egypt of St. Mark, who is said to have been the founder of the Egyptian Church and to have been martyred and buried in Alexandria. He entered a church, but removed his shoes before being taken into the sanctuary, because the Copt always obeys the words which the Lord spake to Moses from the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." A feature of the Coptic Church is that there is no reservation of the sacrament. It was discontinued centuries ago. While passing down the nave he noticed one pillar of red granite and eleven marble pillars. The eleven pillars represented the eleven apostles, and the red stood for Judas, who betrayed his Lord. Marriage is a solemn ceremony. The parents of the bride and bridegroom settle the dowry, draw up the marriage contract, and choose the date of the wedding. The priest hands the bride her engagement ring, corresponding with the ancient customs of Greece and Rome. The ring was worn on the fourth finger of the left hand, because it is connected to the heart by a nerve. He touches on the Pyramid where Kheops was buried, quoting Herodotus, who said 100,000 men worked for three months every year and that it took 10 years to prepare the site, and twenty years to build the Pyramid. He gives some interesting particulars about St. Anthony, who died aged 105 years, leaving two sheepskins as his sole possession; but no man knows where he lies. The author visited certain monasteries, in one of which Syriani, the Saint, in order to keep himself awake, was in the habit of tying his hair to a nail in the wall so that if he began to sink into repose a warning tug would bring him back to his devotions. In administering the sacrament the priest breaks the holy bread into five pieces and dipping his finger in the chalice, signs them with the Cross. Taking the central portion of the Korban, he places it in the Chalice, crying, "This is in truth the Body and the Blood of Emmanuel our God." The

Baptismal ceremony is an imposing ritual. The prayer offered by the priest, the author states, is one of the most beautiful he had ever heard. The priest burns incense, and taking the holy oil he pours it in the font, making the sign of the Cross with his breath as practised in the earliest days of the Church. The author visited Siwa. In 525 B.C. 50,000 Persians perished in the desert on their way to Siwa. It was from Siwa that Ammonia Chloride was made from the dung of camels because it was at Ammonia, near the temple of Ammon. Hence our present word ammonia. The only real object of money in Siwa is to purchase a wife, the price being about 24 shillings. The author travelled through the wilderness of the Exodus and climbed Mount Sinai. The first hermits lived on a mountain called Serbal, which many people believe was the original Mount of the Law, and 25 miles away is a desolate gorge where a bush was pointed out as the burning bush. The Archbishop of Sinai, who was sitting behind a knee-hole desk, gave him cordial accommodation in the monastery. After going to bed he awoke at 3 a.m. on account of the signal summoning the monks to prayer. A similar method was employed when Justinian was Emperor, the Church having been built during his reign. St. Catherine is associated with Sinai. She died for her faith. She was tortured. Amongst other things she was strapped to four spiked wheels, which revolved without tearing her flesh. Her head was afterwards struck off. St. Catherine stands out for all time as a woman of unconquerable courage and sublime faith. At Sinai the monks rise at 3.30 for church, which lasts till 6.30. The author signed the visitors' book and amongst other names was that of Field-Marshal Allenby. The author ended his journey at Rome, giving details of the Church of St. Peter and the catacombs, including the catacomb of St. Sebastian, where the bodies of St. Peter and St. Paul were removed for safety in early times. The book is an inspiration. It lifts one up and makes one feel that only the Spirit of God could have enabled Mr. Morton to write so great a work; and after all, it makes one recognise that it is not always what you do, but the spirit in which the work is done.

## THE OPENING OF THE BIBLE HOUSE, SYDNEY.

The opening of the Bible House on Saturday, 10th December, will long be remembered. It was something of a tribute to the hold that the Society has upon the hearts and consciences of the people, that the floor of the Chapter House was filled at 3 p.m., notwithstanding the raging of a hurricane unprecedented in the history of Sydney for 40 years.

The opening prayer was taken by the Rev. R. B. Robinson. The Scripture portion was read by Mr. W. R. Avenall. The Chairman, Mr. W. J. Williams, in a felicitous opening speech, drew attention to the fact that owing to the careful arrangement of the finances of the Society, the building is opened free of debt and with a reserve in hand sufficient to meet by investment the yearly payment for rates and taxes. Mr. R. A. Dallen, Honorary Treasurer of the New South Wales Auxiliary, presented a copy of the Bible to the Hon. H. M. Hawkins. In the course of his presentation speech he took an opportunity of offering an interesting review of the foundation of the Bible Society in New South Wales in 1817, and its subsequent history up to the date when it entered on its new premises.

Mr. Hawkins, in reply, referred to the family Bible given him by his father when he was about to leave for India. It contained the names of all the members of the family, including the little baby sister, whose hand had to be held while she signed her name. A poem was appended to the signatures, expressing the hope that as a united family they would meet in heaven. The transparent fervency and sincerity of Mr. Hawkins' speech convinced all present that while he was there to recognise in an official capacity the value of the work for the Commonwealth, he was also one who had personal experience of the living value of that Book which the Society aimed at placing within the reach of all.

Colonel Bell, of the Salvation Army, brought greetings in the name of the Council of Churches. The Rev. Wallace Deane led the congregation in the dedication prayer. The Rev. A. W. Stuart expressed his indebtedness to the architect, contractor and workmen, who gave of their best and laboured indefatigably to render possible the opening of the house on the date fixed. He also paid tribute to the loyal support of the staff in assisting him with suggestions in the onerous task of rendering the interior of the building suitable for its great purpose.

After the meeting the congregation adjourned to the Bible House. In declaring the building open the Hon. H. M. Hawkins brought greetings from the Premier and every member of the Cabinet, who, he said, were all sensible of the great work rendered to the Commonwealth by the circulation of the sacred Scriptures. A most enjoyable and profitable afternoon was concluded with the serving of tea in the large room of the new Bible House, and an inspection of every part of it. All who were privileged to be present were greatly attracted by the efficient arrangements for the further work of this noble handmaid of all the Churches.

## THE TRUE CHRISTMAS SPIRIT.

(Contributed.)

Once more in spirit we listen to the herald angels as they sing "Glory to the new-born King." What a helpful preparation for the true Christmas spirit is our collect for the second Sunday in Advent, as such becomes a reality in our lives, i.e., as "we read, mark, learn and inwardly digest the Holy Scriptures" which our "blessed Lord caused to be written for our learning," as such reveals to us

## The Eternal Son of God.

What awe, what depth of adoration must, then, be ours as we see in the Christ Child the Eternal Son Who was before all time condescending to be born of a humble maiden. Dare we suggest that some, through lack of Bible knowledge, think of the birth of Christ as on Christmas Day as the beginning of His work on earth? How different it is.

## Listen to His Claims from Holy Writ.

The Jews were astonished and indignant when He claimed in St. John viii., "Verily, verily I say unto you, before Abraham was I am." Moses, too, as recorded in the inspired Word (Heb. xi.) in spirit preferred "the reproach of Christ" when he set out to save his brethren at the cost of his own personal aggrandisement.

To St. Paul, too (1 Cor. x.) "the Rock" in the wilderness wanderings of the Chosen People was Christ. The eternal Son of God never left the people through all the 40 years of wandering. He was always at hand to supply their needs. Right back, too, at Creation we read of Him (Eph. iii.): "God Who created all things by Jesus Christ." This is the Eternal Son of God before all time, Who in His wondrous love and humility became visible to human eyes at His wondrous Incarnation, which Incarnation we celebrate on Christmas Day.

## Love Incarnate.

What amazing love! "Who, though He was rich," in all the fulness of the Godhead, its power and its glory, yet "for our sakes became poor" in all the poverty of weak humanity and worldly want that "we, through His poverty might become rich" (2 Cor. viii. 9 R.V.).

Does not the love of Christ constrain us to join in worship, in adoration, in truth, in gifts of love to Him on this glad Birthday.

O come all ye faithful,  
Joyful and triumphant,  
O come let us adore Him,  
Christ the Lord.

A happy, holy Christmas to all our readers.

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## READERS PLEASE NOTE!

The next issue of this Paper will be published  
on Thursday, January 12.



## SOMETHING FOR THE CHILDREN.

## A Christmas Hymn.

## Christians Awake.

Dolly Byron and her father lived in Manchester more than a hundred and fifty years ago. Her father was a teacher of shorthand, though I expect in those days shorthand was very different from what it is now. He was also very keen that one day Bonnie Prince Charlie should be King of England.

They were very poor, for teachers in those days earned very little money, and he could not afford to give his daughter expensive presents.

Just before Christmas he said to Dolly, "What would you like for your Christmas present?"

She knew her father sometimes wrote poetry, and said, "Please write me a poem."

On Christmas morning she came downstairs for breakfast quite excited to see what was on her plate. She found on it a piece of paper folded together, and on the outside written, "Christmas Day, for Dolly." She opened it and read:—

"Christians awake, salute the happy morn  
Whereon the Saviour of mankind was born.  
Rise to adore the mystery of love,  
Which hosts of angels chanted from above;  
With them the joyful tidings first begun  
Of God incarnate and the Virgin's Son."

Dolly read through all the verses which told the story of Christmas, of the angel's message to the shepherds of Bethlehem.

"Behold,  
I bring good tidings of a Saviour's birth;  
To you and all the nations upon earth;  
This day hath God fulfill'd His promised word,  
This day is born a Saviour, Christ the Lord."

They told of the song of the angels, and of the shepherds running to Bethlehem.

"To Bethlehem straight the enlightened shepherds ran,  
To see the wonder God had wrought for man,  
And found, with Joseph and the Blessed Maid,  
Her Son, the Saviour, in a manger laid."

Then it finished with two verses telling us to join the song of the angels and the worship of the shepherds.

"Saved by His love, incessant we shall sing,  
Eternal praise be Heav'n's Almighty King."

Dolly was delighted with her Christmas present, and put it among her treasures. Not long after, the organist of the parish church saw it, and composed the tune for it that we know so well.

The year passed by and Christmas came again. Early Christmas morning Dolly Byron and her father were awakened by the sound of singing underneath their windows.

It was the Church choir singing Dolly's hymn:—

"Christians awake, salute the happy morn,  
Whereon the Saviour of mankind was born."

—(Adelaide "Church Guardian.")

## A TRIBUTE TO WILBERFORCE.

While others were regarding the Australian continent as a receptacle for convicts, his parliamentary influence was used for laying there the foundations of the Church which now occupies every inhabited district in New South Wales—He is yet luminously exhibited in his still nobler character as consuming his existence in labours for the church, for the State, and for mankind, such as no other man in that age, and such as no private man in any age of his country's annals, had at once the genius and the will to render.

(Sir James Stephens.)



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## AUSTRALIAN COLLEGE OF THEOLOGY.

## Class Lists for 1938.

Associate in Theology (Th.A.).  
(In Order of Merit.)

Name.	Diocese.
First Class:	
Withington, Jean L. . . . .	Melbourne
Stokes, Evelyn May, Deaconess House . . . . .	Sydney
Quinlan, Eric . . . . .	Melbourne
Second Class:	
Wheat (Mrs.), Alice Crompton . . . . .	Sydney
Cuttriss, Frank Leslie . . . . .	Melbourne
Amos, Leslie Woodroffe . . . . .	Melbourne
Burgess, Colin . . . . .	Sydney
Fulton, Isabel Ellen . . . . .	Melbourne
Baum, Frances . . . . .	Melbourne
Calver, Erling Robert F. . . . .	Grafton
Wilkinson, Margaret . . . . .	Melbourne
Pass:	
Hicks, Mildred M. . . . .	Melbourne
Champion, Margaret Olive M. . . . .	Sydney
Provan, Jessie . . . . .	Melbourne
Miller, Florence Evelyn . . . . .	Melbourne
Stevens, Olive M. . . . .	Sydney
Mair, Louisa A. . . . .	Melbourne
Downing, Edith Kate A. . . . .	Melbourne
Hall, James . . . . .	Ballarat
Gawne, Thomas Brown . . . . .	Melbourne

(Four failed.)

Passed the First Half of the Examination.  
(In Order of Merit.)

King, Phyllis, Deaconess House . . . . .	Sydney
Foster, Doreen Minnie . . . . .	Sydney
Prentice, Joan . . . . .	Sydney
Wilesmith, Eric Dangar . . . . .	Sydney
Annett, Edna May . . . . .	Sydney
Broadbent, Beatrice . . . . .	Sydney
North (Sister), Mary Kathleen, C.A. . . . .	Auckland
Lang, Nancy Eva . . . . .	Sydney
Campbell, Rose Esther . . . . .	Sydney
Gabriel, Harry Lewis . . . . .	Bendigo
Adams, William Ronald . . . . .	Melbourne
Silva, Muriel Leane . . . . .	Adelaide
Parsons, William David . . . . .	Tasmania
Bowman, Myra . . . . .	Melbourne
Richards, Amy Doreen . . . . .	Bendigo
Matthews, John D. . . . .	Gippsland
Bennett, Margaret Eleanor . . . . .	Adelaide
Watchorn, Kathleen . . . . .	Tasmania
Bolt, Reginald Victor . . . . .	Melbourne
Eager, Alice Mary . . . . .	Sydney
Rowe, Dora Maud . . . . .	Sydney
Wait, Catherine Laurel . . . . .	Sydney
Costelloe, H. G. W. . . . .	Tasmania
Elden, A. V. C. . . . .	Melbourne
Beard, Miss . . . . .	Melbourne
Heagney, Ena Constance . . . . .	Melbourne
Jones, Lily R. . . . .	Melbourne
Carey, Enid . . . . .	Sydney
Brown, Harrie William . . . . .	Sydney
Ikin, Ethel . . . . .	Tasmania
Greensmith (Mrs.), Adelaide . . . . .	Melbourne
McDonald, Norman . . . . .	Melbourne
Mackay (Mrs.), Mary Forbes . . . . .	Melbourne
Rattray, James . . . . .	Melbourne
Hann, Alice Clara . . . . .	Melbourne
Dann, George James William . . . . .	Rockhampton

The following Candidate was held over:—

Donaldson, Muriel Irene . . . . . Melbourne  
(Twelve failed.)

On behalf of the Council of Delegates,

JOHN FORSTER,

Registrar.



Aboriginal children on Groote Eylandt have their share in "The Hope of the World."

## GROOTE EYLANDT.

The above photo was taken by Miss E. A. Taylor, who, with her brother, is working amongst the aborigines on the island, where some 50 children are under instruction at the Mission Station. All these children, together with the men and women in the native camps, will share in Christmas festivities. They will be singing the same familiar Christmas hymns that we shall sing, and the old familiar service. When Groote Eylandt children sing they put to shame the usual half-hearted singing of our white Sunday Schools. After the service they will have their Christmas Tree with "Father Christmas" dealing out the bounties made possible by loving hearts in many a Christian parish.

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## LETTERS TO THE EDITOR.

(Continued from page 9.)

ping minigococi in thermos globes attached to small parachutes, causing cerebro-spinal meningitis.

The globes could be arranged to eject their contents from a fine spray when nearing the ground, spreading infection as by a cough.

As people's susceptibilities varied, it might be better to include pneumonic, diphtheria, anthrax and tetanus germs, and also plague-infected fleas, he said.

## 2. From the Articles of Religion:—

"It is lawful for Christian men, at the command of the magistrate, to wear weapons and serve in the wars." (Latin, just wars.)

Yours faithfully,

ROBERT C. FIREBRACE.

Chairman, Australian Peace Pledge Union (N.S.W.)

(Mr. Firebrace, notwithstanding his pacifism, has profited by the maxim "He who fights and runs away will live to fight another day." Gone are Aquinas, Cajetan, Suarez, Bellarmine and "certain eminent Roman Catholics." In their place we have a scare headline and paragraph from a Sunday newspaper. We are not impressed. Does Mr. Firebrace maintain: (1) That no illegal measures were adopted in mediaeval wars? That would convict him of ignorance of history. (2) That the English nation, through its Cabinet or war leaders, is prepared to spread disease germs indiscriminately? That would darken his simple faith in the evolution of the morally fit. (3) That no nation would be justified in resisting by force such a deadly menace to its being? That would convict him of midsummer madness.—Ed.)

## ANNUAL RECEPTION OF MISSIONARIES AT LAMBETH.

The annual reception of missionaries at Lambeth Palace by His Grace the Archbishop of Canterbury is planned by the Missionary Council to give an opportunity for the Church at home to welcome in person those of its members who are engaged in carrying on its work overseas. Recently missionaries, their fields of service being distinguished by special coloured badges, met in Lambeth Palace, and, after partaking of a buffet tea, gathered in the marquee, where they were presented to the Archbishop. By far the largest contingent was from India; other lands represented were Africa, Australia, Canada, China, Japan, Iran, and the Near and the Far East. Seated on the platform was the Archbishop of the Orthodox Church from Manchuria, and a representative of the Orthodox Church of Rumania.

His Grace began his brief message of welcome by saying that the Missionary Reception was one of his many engagements to which he looked forward with pleasure, because it seemed to him to have all the attractions of a great family party. The Church at home regarded those whom it sent forth as her most precious children, and whom she followed with special interest and prayer. The weather, which was uncertain, was, said His Grace, rather a parable of the condition of the world around with its threatening clouds, and yet with intervals of sunshine. Some of the clouds had already broken in a deluge of misery and slaughter. They were all telling themselves with increasing conviction that the only solution for all the present conflicting problems in the world was the Gospel of Christ. Meanwhile, the one essential to any bringing of the Gospel to bear on the problems of the world was that there should be those who were taking the Gospel to every part of the world. "You, my dear friends," said His Grace, addressing the missionaries, "whom we are receiving to-day, may know, and it is not given to everybody to know, that the work you are doing is infinitely worth doing." Not many had that privilege. A choice of ease was the feature of their time. But the missionaries of the Church had the satisfaction of knowing, however obscure their place of service might be, that they were doing something that was absolutely and intrinsically right. And they were not alone; they were members of a great fellowship. His Grace asked the missionaries to remember that the shaking of the hands was not a mere conventional ceremony, it was almost a sacramental ceremony. That shaking of the hands was the outward and visible sign of a very great spiritual truth—namely, that each one of them had his and her place in the fellowship of the one Body, the Church, whose roots were planted more than thirteen hundred years ago, and whose branches were now spreading into every part of the world.

The Archbishop of the West Indies voiced the thanks of those present to His Grace for his hospitality.

## Alfred Handel

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## MENDELSSOHN'S "HYMN OF PRAISE."

The plan of the "Hymn of Praise" was doubtless suggested to Mendelssohn's mind by that of Beethoven's "Choral Symphony," a work which he held in great regard. There is, however, considerable difference between the "Choral Symphony" and the "Hymn of Praise." In the former the instrumental section is nobly pre-eminent; in the latter the choral portion predominates. It is highly probable that Mendelssohn may have previously sketched, or even partly composed, his "Hymn of Praise" symphony as a separate work without any thought of adding a choral section.

The first performance of the "Hymn of Praise" took place at the historic Church of St. Thomas, Leipzig, on June 25, 1840, under Mendelssohn's own direction. Schumann wrote, after this performance, especially of the duet, "I waited for the Lord," interrupted by a chorus, that it was like a glance into Heaven, and of the whole work, that we should all express our gratitude to its creator. May we all, like the composer who has so nobly set the words to music, cast off the works of darkness, and put on the armour of light.

The first performance in England of "The Hymn of Praise" took place in the Birmingham Town Hall on Wednesday morning, September 23, 1840, under the composer's direction. The alto part in the choruses was sung by men; the time for lady alto singers in English choral music had not yet arrived. A rehearsal which lasted from morning until midnight was a very undesirable preparation, from a physical point of view, for a festival which was to commence on the following day. Mascheles, who was present at the festival, records in his diary: "One of the chorales of this glorious work (Talgesan) told so powerfully that the whole audience rose involuntarily from their seats, a custom usually confined in England to the performance of the Hallelujah Chorus."

The cheapest price of the English edition was one guinea.

The original German edition bears on the title page the following motto from Martin Luther, chosen by Mendelssohn himself: "I would gladly see all the arts, especially music, serving Him Who has given them and made them what they be."

—J. Henrie.

## BOOKS

## SEX AND MARRIAGE.

We have received two essays dealing with a subject that is becoming well-worn and somewhat trite. As one of these writers says, "The present age is an age of sexual licence. Anybody who doubts this is living in a fool's paradise; and the present age is one that has been 'played up to' by advocates of the complete unveiling of things kept more or less in reserve by the much abused early Victorian moralists."

There is possibly food here for serious thought.

In *New Morals and Old*, an entirely new writer, the Rev. V. A. Holmes-Gore, M.A., puts forward "an attempt to re-state and defend the Christian ideal of marriage." We venture, first of all, to question the relevance of his early quotation of Article ix. of the 39 Articles, because the terms therein used have a far wider significance than what he assigns to them, and consequently the contrast is not strictly fair. The author deals in a thoughtful manner with the problems surrounding marriage, and his approach is entirely Christian. He emphasises the theocratic basis of morals, although a quotation on page 49 from Canon Peter Green, which seems to us to contain a vicious circle, apparently caused him a slight doubtfulness of its entire correctness. But surely man's nature must depend on the nature of the God Who made him. In accepting Canon Peter Green's definition of right conduct as "the conduct which is suitable to man as a spiritual being," Mr. Holmes-

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Gore proceeds to state: "As Christians we also believe that Jesus Christ showed men the right way to live, and that nothing can be right for men which is not in accordance with God's will," and so he comes right back to the Theocratic basis—and surely that is the only possible basis for the Christian or, for that matter, for any other thoughtful being.

From this point of view the writer proceeds to discuss the marriage problems in the light of present-day thoughts and practices. He brings to his subject a mind and heart imbued with the "sensitiveness" of his subject and his touch is reverent and Christian right through. We may not always agree, but, as the Bishop of Liverpool says in his "Foreword," he "would very warmly commend the spirit in which it is written, and the direction it offers to thought."

We pass from appreciation to a sense of distaste, not to use the stronger term, when we take up the other pamphlet, *A Christian View of Sex and Marriage*. We close our reading of it with a protest at the prostitution of the term "Christian" as a description for a discussion, if it be discussion, which has but little relevance to Christian principles. It seems to us a frankly pagan approach where expediency, and not any truly Christian ethic, is to be the arbiter between rightness and wrongness.

In the "true approach to marriage," where the address is to a Christian Movement audience, one fails to understand the omission of those Christian principles of life which alone made marriage what God intended it to be. As we read the booklet, St. Paul's words echoed and echoed in our mind, "But fornication and all uncleanness, let it not be once named among you as becometh saints."



We say frankly, in this and other respects, we fear greatly that many of those charged with a weighty responsibility for the leading of the young life of our Universities fail to give the great challenges of that religion whose name their movement bears.

**New Morals for Old.** With an introduction by the Bishop of Liverpool, by Rev. V. A. Holmes-Gore, M.A. Our copy from the publishers, Messrs. Longmans. English price 3/6 net.

**The Revival of the Reformed Faith.** Inter-Varsity Theological Papers. Number Four. By the Rev. Donald M. Maclean, D.D.

The Inter-Varsity Fellowship of Evangelical Unions are rendering a signal service to the cause of the Evangelical faith by the informative booklets which they issue from time to time, price 6d. each in England. A most informative sketch of the Synoptic Problem from the pen of Dr. McIntyre, an equally valuable survey of Recent Trends in Old Testament Criticism by Professor G. C. Aalders, and a defence of the Apostle John's authorship of the Fourth Gospel, have now been succeeded by the booklet of which notice has been given above. Professor Maclean, Professor of Church History in the Free Church College, Edinburgh, writes with accurate knowledge of the movements amongst the reformed section of the Church on the Continent, and touches lightly upon similar movements in the Lutheran bodies. He points out that there is a theological reconstruction proceeding in the direction of philosophic Calvinism in many branches of the Reformed Church abroad. He mentions the Barthian movement, and tells us that under the able leadership of Dr. Haitjema, of Groningen, the movement has resulted in a great access to the Confessional Party, who adhere to a definite creed.

Most of our readers have had some evidence of the work of Barth and Brunner. It may not be as well-known that Professor Lecerf, of Paris, has actually undertaken, at the request of the Divinity Faculty of the University of Paris, to write a book on the Causes of the Revival of Calvinism in France. This is certainly a very remarkable evidence of a recrudescence of what we may call Conservative Evangelicalism, as the University of Paris has been up to the present strongly radical in its attitude to the New Testament, under the guidance of Professor Goguel. "Lecerf," we are told, "was once a radical who found himself driven to despair in a whirlpool of conflicting and contradictory thoughts and ideas . . . In his gloom he turned to the works of Calvin, and through these he was led to rest his soul in God, the God of the Holy Scriptures, the God of the Reformed Faith."

Professor Maclean summarises the new movement as having four dominant features:—

- (1) The unimpeachable authority of the Word of God.
- (2) The liberty of the individual within the wide and deep activities of the Spirit of God.
- (3) The exclusive claims of our Lord, Who is God and Man, the Mediator, the Redeemer.
- (4) The destiny of all who believe in God and His Son is dependent ultimately on the will of the holy, all-wise God, Who is Light as well as Love.

A survey of this little booklet must give pause to those who have been advising us of the revolt against Calvinism in this modern age. We are reminded of the pregnant saying of Bishop Knox, "In moments of crisis Calvinism has a tendency to re-assert itself," and certainly these are days of crisis.

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