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YOUNG RECORDERS.

Aims:

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

Mt. Dandenong, Vic., Dec. 5, 1929.

"Lo, I am with you always."
St. Matt. xxviii. 20.

My dear girls and boys,

I have been reading a little tale about
things that we find very hard to do,
and nuts. Here it is:—

"There is a great variety of nuts,
from the big coconut down to the
tiny fellows that grow on a hazel
bush; some are valuable for food, some
have a very useful purpose as medicine,
whilst others, like the coconut,
provide the world with necessary oils.

"Some are hard to crack and not
much to look at, often being quite ugly
in their shells. A nut has three parts.
First of all, the outer husk or rind,
which, unfit for food, is both bitter and
distasteful. It is the outer covering
enclosing the shell. A strange thing
that shell often looks when it is dis-
closed to view—rough, hard and un-
lovely, but within that shell lies hidden
the kernel, with its sweet and tasty
flesh. To get at the kernel you must
remove all the rest.

"Every scholar knows that lessons
are very like nuts, there is much to be
unwrapped before we get to the hidden
good. And through life we find it just
the same. Work is a nut that looks
anything but enjoyable, but get into it,
and you will discover the secret
kernel of progress and contentment.
Each day brings us problems and dif-
ficulties that are really closed nuts—
big and hard. How are we to get any
good out of them? It will be possible
if you crack your nuts one by one. It
is not usual to break them all to-
gether; even if we could they would
probably be crushed to uselessness.
To be in too great a hurry to get at the
kernel is often the surest way of miss-
ing the best part. One at a time, and
the biggest heap will be reduced to
empty shells and kernels. Sometimes
we give up; the task is long and the
shells are hard; we grow tired of crack-
ing nuts. If someone else would only
do it for us, how pleasant that would
be! No, crack the nuts yourself; if
they are not worth cracking, they are
not worth having. No gains without
pains, says the old proverb. If you
want to crack any sort of nut success-
fully, you must have plenty of push;
even the hardest shell yields to steady
and continued pressure. There is One
Who has promised to take both our
hands in His strong grasp and make
it possible to crack the hardest nut
and extract the food within. Perhaps
you have never asked the Lord of the
Garden to help you gather the nuts of
life and open them. Then ask Him to-
day."

In the Prayer Book there are 25
Sundays in Trinity; this year we had

26. Did any of you notice what Col-
lect was used for the extra Sunday?
With all good wishes for your holi-
days, though there will still be another
letter before Christmas.

I am, yours affectionately,

Aunt Mat

WE MUST HAVE THESE.

Without an ear you cannot row,
Without a seed you cannot sow,
Without a flame there is no fire,
Without a song there is no choir;
And this is true, I'll undertake,
Without some water there's no lake.

In things like this all men agree,
But miss some truths as plain to see:
Without some love you are not blest,
Without some work you find no rest,
Without some thought there is no light,
Without some prayer there is no might.

If men could rise without these things,
Then birds could fly without their wings!
—Exchange.

THE OXFORD MOVEMENT.

(Continued from p. 9.)

"kill or cure" remedy and Newman
seemed half ashamed of it. But it did
its deadly work nevertheless; and Rome
profited on the one hand and infidelity
on the other. J. M. Capes (To Rome
and Back) said it was not to be won-
dered at that many people denounced
Newman as an unscrupulous partisan
who cared little whether men were
driven into infidelity or not so long as
he could convert them to his own
opinions.

Secondly, Palmer says that the
Romeward tendency was being ad-
mitted on all hands, and even Dr. Pusey
acknowledged that such was the case.
And so we get the strange spectacle of
Newman driving a coach and four
through the thirty-nine articles with
the avowed reason of keeping certain
persons from "straggling in the direc-
tion of Rome." The whole atmos-
phere of the time was loaded with argu-
ments displaying a chaotic ingenuity
on the one hand and an explosive
mischievousness on the other.

The third point urged by Palmer was
the systematic disparagement of the
Church of England, in the course of
which the Pope appeared as the Pri-
mate of Christendom. To this was
added a reminder that Bellarmine finds
a "surprising number of texts in favour
of Purgatory" (p. 55); and that the
Reformation, though Calvinistic, was
reclaimed for us by a noble episcopate
which was "inclined to a union with
Rome." In short, Romanism and
Catholicism were regarded as conten-
minous, and—after that the deluge.

To this theological babel Palmer adds
the doctrine of Development as the
climacteric of the confusion of tongues
that now reigned supreme. The waters
of the Tiber were rising fast, and the
only ark of safety was plainly hinted,
if not openly stated, to be—Rome.

The AUSTRALIAN CHURCH RECORD

For Church of England People
"CATHOLIC—APOSTOLIC
PROTESTANT &
REFORMED"

Vol. XV, 52.

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

DECEMBER 19, 1929.

[Issued fortnightly.]

Single copy 3d.
of per year, post free



A Christmas Greeting.

A Visit to Palestine.—By Rev. H. G. J.
Howe.

Church Overseas.

Epistle to the Hebrews Authorship.—By Rev.
E. G. Veal.

Illustrations.—Bethlehem.

Leader.—To Order.

The South India Scheme.

Verses.—Christmas Carols.

"THE AUSTRALIAN CHURCH RECORD" BUSINESS NOTICES.

General Editorial Communications: The
Editor of "The Australian Church Record,"
and all news items: C/o St. John's Vicarage,
Toorak, Melbourne, Victoria.

SUBSCRIPTIONS AND ORDERS.—

N.S.W.—Sydney, Manager, 192 Castlereagh
Street, Sydney. Tel. MA 2217.

VICTORIA—Melbourne, Diocesan Book
Depot, Miss M. D. Vance, Brookville Road,
Toorak, or care of B.C.A. Office, St. Paul's
Cathedral, Bendigo, Rev. W. M. Madgwick,
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The questions which Nature does not
answer concerning the Creator and
which Science cannot, are answered
by Jesus Christ our Lord.—Charles
Brown.

The oldest inhabitant of Richton
(Eng.), Mr. Mark Tomlinson, a nona-
genarian, has had six sons named in
order—Matthew, Mark, Luke, John,
James and Thomas.

Mr. Justice Harvey, speaking in
Synod on behalf of the Bush Brother-
hood, said, "I have often thought what
a wonderful collection we should have
if everybody put his hand in his neigh-
bour's pocket."

In official statistics, it is reported
that no fewer than 51,000,000 gallons

of pure alcohol were consumed in Brit-
tain last year; in terms of whisky, that
meant 80 bottles to each adult of the
population of the country.

The largest gift of its kind that has
ever been made for reconstruction
work in Palestine has been contributed
by Grigori Benenson, New York finan-
cier and well-known Zionist, who will
give 24,000 dollars annually for the re-
building of Palestine.

Lord Melchett is quoted in a Moslem
brochure as having said: "The day on
which the temple shall be rebuilt is
approaching, and I shall devote the
remainder of my life to building a
mighty temple where the Mosque Al
Akssa stands."

The assertion that 100,000 Jews have
been baptised in the last ten years
was made by the Rt. Rev. E. A. Bur-
roughs, Bishop of Ripon. The Bishop
further claimed that 300 Jews now
hold Holy Orders in the Church of
England.—The Hebrew Messenger.

A very Happy Christmas to all our readers

The task was set the other day to
a class in a New York high school of
compiling a list of items which the
student "considered necessary for a
home." When the papers were handed
in it was found that the homes would
cost at least £8500 apiece.

An ultra-smart school for girls at
Tarrytown-on-Hudson (U.S.A.), has
recently begun a course in aviation for
its pupils (says the "Daily Chroni-
cle"). This school claims that it is
the pioneer in air instruction, and we
are told that on every flight pupils
are accompanied by a chaperon.

J. H. Kirkwood, the Australian
golfer, now a resident of the United
States, who will visit Australia with
the American player, Walter Hagen,
next year, desired to appear in an ex-
hibition match at Rose Bay, Sydney,
on a Sunday. The club lost little time
in replying to Kirkwood. The cable
message read:—"Could not consider
any exhibition match on Sunday."

A British politician said, amid ap-
plause, that Britain was the most sober
country in the world. Yet the
Minister of Health of Great Bri-
tain reports that there are no fewer

than 1,000,000 children unfit to derive
any benefit from the education given
by the state, and that a great part of
that inability could be traced to the
effects of alcoholic indulgence.

The President of the International
League of the Adversaries of Prohibi-
tion, who by the way is a Frenchman,
said, "We have 100,000,000 people
behind us and millions of dollars which
we will spend in a merciless fight to
destroy prohibition in the United
States." This propaganda of falsifi-
cation is but a part of the fight to
destroy a great economic good in the
United States.

"Shaken in their belief, the clergy
are not profoundly convinced of the
truth of their religion... I can find
no symbol and no law to satisfy our
spiritual nature in the quasi-Christian-
ity of the humanitarian applications of
evolution. The real tendency of evolu-
tion is to be found in the philosophy
of Nietzsche and not in the life of
Christ."—L. T. Moore, Dogma of
Evolution.

A ceremony that is known as "The
Adoration of the Pope," takes place
in St. Peter's Church at Rome. Here
is a newspaper description of what
actually happened when Pope Pius X.
was duly enthroned at St. Peter's:
"The Pope ascended the throne, and
when he was seated the assembled
Cardinals and Bishops and people pro-
strated themselves before him—the Car-
dinals kissed his feet, knees and face,
the Bishops his foot and knee, and the
lesser dignitaries his foot only. They
yielded to him Divine honors, and he
accepted such as his right."

The Christmas Message, 1929.

Christmas—the Day of Christ—
Dawns in far Bethlehem.
We see the three Wise Men,
And bow our heads with them.

And softly on our ear,
Falls that sweet chant of Heaven,
"Peace, peace, to all below,
Goodwill to men be given."

To-day we vision Thee,
As Babe in manger laid,
And then thought jumps ahead,
To Calvary's dark shade.

Why have we failed to find
The peace Thou diedst to give?
Why have we lost The Light
In which all men might live?

We have not pleased Thee, Lord,
Our hands with earth we stain,
Self sits enthroned to-day,
Where Thou alone must reign.

—M.

Jesus Shall Reign

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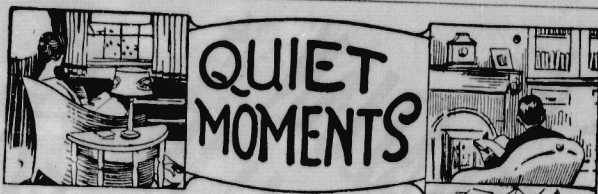
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QUIET MOMENTS

AS we look around the world to-day we cannot help but come to the conclusion that there are various things which have usurped the place of God in man's life. Some one or other or all stand first in the esteem of man. Consciously or unconsciously man has exalted them over God, at the expense of God.

And first we would say the first place is given to man, himself. It is true that man is in some measure taking from the dignity of man by robbing him of the independent creation which the Bible gives him. Man is seeking to prove that man is nothing but an evolution from lower orders. Yet others are exalting man, declaring that he needs no Saviour. He needs no extraneous help. He has that within him which by development, by evolution, will be quite effectual for man's salvation. Such teaching is a contradiction of the plain statements of Scripture. It is man's intellect exalted at the expense of the Word of God. But God's message is—"Cease ye from man whose breath is in his nostrils!" The true and the right spirit is expressed by him who penned the words—"What is man that thou art mindful of him?" Sometimes the first place is not given to man in general, but to some class—the intellectuals—forgetting that "the wisdom of man is foolishness with God." Or it may be the priest is exalted; men forget that all believers are a kingdom of priests, that priest is but presbyter writ short. They forget too that there is One Mediator between God and man, the Man Christ Jesus.

Man talks to-day of the Almighty Dollar. That is not only an American expression, it is British sentiment. The man who possesses wealth lifts his head high in the crowd, exalting gold at the expense of God. Man speaks to-day as if the possession of gold entitled its possessor to a deference, due rightly only to character. Man holds tight to it as if life and happiness depended on keeping it. Man envies those who possess it, but has little real desire, if any, for the holiness which is in the sight of God far above the value of gold tried in the fire. Man stops at no means of getting it. What will it not get for its possessor in society! But the love of it is a root of all evil, an evil disease, a canker.

Others prefer the footlights of notoriety to God. They must be in everybody's mouth, if it be only in the small circle of the little country town or parish. Let others talk about their wealth, liberality, oratory, or the wide extent of their knowledge, and they are delighted. Stunts are great things to such notoriety hunters. They love the praise of men more than the praise of God.

Every thoughtful man is alarmed at the hold sport and amusement have got over our Australian community. Men sacrifice anything for it—character, position, success, home. This is no rare thing. It is a feature of to-day. A characteristic of the last days is that men shall be lovers of pleasures rather than lovers of God.

But there is a day coming when the Lord alone shall be exalted. Man will

see himself in his true light. Gold will be appraised at its true value, a thing that perisheth. The wreath of fame shall be seen as a corruptible crown. The cisterns at which men have sought to satisfy themselves will be seen as broken cisterns, which can hold no water.

To-day God is exalted in mercy. It is the day of grace. He is rich in mercy and every soul who becomes a vessel of mercy is a glorious exhibition of God exalted in glory. We worship and adore when any child of wrath is translated from the kingdom of darkness into the kingdom of the Son of His love.

But there comes a day when God will be exalted in judgment, in righteousness, when the mean man shall be brought low and the eyes of the lofty humbled.

Exalt the Lord your God now! Forsake all false refuges. Let Him be your refuge. He who for your sake died on Calvary is the one Refuge of the sinner. In that Rock of Ages you will be as safe as God can make you and in that very act He will be exalted. Exalt Him as your guide, your teacher. Sit at His feet. Choose the part Mary chose and you will exalt Him in the eyes of all who look on. Acknowledge that you have no right to challenge the authority of our Lord in any matter, and He will be exalted. Give Him the pre-eminence. Hear Him to the exclusion of all other voices, be they the voice of the highest intellect or the acutest criticism. Exalt Him. Acknowledge Him as King. Let your loyalty to Him be shown as was the loyalty of David's three mighty men when they hazarded their lives for him and brought water from the well of Bethlehem. Let your true and sincere confession be—"We are ready for whatever the King shall appoint." Exalt ye the Lord your God and worship. Exalt Him also in the congregation and praise Him in the assembly. Let men see that you exalt Him by being in your place in the House of Prayer every Sabbath Day.

A FRAGMENT.

What waits for us beyond Death's great divide?

No man must know.

What greets the pilgrim on the other side?

No man may know.

Is it the land of which we love to dream That waits for us beyond cold Lethe's stream,

Fanned by the languid zephyr, scented sweet

With the dear breath of flowers? Does the hare fleet

Pursue his happy course unscared by man?

Is all as this fair world when it began

And was not stained by sin? Oh, answer me,

Is it a life of sweet eternity?

Give me a place therein, that when I die

And over that dark stream my soul doth fly,

There in that garden I may find a nook,

Silent, except for the clear gurgling brook,

And those swift-feathered psalmists in the skies

Above my weary head. Let all I prize—

My books—be waiting there. Let every flower

Send its sweet incense to my sacred bower,

A happy tribute. That is all I ask;

Oh, grant it me when I have done my task.

E.C.B.M.



LETTERS to the EDITOR

The Archbishop-elect of Melbourne.

The Rev. W. B. Chambers, B.A., England, writes to "A.C.R."—

The appointment of Canon Head, Sub-Dean of Liverpool Cathedral, as Archbishop of Melbourne, has been hailed with the deepest satisfaction.

He has a quiet dignity and grace, a perfectly natural and unassuming manner, and a kind word for everyone. His capacity for making friends is remarkable. This should tell largely in the life of the Church in Australia. Friendship and brotherhood are certainly dominant factors in Christianity.

To speak of the deeper things, spiritual leadership is the essential quality needed in a Bishop, more so, surely, than mere statesmanship, though this is necessary. How deeply impressed we all were at the Swanwick Conference (I am reminded, Mr. Editor, that you were there) in Canon Head's conducting of the devotional side of the Conference.

What better testimony could be given of a Father-in-God than, "I live; yet not I, but Christ liveth in me." With reverence be it said, experience will give such testimony to the new Archbishop.

"An English Friend" writes:—

The writer's holidays were rather saddened by the fact that such a monstrous thing as the "Red" Mass should be allowed in the Church of England. At Delabole, where he stayed, this is the iniquitous custom every Sunday. He was gladdened on the other hand by the fact that crowds of men attend Service, though it was a Free Church Service, the United Methodist.

The proportion of men at the Methodist service was about thirty to one woman. Many of them were really Churchpeople—perhaps a sad fact!

Peculiar Preaching.

F. M. Boyd, Sandringham, V., writes:—
In a sermon preached in St. Paul's Cathedral, on 1st December, and broadcast, the preacher said that after certain happenings and "purification in Paradise," we would get to Heaven "if God willed." Does he expect us not to believe what is taught in our Catechism? "Made inheritors of the Kingdom of Heaven," and "who sanctifieth me." Does he intend to teach that "the blood of Jesus Christ" does not cleanse us from all sin?

The Anglican Church League.

Mr. N. J. Cole, 10 Davies St., N. Brunswick, V., writes:—

The Provisional Committee's work in submitting a Constitution, Objects and Principles, for approval at a fine gathering of Churchpeople, in the Chapter House, Melbourne, is to be commended.

There was a general agreement, the time was ripe for such a League in Victoria. It must be regretted, however, there existed some restraint in expressing a bold forward movement on the adopted principles; so that the future depends almost entirely upon the Executive Committee (yet to be elected), both as to their approval or disapproval of members, and formation of Parochial Branches; this, together with ordinary meetings, held only once in three months, suggests a supineness hindering progress.

Not one in that Assembly questioned the sincerity and ability of the stalwarts who occupied the platform, yet no strong effort was made to enthuse the audience. We have the truest and best objects before us, and numbers both clerical and lay. Sooner or later History will repeat itself; wherein brave men and women held Bible Truths in spite of autocratic Kings and foreign dictation, who suffered accordingly.

We, not too sensitive, or influenced by fear, prepared for misrepresentation as to motive, etc., when vital truths are at stake. This may be easier for lay people than for the clergy. The laity look to the clergy to lead, and are willing to follow when sure of a courageous lead.

The success of the League will largely depend upon the clergy—within. All things being equal, a large number of the laity will espouse the cause, in company with English

and similar associations, which we hope will succeed throughout Australia.

Clergy Rest House.

Rev. A. R. Shaw writes:—
Recently being in need of rest and change I spent part of my holiday with some of my family at "Drumart," the Clergy Rest Cottage at Wentworth Falls. It has occurred to me that some tired clergymen do not know the delightful place it is in which to recuperate. It is comfortably furnished, without being too elaborate to cause fear of hurting the furniture. It is well looked after by the Rev. and Mrs. Stephen Taylor, who personally take an interest in the welfare of the guests. The locality is charming and within easy access to the beauty spots of the mountains. On Sundays there is the beautiful and well-kept little church which it is a pleasure to attend. The sermons always are good and helpful, and worshippers feel it is good to be there. One may wonder why so able a clergyman can content himself in so small a sphere until it is remembered the importance of ministering to the visitors who come from Sydney or other places, as well as local residents. If clergymen need rest and refreshment they can find it at Wentworth Falls.

Motorists and Drink.

How About This?

Beer addicts who fiercely proclaim the non-intoxicating qualities of beer, can get some valuable information by writing to the police department of Berlin, Germany, the reputed domicile of that malt cult. Experience has taught that drinkers can get upset by the alcohol in beer as well as the alcohol in decayed grapes or fermented barley. The following is a translation of a card that is being officially circulated by the police department of the German capital, warning motor car drivers to let the stuff alone, even in small quantities:—

"Alcohol Warning for Motor Drivers."

(Issued by the Berlin Police Authorities.)

1. The arduous and responsible calling of the motor driver makes it necessary for him to abstain completely from all alcoholic beverages (beer, wine, spirits, etc.), both before and during his work.
2. The smallest quantities of alcohol are injurious to the motor driver. It is a widespread error that small quantities have no deleterious effect. On the contrary, they cause at first an increase of self-confidence, followed by premature fatigue; and thus weaken his capacity for swift discrimination and reaction in the presence of danger.
3. A large proportion of motor accidents are due to the consumption of quite small quantities of alcohol.
4. Larger quantities of alcohol increase the danger and lead finally to intoxication and rash and foolish actions.
5. The licence will be refused in all cases to persons inclined to intemperance.
6. Driving while under the influence of alcohol is strictly forbidden. Any driver found to be in a state of intoxication during his work will be placed under arrest and his car taken in charge by the police. If he is proven to be drunk, his licence will be withdrawn.
7. The most serious accidents occur in the case of so-called "joy rides," in which alcohol regularly plays a part. In these cases, the driver is liable to a heavy penalty and the withdrawal of his licence.
8. Every driver who does not totally abstain from the use of alcohol is not only a danger to himself and his fellows, but brings misfortune on his family.

The Unknown Hour.

Sound of lamentation;
Sudden, awful fear;
Voice of terror, and of woe,
Echoing far and near.

Radiant in the heavens;
Bright beyond the sun:
Viewed by "every eye" on earth:
See! "The Living One."

Angels sound His trumpet;
Hark! The ringing call;
Urgent and impelling cry:
Summons one and all.

Thus, enrobed in splendour;
Thus, equipped in pow'r;
Thus, "the Judge of all the earth,"
Comes, in unknown hour.

—GRACE L. RODDA.

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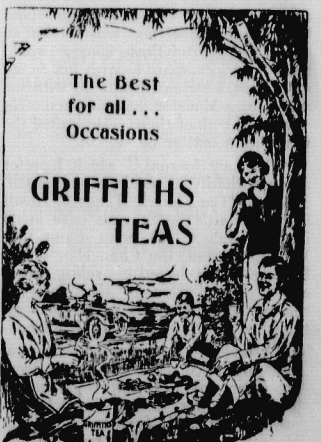
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The Stevens Case and the Prayer Book.

(By Wickham Steed, in "The Christian World.")
(Concluded.)

The Lord Chancellor's responsibility ought to be probed to the bottom. What is the position? Action having been taken by Mr. Groom against Mr. Stevens before the Consistory Court of the Diocese of Ely over which Mr. Macmorran, the Chancellor of the Diocese, presided, the Court found that Mr. Stevens had not put the repairs in hand, despite its ruling as to his liability. Therefore it declared him "contumacious," and filed a notice, or "Significavit," with "His Majesty in Chancery," that is to say, in the Chancery Division of the High Court. According to the legal correspondent of "The Church Times" (July 5):

The old procedure in such cases was by excommunication, which included serious civil consequences. The procedure introduced in the early days of the nineteenth century is really analogous to that adopted by the secular Courts in case of contempt; though the method of the "Significavit" has certain mediaeval associations. Practically, Mr. Stevens has been imprisoned for contempt under a writ granted as a matter of course by the Lord Chancellor on the signification of his contempt of the order of the Consistory Court.

There is much to be said for the substitution, in such a case as the present, of a civil for an ecclesiastical jurisdiction; but it cannot be said that Mr. Stevens has any practical grievances. All that he is asked to do is to discharge an obligation which the law imposes on his property.

No "practical grievances"? Is imprisonment, without sentence of a civil court, a theoretical grievance? And what of the obligation which "the law" imposes? Why did the Lord Chancellor grant a writ for the imprisonment of Mr. Stevens "as a matter of course"? Had the Lord Chancellor no discretion? If he had discretion and exercised it against the civil liberties of a subject, was he not guilty of misfeasance? If he had no legal discretion, two courses would have been open to him. He might have raised the issue in the House of Lords, so as to draw public attention to a gross anachronism, or he might have tendered his resignation to the Prime Minister, and have made known the reasons for so doing. Neither of these courses would have been incompatible with his duties as a conscientious lawyer or with his duties as a Minister and a citizen. He neglected both of them. He issued the writ "as a matter of course."

"The Law Journal," which I prefer as an authority to the legal correspondent of "The Church Times," dealt learnedly with the Stevens case in its issue of July 6. It pointed out that Mr. Macmorran, the Chancellor of the Diocese of Ely, based his ruling rather upon "general practice" than upon the real authority of legal precedents established in 1621 and 1768. It added:

A finding as to the ecclesiastical law of church repairs does not seem to come very near imprisonment by the civil power, though the story has to be continued further. Not to lengthen it, there are two points: First, the nature of the liability to

repair the church; and secondly, the penalty of imprisonment. The defendant, Mr. Stevens, does not appear to be a lay rector in the ordinary sense (who is liable for chancel repairs) and he receives no tithes. But under an Inclosure Act of 1798, land was allotted in lieu of rectorial tithes, and to this land, it is said, the liability to repair the chancel attached. The defendant purchased the land in 1916—he alleged, without notice of the liability. This was disputed and the Chancellor (of the Ely Diocese) found that he had notice, though notice, it was held, did not matter. Then, as to the imprisonment, this is under the Ecclesiastical Courts Act, 1913 (53 Geo. III. c. 127) which abolished excommunication, except by way of spiritual censure, and made orders of an ecclesiastical court enforceable by writ de contumace capiendo to be issued out of Chancery on the order being signified by the ecclesiastical judge "to his Majesty in Chancery." It is then executed by the Sheriff. The procedure, of course, is out of date, and the case calls attention to the necessity for its abolition. If the legal liability exists, it is for the Civil Court to ascertain and enforce it.

Is it extravagant to conclude that what "The Law Journal" could write authoritatively on July 6, the Lord Chancellor ought to have been able to perceive a little earlier? To what a pass have things come in England if a presumably impartial lawyer, who receives £10,000 a year to do his duty to the nation, has so little sense of civil rights as blindly to transform himself into "the secular arm" of an ecclesiastical court? Moreover, if Mrs. Groom is to be believed, this ecclesiastical court was created, in an action taken "on the authority of the Church Assembly," a precedent for the eventual bodily constraint of 120 other citizens. Is there no means in England of bringing the Lord Chancellor to book for dereliction of public duty?

A weighty principle of civil liberty is at stake. It is not affected by the circumstances that Mr. Stevens—aged, worried, and unwell—was induced against his better judgment to "purge his contempt" in order to regain freedom. No room must be left for any ecclesiastical body, diocesan court or Church Assembly to infringe, through a Lord Chancellor or otherwise, the civil rights of ordinary citizens.

The part of the Church Assembly in this matter also needs investigation. The Enabling Bill, by which the Church Assembly was created, has already hatched out a very odd brood. As Lord Cushtend observed during the debate in the House of Lords on the Revised Prayer Book and the Reservation of the Eucharist, no hint was given when the Enabling Bill was passed that "this particular egg was in the incubator." Like the Stevens case, the whole course of Prayer Book revision savours strongly of sacerdotal guile. The late Archbishop of Canterbury, Lord Davidson, confessed in the House of Lords on December 12, 1927, that when he began to sit on the committees dealing with the Prayer Book he was "in hope that we should not find it necessary to sanction Reservation at all. It seemed to me that the danger of superstition loomed rather large and that the need had not been adequately proved, and I felt rather doubtful whether I could ever wholeheartedly join in recommending it. I was convinced otherwise simply by sheer strength of evidence."

What evidence? Proof that the lawlessness, which Bishops had not only allowed to grow up, but had sedulously encouraged, in the Established Church had caused so much disorder that it was necessary to extend the limits of legality so as to make disorder lawful? Or was it evidence that the Romanising influences in the Church of England were too strong for the late Archbishop to resist? No one supposes that he was in secret sympathy with them.

Yet upon him rests a special responsibility. Before the Lambeth Reunion Conference meets again in 1930, it will be necessary to ascertain very clearly what was the real, as distinguished from the professed, purpose of the 1920 Conference. Did Archbishop Davidson really believe that union between the Established Church and the Free Churches could be promoted, on the one hand, while reunion between the Established Church and the Roman Church was being sought, on the other, in the spirit of the subsequent Malines Conversations? If so, he was ingenious. If those who induced him to convene the Lambeth Conference of 1920 did not believe it, they need to clear themselves of the growing suspicion that they intended hypothetical reunion "on the Left" to be a mask for real reunion "on the Right."

The Established Church cannot always have it both ways. It cannot coquet with Rome, accrediting Roman superstitions and eucharistic magic, and yet remain the national Church of England. It cannot be "by law established" and act "apart from the law," or plead as a warrant for its lawlessness a "spiritual necessity to go beyond the legal limits."

Some, at least, of the ecclesiastical law-breakers are consistent. They call for Disestablishment. Clearly, the Church should be by law disestablished and disendowed unless it respects the law. As the Stevens case proves, it is not safe for the people of this country to leave the administration of civil property in ecclesiastical hands. Rather than allow elementary civil liberties to suffer further at their hands, it would be better to sever the ties between State and Church, and to give the Church freedom to show, as an unestablished denomination, what it can do, under the common law, by its own unaided strength.

"Apollyon, the Destroyer."

THE great secret of the success of Spiritism, Theosophy, and Christian Science, is their subtlety and likeness to truth. Let us no more trifle with such false doctrine than we would trifle with morality. The beginning of departure from the pure truth is like the letting out of waters.

In this present age, too many people of all creeds continually talk of "Toleration." This toleration of all sorts of sects and schisms and heresies is allowed to run under the abused notion of "liberty of conscience." Strange to relate, our Ministers rarely touch on these "Cults," though they daily make the Churches poorer. Is it because our clergy are not capable of judging that they are false, or is it that in this enlightened age, they do not like to preach about the power of evil?

This Power ever imitates God, in setting up worship and deluding men, and especially women, with his wonders. The Eternal Word, the unchangeable God, whose word shall not pass away when heaven and earth shall pass, but shall abide to judge us at the last day, sent the early Christians out to the unequal conflict against Satanic rage, and clothed them with Divine might. Is, then, the warfare over? Is Satan's malice chained? His nature changed? His imitable hate against God and His Saints abated? His restless, deadly hatred against those who are to occupy the seat in glory, whence he fell, extinguished? Or since this

cannot be so, is his mode of warfare only changed? And would he now, by a more dreadful cunning, feign himself at rest, wrest nothing from us, use fraud, instead of violence, be our friend instead of our enemy, teach us that we have nothing to fear from him; mingling his poison secretly, that we, without fear, may taste and die. Are not all followers of these cults (some as old as 3000 years) forsaking Jesus Christ our Redeemer? As regards Spiritualism, though I mixed with it and studied the cult, I have yet to meet the first Spiritualist who bows the knee to the Lord Jesus Christ and confesses that His Name is above every name. Human teachers may claim to have new revelations supplementing the Word of God, but of all such it is written, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you (that Jesus Christ has come in the flesh, etc.) let him be accursed." (Gal. 1: 8.) These cults regard Christ simply as a Great Social Reformer, an honored Teacher, a good man, a wonderful medium.

We know little of things that we cannot see and touch. We know nothing of the manner in which a spirit operates on the mind of a creature with flesh and blood and bones like ourselves. In short, I believe, the opinion of not a few eminent physicians is clear and decided, that Satanic possession still continues, though cases are exceedingly rare in Christian countries. They are, however, very common still in heathen lands.

Let us beware of a sceptical and incredulous spirit in all matters relating to the devil. Unbelief about the existence and personality of Satan has often proved the first step to unbelief in God. We have not the faintest idea of the number, subtlety and activity of Satan's agents. We forget that he is king over an enormous host of subordinate spirits who have to do his will. If our eyes were opened to see spirits, we should find that they are about our path, and about our bed, and observing all our ways, to an extent of which people have no conception. In private and in public, in churches and in the world, there are busy enemies that are ever near.

I make this bold statement, that if hundreds of our so-called mediums tried to break away from these powers, they could not. Christ, and Christ alone can deliver from the Satanic power. People forget that Satan poses as an Angel of Light. Spiritualists talk of the beautiful messages they get, but has a medium ever got a message at a seance yet, where the people were God-fearing and knew that Christ was Divine, and that He shed His blood on Calvary for the sins of the world? As regards the messages of Sir Conan Doyle and Sir Oliver Lodge, who are these men? Do they believe that Jesus Christ came in the flesh, and is the Divine Son of God? They will give a true message once in a while to lead deeper into the cult. They can modulate their voices and copy the tones of people's voices, and are the greatest mimics that ever lived. I know spiritualists to-day that have been years and years in the cult, and they have lost all faith in our Blessed Saviour as the Divine Son of God. Would that people stopped and asked themselves: Is the Bible all untrue? Is God a liar? Is Christ a liar? When we remember that the "fowls of the air," in the parable of the Sower (Mark 4: 4-15) are declared by Our Lord Himself to mean "Satan," we know He gave the right interpretation.

There are people who, by their connections or occupations, are continually led into temptations and disbelief. "Tempest-tossed souls," one should call them. They are frequently told that science has proved this and that, and that the old religion will soon be driven out of the world. Read our daily papers, cablegrams from Sir Oliver Lodge and Sir Conan Doyle, great discoveries, "Life after death." Did not our Master conquer death? Is a clairaudient (without help of any kind) could tell both these "Sirs" that I know as much, if not more, than they do about spirits hovering near us. I know that there are wicked, blasphemous spirits as well as good ones, who drive these away.

Christians should regard these people as conscientious, but mistaken, and oppose them with facts rather than dogmatic assertions, with arguments, rather than denunciations, and with appeals to reason and to Scripture. If we accuse these people of designing to upturn the foundations of society, they may retort upon us that we have designs to enslave the mind, and keep the intellect in subjection. But if Christians exhibited in their conduct a transcript of the heart of Him Who hath written upon every page of the Book of Nature, as well as in the Volume of Inspiration, His great name of Love, then one stumbling-block at least, would be removed and many who now dispirited, dejected, broken-hearted, "wander like a wave of the ocean which hath not a place of abiding," would find repose in Him who hath said "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."



A civic reception was given to Bishop and Mrs. Moyes at Armidale.

The Rev. D. G. Frewin, rector of Rochester (Bendigo Diocese), whose illness was reported, will resign his parish and retire.

Archdeacon J. C. and Mrs. Herring revisited their former parish. The Archdeacon preached in St. Paul's, Bendigo.

Bishop Le Fanu, the new Archbishop of Perth, will be enthroned at Perth on December 20.

The Rev. E. L. Harvie, of N.Z., has been inducted to the parish of Norwood, Adelaide, in succession to Bishop Moyes.

The Rev. S. M. Johnstone, M.A., rector of St. John's, Parramatta, N.S.W., will preach the Ordination Sermon in St. Andrew's Cathedral on Saturday, December 21.

The Rev. N. Haviland is remaining in England for a second year of deputation in connection with the Colonial and Continental Church Society.

Rev. R. M. Hudson has taken over the work at St. James', Melbourne, Mr. and Mrs. Hudson have moved into St. James' Vicarage.

Archdeacon Jose, M.A., Rector of Christ Church, North Adelaide and Archdeacon of Mount Gambier, has been appointed Archdeacon of Adelaide in succession to Bishop Moyes.

Mr. W. G. Acocks, Deputy Public Trustee, Sydney, and chairman of the board of directors of "A.C.R.," intends going to England for a holiday next year. He will leave with Mrs. Acocks in March.

Rev. A. F. Eva, rector of Roma, Queensland, has been appointed by the Archbishop of Brisbane to the honorary canonry in St. John's Cathedral, Brisbane, vacated by Canon Dixon on his becoming Archdeacon of Brisbane.

The Rev. Canon T. Langley, the Bishop's Senior Examining Chaplain, conducted the Quiet Day for the Ordinands, on December 20, in Bendigo, and preached the ordination sermon the following day. St. Thomas' Day.

At St. John's Church, Dunolly (Ballarat Diocese), the Rev. Vernon H. Williams dedicated a set of communion vessels and altar linen in memory of Miss Emma Phillips and her sister and brother, Mrs. Elizabeth Gregory and Mr. Thomas Phillips, who attended the church from 1860 onwards.

Miss Nancy Walsh, B.A., daughter of Mr. C. R. Walsh, of the Diocesan Registry, Sydney, and Mr. H. S. Kidner, were farewelled by the C.M.S. Committee on Tuesday evening, December 10. Miss Walsh is proceeding to India and Mr. Kidner to Tanganyika.

The Rev. L. H. R. Croker, Th.L., of St. Nicholas', Mordialloc, Victoria, has been appointed the second representative of the Church of England upon the field staff of the Prohibition League of Victoria. For long the Rev. G. Gilder has been unable to

cope with the pressing invitations to preach and lecture on Prohibition.

Miss Huxtable, who is proceeding to Ceduna, S.A., for work in the hospital of the Bush Church Aid Society, was farewelled at the C.M.S. rooms on Friday afternoon, December 6. The Organising Missioner of the B.C.A., Rev. S. J. Kirby, and members of the committee and other friends, were present. Mr. W. J. G. Mann presided.

Rev. S. S. Moncrieff, of the Brisbane diocese, died on November 14. A correspondent of the Brisbane "Church Chronicle" writes of him: "The death of the Rev. S. S. Moncrieff brought sorrow to many of his friends on the Darling Downs. What inspired one with respect to the late Mr. Moncrieff was his quiet dignity and gentle humility—the outcome of his faith in Christ and his love for his fellow men."

The Archbishop of Brisbane has secured the presence of five other Bishops for the consecration of the Dean on January 25. They will be the Bishop of New Guinea, the Bishop of Rockhampton, and Bishop Halford, representing the Province of Queensland, and the Bishops of Grafton and Armidale, from New South Wales. The sermon will be preached by the Bishop of New Guinea.

A successful queen carnival for St. Oswald's Church, Gleniris (Melbourne Diocese), ended on November 23, when the crowning ceremony was performed by Mr. R. Linton. In a little over four months the sum of £283 was raised. The voting result of the supremacy of the "Princess of the West," Miss Elsie Miller, with 28,819 votes; next came the "Princess of the North," Miss Daphne Freestone, with 26,400 votes; and the "Princess of the East," Miss Bessie Logan, with 12,708 votes. On the previous Saturday a bazaar realised £85.

Rev. Frederic Johnson, of the Michelago Mission District, in the diocese of Goulburn, died on December 7. Mr. Johnson received Holy Orders late in life and, seeking no preferment, was content to serve his Church in comparatively humble spheres, wherever it pleased the Bishop to send him. In the last few years he had done useful and telling work in a number of local tenancies up and down the diocese. He had the joy of receiving priests' orders on the same day as his son, Rev. Cedric Johnson, about a year ago. Rev. Cedric Johnson, who was licensed as assistant in the parish of Albury, has been on sick leave for some considerable time.

The fine work of the Rev. H. E. Warren and Mrs. Warren has been suitably recognised by C.M.S., Victoria, in the following motion, which the Rev. D. M. Deasey moved:—That we place on record our high appreciation of, and our thanks for, the work of the Rev. H. E. and Mrs. Warren in Northern Australia as missionaries of the Victorian Branch of the Church Missionary Society. Together for fifteen years, in the face of great dangers and privations, they have exhibited unique fidelity, courage, resource and devotion which have been blessed to the advancement of the Kingdom of God amongst the Aborigines and Half-castes. The recent commendation of our Mission at Groote Eylandt by Mr. L. W. Bleakley, Chief Protector of Aborigines, Queensland, is particularly gratifying, since that work was initiated, and has been carried on, under the superintendence of the Rev. H. E. Warren. It is our earnest wish that their time of furlough shall be one of great physical and spiritual refreshment."

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. Kershaw, Billyard Avenue, Wahroonga, 10/-.
Rev. Canon and Mrs. Langford Smith, Summer Hill, 2/-.

THE NEW KIWI TIN OPENS WITH THE TWIST OF
A PENNY IN THE SPECIALLY DESIGNED SLOT

Obtainable in **BLACK**
and all shades of **TAN**

WATERPROOF AND PRESERVATIVE

"The Word became flesh, and dwelt among us, and we beheld His Glory, the Glory as of the only begotten of the Father, full of Grace and Truth."—St. John i. 14



Not he that beginneth, but he that perseveres unto the end, shall have the crown.—St. Francis of Assisi.

"Be thou faithful unto death."—Christ to His Church.

CALENDAR FOR THE MONTH.

DECEMBER.

20th—Prince George born, 1902.

21st—St. Thomas' Day. If we were to bring out doubts into the assembly, the Presence of Christ would dispel them.

Ember Day. A Church depends on the faithfulness of its ministry. Let us pray for faithfulness as well as zeal.

22nd—4th S. in Advent. The Holy Spirit alone can prepare the Church for the Return of her Lord. It is deeper spirituality that is required rather than hectic and novel strivings after success in church affairs.

23rd—Enthronement of the Archbishop of Melbourne. Let us pray for one who comes among us avowedly to lead towards the ideal of "Catholic, Apostolic, Protestant and Reformed."

25th—Christmas Day. Whenever Christ comes into our world, our hearts and our homes, there is such joy that Heaven and Earth have no dividing line, and we hear the Angels sing again.

26th—St. Stephen's Day. A martyr in deed. The first martyr of the Christian Church.

27th—St. John, Apostle and Evangelist. A martyr in will, it being a legend that he escaped from the boiling oil intended for his death.

28th—Holy Innocents' Day. Martyrs neither in will or deed, being utterly unconscious of Christ, and yet joining in the "noble army" by association in their innocent state with the cause of Christ.

29th—1st S. after Christmas. This day celebrates our reception into the great Christian Family. As Christ is born into our world, so are we born into His, and we become the Children of God.

31st—Wycliffe died, 1384.

JANUARY.

1st—The Circumcision of Christ. He suffered thus early to prepare Himself to be our Redeemer, and to save us suffering. May the New Year bring to all of us who read this paper a new understanding of Jesus.

2nd—Next issue of this paper.



"To Order."

ORDER is Heaven's first law, the poet reminds us. And when we review this passing year, and, so far as in us lies, make some purview of the world as we know it, we generally express regret at its utter lack of orderliness.

When God made the world it was very good, that is, everything was in due order. There are not a few human beings who fancy they could have improved upon Creation. They ask, Why did God make this or that, to be a pest or an encumbrance? Or, Why does evil exist in this our world? It is clear that man would have formed

the world upon very different lines than God has done. It is just as certain that man cannot order even his own particular group of interests. We have but to think of the varied forms of government under which man strives for ideal conditions. Never was there more freedom from restraint in morality, and never more unrest and chaos in the world at large. It is as if God has withdrawn His restraining influences, and left the field open for man to try out the powers he holds. One by one confession comes from great leaders of their impotence to mould affairs. Mr. Bruce is the latest, but he will not be the last of any party to realise how difficult it is to shape the affairs of men.

The fact of the matter is that we have a close and narrow view of what constitutes order, but God takes the long perspective of life. That is why He permits, if we may not say He causes, certain irregularities, as we judge them to be. The Cross should teach us this, for there has been no single event which was so disorderly and evil which yet has been productive of so much good in settling even the affairs of troubled nations. It is the lack of the following of Christ which accounts for the increased trouble of our day. Had the Christianity of Russia been more enlightened the Bolshevik could not have risen in his rage. Just as the French Revolution would have been impossible but for the degenerate Romanism which failed to uplift sufficient moral force to save the nation. It has been recognised by historians that the Evangelical Revival of England saved it from a similar fate, enabling it to lead the world for a century in progressive social movement.

How soon would our poor troubled age find rest were it looking forward to the Advent of Jesus. This is the only panacea that we know of, and the Church is losing her opportunity and denying her charter when she forgets to preach the Coming of Her Lord.

We need not, indeed, commit ourselves to any of the various plans or dates which are so frequently associated with the teaching of the Second Advent. It is enough for effective witness to Christ that the simple belief be there, that we may live in the light of His Parousia, and that the Church may permeate the nation with an idealism which ever lifts the moral tone because the spiritual is alive and active. This is our chief task, and to this belongs all our activities.

But when we look at the Church, with all the regrettable denominational divisions, we see how hard it is to gain order even among the elect, for we cannot unchurch in an absolute and eternal sense those who differ from us. We, of the Church of England, find our own hands quite full enough. We cannot hopelessly speak of unity among the various churches until we ourselves have returned to that ideal of unity within our borders which would show the possibility of people with varied inclinations joining in one and working together for a common cause. The inspiration of Christ is what lacks, for were He conceived as intimately present with us we should find it easy to see His Face in the brethren whom He loves.

Our desire for orthodoxy or whatever we esteem to be right in faith and practice must be pointed with the belief of the nearness of Christ to His Church in this present age. He is the inspiration of order, and He alone can bring peace into a disordered world and a divided Church. And the first step is

the individual submission to the rule of Christ; for the hardest kingdom to subdue to the Divine Order is that realm within the mind. Each person who accepts consciously the order which Christ demands renders more effective service in bringing the world into line with higher idealism, and the Church more after the pattern of Her Lord, than anything else which could be devised. This is the only royal road to the introduction of that perfect law which will yield progress and development, because it rests on the foundation of that order which God planned from the beginning of the world.



Film Censorship.

THERE is something wrong with the Censors when a film can be released which arouses a widespread protest. No good purpose would be achieved by stating which particular film is thus denounced, because the question is wider than the accidental passing of a most highly objectionable picture. There are many pictures still shown which are by no means contributory to the welfare of the rising generation. When Censors were authorised, we fondly hoped the result would not merely be the negative one of excluding pernicious representation, but that a great impetus would be given to the exhibition of pictures which would have a decidedly educative and uplifting effect on the community. So much excellent material is at hand, and yet it seems as if every programme were filled to repletion with poor and unprofitable stuff, with the bad addition of absolutely reprehensible pictures. The part of the Board cannot be easy, it must be admitted, but how can it be directed aright unless there is free and ready expression of opinion from those quarters which stand for moral values in the community? We are sure criticism will not be resented when it is offered in a spirit of such regard, and is not merely the outcome of censoriousness.

Mr. Bruce.

IT has not been sufficiently remarked how very dignified and strong was Mr. Bruce's manner of vacating high office. A small-minded person would have taken occasion to grouse and complain. Mr. Bruce played the game right through. We have nothing to say about his general policy, nor his rather imperious way of calling his supporters to his side. Mr. Bruce has but proved again that it is an Australian characteristic to dislike to follow. This is the very weakness of Evangelicals, for if they would but follow their alleged leaders the story of the Church of England in Australia would be different. To return to Mr. Bruce. He has laid foundations for his return; and here we hope we shall not be taken as espousing his cause, for this paper can know no politics save those which affect the greater cause we have at heart. But as a plain matter of fact it must be admitted even by his opponents what a fine demonstration Mr. Bruce has made, and what a splendid example he has given his world by the manner of leaving office, and by the restrained language he employed. He

did say that he was now free to consign persistent interviewers of the press to a place where belongs one of their ancient craft known as the "Printer's Devil." Mr. Bruce has suffered in common with all public and many private persons by a too close regard for his sayings and doings by the modern newspaper. Mr. Bruce finally ended by addressing a benediction to his country and to the opposition party which has taken his place in Parliament. Such a spirit is worthy of recognition by the devoutly disposed, and is deserving of emulation by all parties in the House.

Love of Amusement.

DR. STANLEY ARGYLE, Chief Secretary of Victoria, told us that within four years attendance at amusements increased ten per cent., and this despite the hard times. Ninety millions is the record of all Australia of attendances at amusements. Our population is only slightly over six million people. If the infants and aged and infirm and the hard working are eliminated, it means that thousands of people must go pleasuring from morn till night. Yet there is widespread destitution and unemployment. Has not the time come radically to amend our easy charity, and to make the way of the lazy less pleasurable? The whole moral fibre of the nation is involved in this mad love of amusement. People can be seen wending their way to spend hours gazing upon most paltry pictures which do nothing to inform or to uplift from any point of view. We do not demand very serious and religious fare in place of genuine relaxation, but we must assert that when religion is omitted from the mind of the people the result is at once shown in folly and degradation. The fact that the proposal to tax amusements met with the fate it did, involving the downfall of a ministry, proves how foolish a people can become when fascinated with the lust of pleasure. It is to be feared Australia is now being ruled by certain influences which derive untold wealth from exploiting the people's desire for pleasure in various ways. Some day the people will awake to find out whose slaves they have become, and that they have sold their birthright for a mess of pottage once again.

"A Christmas Carol."

"There was no room for them in the inn."

(Luke ii. 7.)

No room for the Christ-Child at the inn?

"No room," is the answer there;—

The inn is filled with a motley crowd,

"Move on," there is room elsewhere.

(Matthew ii. 3.)

No room for the Babe of Bethlehem?

"No room" at the Palace gay;

The Court is thronged with the rich man's friends,

No time for the Christ-Child's sway.

(John iv. 6.)

No room for the Christ? The men of to-day

Still follow the quest for power,

They spare no time for a talk with Christ,

By the well, at the noon-tide hour.

Make room for the Babe of Bethlehem!

"Make room" in your hearts to-day;—

Then retrace your steps with willing feet,

And yield to the Christ-Child's sway.

—F. E. Tournay-Hinde.

As we follow our Lord's example, so, too, there must be present to us, if we are abiding in Him, the one aim that runs through all His following—the one desire to please Him, to please Him with all our strength.—Archbishop Temple.

Saviour, All Supreme.

Mary bends above the manger,
Where her Baby sleeps;
There, her happiness is centred,
There, her watch she keeps.

"Suddenly," with glad Hosannas,
All the air is filled;
Choirs of angels sing the anthem;
Heaven and earth are thrilled.

"Peace on earth," resounds the message;
Still the echo rings;
Faith and hope and love triumphant,
Evermore it brings.

Hark! the wondrous, stirring story,
Heaven's eternal Theme;
Mary's Babe is our Redeemer,
Saviour, all supreme.

—Grace L. Rodda.

Christmas.

To-day a Child is born,
What can we bring,
To offer to a King?

Gold, frankincense and myrrh,
The Wise Men brought,
To give the Child they sought.

We seek to-day a King,
So we must bring
A much more precious thing.

Let us surrender self,
And our own way,
And live for Him to-day.

Give homage and give love,
Obedience bring,
To our Great Glorious King.

—"M."



Christmas Morning at Bethlehem

A Christmas Greeting.

GREETING—

To our Beloved who commune with us through this printed page—UNKNOWN by face, we are closely related by interests which bind affection.

MAY THE JOYS of the BIRTHDAY OF THE CHILD JESUS be with you in greater intensity through the love you have for His Word.

CHRISTMAS comes but once a year. The Bolshevik has just announced that is once too often. There must be no Christmas Trees in Russia, no hanging up of the largest available stocking. Nor must Father Christmas drive his reindeer across the "steppes." As we grow in years, the pleasant deception of "who is Father Christmas" remains as one of the most touching memories of childhood which survive the prosaic roughnesses of later years. None of us, however, would like to rob the world of its Christmas. Why, there are people who only go to Church on Christmas Day. We fail to fathom why they seem to regard Christ as only having one day in which to come into His world, for indeed the Christmas lesson is that He is born every day amongst us. Were it not so, we should not observe even that one day, momentous as it is.

Do these happy, good-natured folk, who so readily omit church-going nowadays, realise that all real pleasure springs from Christ, and that it would be a sorry, dull old world to live in were He not in it too?

You may have read Colson Kernahan's quaint romance of the time when no children were born, and when everyone was old. What a dull place was the world then, and how hopeless! Yet there are people who pur-

Advent.

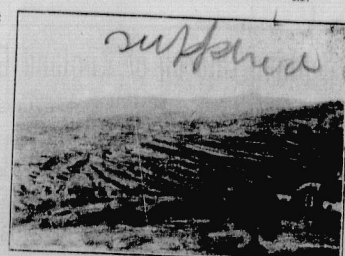
(Jeremiah xxiii. 5.)

The promised King must come
And reign in might and state,
With judgment in His Hand,
And justice at His gate.

The prophet long foretold,
Must come again to earth,
This time in Godly form,
And not thro' human birth.

Come back to us, O Lord,
Rise in Thy Light and shine,
Surround with Glory bright,
This wondrous world of Thine.

—"M."



The Shepherd's Field at Bethlehem.



NEW SOUTH WALES.

SYDNEY.

Ordination.

The annual Ordination Service will be held in St. Andrew's Cathedral on St. Thomas' Day, December 21, commencing at 10.30 a.m.

St. Paul's, Chatswood.

The anniversary services of St. Paul's Church were held on Advent Sunday, the special preachers being Archdeacon Charlton and a previous rector, Rev. H. G. J. Howe. The collections were over £150.

St. Thomas', Enfield.

Parishioners of St. Thomas' Church celebrated the 80th anniversary of the foundation of the parish on Tuesday night, December 3, when a social gathering was held in the parish hall. Archbishop Wright presided.

The Mayor of Enfield (Alderman Ford) said that while the Council he represented and others were doing a great deal for the material welfare of the people, they could not touch the spiritual side. That had to be left to the Churches, which were the hope of Australia.

Mr. McEwen, M.P., said that without religion many of the modern problems could not be solved.

Addresses were also given by Sir Kelson King, Rev. W. E. Bennett, and others, including Mr. Harriman, who claimed to be the first man to be christened in the old church.

Ladies' Home Mission Union.

Readers will be glad to know that everything asked for the chapel at Scheyville has been given, thanks to the generosity of various friends, amongst them the Rev. F. Wilde, of Harris Park. A new Holy Communion Table has been presented to the church there, and the old one, which is in excellent repair, has been passed on to Scheyville. On behalf of our Union we wish to thank Mr. Wilde and all those who responded so readily to the appeal.

We are in the midst of preparations for Christmas, helping the Home Mission Society with the Christmas trees, doing up parcels of new summer clothing (which we wish were larger) for distribution by the Deaconesses, and packets of Christmas fare, made possible by special donations, for a few deserving families who are on our books.

The L.H.M.U. Office will be closed from January 4 to February 3.

COULBURN.

Cathedral Confirmation.

Bishop Gilbert White administered Confirmation in St. Saviour's Cathedral on December 4 to 117 candidates. The Cathedral was very full. One interesting experi-

ment proved very helpful. The candidates were seated in alternate pews throughout the Cathedral, each candidate's sponsor occupying the seat immediately behind. The candidates were presented by the Cathedral clergy the sponsors in each case attending the candidates to the Bishop. The Bishop gave a very simple and homely address.

Ordination.

Bishop Gilbert White, as Commissary to the Bishop of Goulburn, ordained to the priesthood in St. John's Church, Young, on Sunday, December 8, at 7.30 a.m., the Rev. Geoffrey Ernest Martin, Th.L., Mr. Martin served his diaconate in the parish of Wagga, and has now been licensed as assistant priest there.

Young.

Bishop White dedicated on Sunday, December 8, in the afternoon, the extensions to St. John's Church, Young, together with a number of memorial gifts. The extensions consist of a Narthex screen, a baptistry porch and a baptistry. All are from the design of Mr. Louis R. Williams. These are the extensions of which the Bishop of London laid the foundation stone two years ago. The porch has been erected to the memory of Dr. Norman Dowling. The Bishop also dedicated a picture to the memory of Kenneth Lloyd Sutton, and a font canopy.

The service in the church was followed by a meeting outside, at which it was announced that the extensions had cost £3100, that the debt was £1800, towards which promises of £300 per annum for three years had been secured.

The whole congregation then moved to the Masonic Hall, where the ladies of the church had provided a wonderful tea. Nearly 400 people sat down. The speakers at the tea were the rector, the diocesan registrar, Mr. H. H. Bray and Mr. R. O. Breden.

In the evening Bishop White administered confirmation to a large number of candidates from the parishes of Young and Thuddunga. The church was crowded, and not all the congregation could be accommodated.

VICTORIA.

MELBOURNE.

St. Thomas', Essendon.

Incidents in the early history of the parish of St. Thomas', Essendon, were related by Canon Baglin. The occasion was the first of a series of special services to mark the 70th anniversary of the opening of the church. The foundation-stone was laid in 1857, and the first service for worship was held two years later.

Canon Baglin said that the first vicar of the church, Rev. E. S. Puckle, had left behind him not only a name that would be remembered, because the principal street of Essendon had been named after him, but his memory remained because of a saintly life

and good works. The boundaries of the first parish extended from Flemington Bridge to a point beyond Keilor, and for fear the vicar would not be fully occupied he had also been appointed chaplain to the Melbourne Hospital. Possibly the only person now living who was present at the opening of the church was the daughter of the first vicar, Miss Puckle, who still resided in Essendon. Owing to blindness and advanced age, Miss Puckle was unable to be present at the service, but she still maintained a lively interest in the work of the parish. Canon Baglin also referred to the work of other vicars—the late Rev. (afterwards Dean) W. E. H. Percival, and Canon (now Archdeacon) Hancock.

Canon Langley, a former Sunday School scholar of the parish, preached in the evening.

The "Argus" reported that a ripple of laughter spread through the congregation when Dr. A. E. Floyd announced with solemn humour that people whose musical ears were faulty should observe a "careful and devout silence" during the singing in church. The occasion was the choral festival of the rural deanery of Essendon, when five choirs (comprising 110 voices) took part. Dr. Floyd's address took the place of a sermon.

He added that all who felt able to join helpfully in the singing of church music should do so. Nonsensical advocates of congregational singing said that the purpose of a choir was to lead the singing of the congregation. That was a dangerous half-truth. If a choir was good enough to lead the singing it was also good enough to sing special music for the edification of itself and all who heard it. A choir did not sing special music for the sake of "showing off." The opening words of the Venite, "O come, let us sing unto the Lord," summed up the feelings of a good choir. It was possible to take part in singing without joining in audibly. Many advocates of a "service in which they can join" should remember that they do not join audibly in many of the prayers. Those who could not sing would doubtless get much good from the prayers, sermon, and the lessons. Choirs, Dr. Floyd contended, should be sure about fundamentals, and should not shirk details. They should not rest content if the singing was good; it could always be much better.

The churches represented by the choirs taking part in the festival were: St. Thomas', Essendon; St. Paul's, Ascotvale; Christ Church, North Essendon; St. James', Moonee Ponds; and St. Andrew's, Aberfeldie.

The choir sang, "Send Out Thy Light" (Gounod), Jackson's "Te Deum," and "The Hallelujah Chorus" (Handel).

Rev. Canon Baglin led the prayers. Mr. J. G. Hodges provided skilful organ accompaniments.

WANGARATTA.

An ordination service was conducted at St. Augustine's, Shepparton, by the Bishop of Wangaratta. The ordinands were the Rev. F. Ranwell, of Albury, who will go to Albury as curate; Rev. H. Wathem, of Murchison, who will go to Numurkah, as curate; and Rev. C. G. Lavender, of Bethanga, who will go to Bethanga as priest in charge. Rev. R. B. Ball, of Dookie, was the Epistoler; Archdeacon G. W. Carter, of Shepparton, the Gospeller; and the Rev. R. North Warden preached the ordination sermon.

QUEENSLAND.

BRISBANE.

Drayton.

Seventieth Anniversary of St. Matthew's Church.

Oldest Church on the Downs.

The celebration of an event that is bound up with the history of Queensland took place at the Drayton Shire Hall on September 19. It was in 1859—the very year that Queensland became a separate colony—that St. Matthew's Church of England at Drayton was established—the first on the Darling Downs, and one of the first three in Queensland, and the year 1929 marks the 70th year of the church's existence. The anniversary was fittingly celebrated by a crowd, overflowing the Shire Hall, that listened attentively to addresses delivered by the Archdeacon of Toowoomba (Ven. W. P. Glover), Sir Littleton Groom, and the Rector of the Drayton parish (Rev. S. Atherton). Councillor J. Platz (chairman of the Drayton Shire Council) presided.

The Shire Hall was packed, and the addresses delivered were most interesting and suitable to the occasion.

The Sunday evening anniversary service was crowded and the offering amounted to £53.

The Rector of Drayton (Rev. S. Atherton) has been in this parish for nearly seven years, and has rendered yeoman service. Mr. Atherton is one of the two clergy of the Brisbane diocese who are members of the Church Defence Association. In Synod he has made his voice heard more than once on the question of the inroads of Anglo-Catholicism in our Church.

Archbishop-Elect of Melbourne.

Undergraduates.

The Archbishop-elect of Melbourne has been presented by some of his old friends of undergraduate days at Emmanuel College, Cambridge, with a coffee set as a mark of their appreciation and good will.

The Empire.

The Archbishop-elect of Melbourne, speaking at a meeting at the Central Hall, Westminster, on October 22, 1929, said "The very thought of our Empire is something that stirs our very heart. Really the Empire is part of my religion. I do believe that God in the most wonderful way has called us as a people, and has trained us up through the centuries to do a great work for Him in the world. From the time that Columbus discovered America, we have been finding our home upon the sea, and our Empire has been growing, and now it is the only Empire left, and it is stronger than ever."

A Visit to Palestine.

(By H.G.J.H.)

No. I.

IT was with considerable interest that I looked forward to revisiting Palestine after a period of seventeen years since my last visit. The Holy Land will ever be a place of special interest to all Christians, for it is the birth-place of the Christian Faith. To me it is an inspiration in view of the happenings since the mandate was given by the League of Nations to Great Britain; and, especially so, because the future of that land is the theme of the Old Testament Prophets; who, speaking as they were moved by the Holy Ghost, tell of the time when both "the people" and "the land" will be inseparably united, and attain to the place of transcendence among the nations, under the reign of the Son of David the Prince of Peace. The Epistle for the Sunday next before Advent, taken significantly from the prophecy of Jeremiah, (chapter xxiii. 5-8) sums up the prospect yet awaiting fulfilment—"Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and they shall dwell in their own land."

I had the pleasure of being in Palestine during the months of April and May of this year. My wife and I travelled by train from Port Said to Kantara—on the Suez Canal—Kantara has probably always been the Egyptian frontier station. Here we crossed the Canal by punt, and joined the train, about midnight, which was to bring us across the desert into the Promised Land. Our route, via El Arish, is one of the most ancient in the world, and has been the highway between Egypt and Palestine from time immemorial. It was along this route the Pharaohs led their armies to conquer, or to raid, Palestine. It was probably by this route that Abraham, Joseph, and Jacob came into Egypt; and in all likelihood was the route travelled by Joseph and Mary, with the infant Jesus, when they fled from Herod into Egypt.

We had to change trains at Ludd (the ancient Lydda) and transfer into another on the branch line to Jerusalem, where we arrived at 9.30 a.m. The railway station is outside the city, little more than half a mile to the west. We spent a fortnight at Jerusalem, and during that time made excursions to Jaffa (ancient Joppa), and Tel Aviv, on the west, and to Jericho, the River Jordan, and the Dead Sea on the east. Later we travelled north through the country via Nabulus (ancient Shechem) and Samaria to Nazareth, where we spent a week, thence to the Sea of Galilee, Tiberias and Capernaum. Our next destination was Damascus in Syria; later we returned to Nazareth, then went on to Haifa and Acre on the north-west coast of Palestine; and finally made our way down the west coast via

Caesarea, Ramleh and Gaza, back into Egypt. Most of our travelling was by motor car.

I have given this outline of our trip in the Holy Land to show that we practically traversed the biggest part of the country, which gave us opportunity of seeing the wonderful developments that have taken place since 1920 under the combined influences of the Palestinian Government, and the Zionist Organization, which, under the mandate given to Great Britain, was associated with that nation as "the appropriate Jewish Agency for the purpose of advising and co-operating with the administration of Palestine, in such economic, social and other matters as may effect the establishment of the Jewish National Home."

We saw Palestine, at its best, in the Spring-time, and were reminded of the description given by the twelve spies when they reported what they had seen to Moses—"a land flowing with milk and honey." It is true there are dry, stoney, barren places. A range of hills runs through the land—the hills of Judea. These are of rock and almost waterless. Where there is soil the farmers terrace it up and cultivate it to advantage. But there are fertile valleys and plains through which we saw them cultivated intensively and giving promise of an abundant and rich harvest. Orchards and orange groves in full bearing, with heavy crops, fields of grain, vegetables in profusion, and olive trees and grape vines innumerable. Whilst nature had clothed most of the land with verdure and carpeted it with gay flowers, which the red poppy seemed to predominate. Strangely enough, though to the eye all was fair and fruitful, rain was badly needed to bring the harvest to fruition, and prayers were being made to God to give the latter rains. This fell throughout the whole land during the second week of our stay, and gave occasion for great joyousness.

(To be continued.)

Thanks.

The following appeared in the Biblical Recorder, a paper widely read and appreciated by many in Australia and New Zealand:—

AUSTRALIAN CHURCHMEN.

"The Australian Church Record," published in Sydney, describes itself "For Church of England People, Catholic, Apostolic, Protestant and Reformed." Church of England people ought to subscribe for it, from the manager, 192 Castlereagh Street, Sydney (9/- per annum, post free). It is edited by the Vicar of St. John's, Toorak, Melbourne. It is loyal at once to the Church of England, to the Protestant Faith, to good feeling and common sense.

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The Dawning of that Day.

"The Church Gazette," the official organ of the National Church League, London, in its October issue, says:—"We have received a copy of a book by Rev. H. G. J. Howe, L.Th., Rector of Christ Church, Gladsville, N.S.W., entitled 'The Dawning of That Day' (1/6 net) and we will stock it in our Book Room. It has already reached a fourth edition, has had a large circulation in Australia, and is strongly recommended by the leaders of the Advent Testimony Movement in this country. It is a clear, moderate, and uncontroversial presentation of the case for the Pre-millennial Advent of our Lord, and it is presented with very considerable ability. The writer is a careful student of prophecy and of contemporary history, and we think that many people in this country will be glad to have this clear and concise statement."

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Parish Bookstall Society.

(By the Rev. A. Law, Th.Schol., D.D.)

Obtainable at the Diocesan Book Depot, St. Paul's Cathedral, Melbourne, and "The Australian Church Record" Office, Sydney.

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 280,000 copies have been printed, and £2500 spent. HALF PRICE for cash orders of over 12 copies.

Archdeacon Hamilton, Clippeland, writes:—"I consider the Confirmation Booklet 'From Baptism to Communion' (ed.) the best thing published. I have used it for years. It is so thorough and covers all the ground."

The Rev. Canon H. T. Langley, M.A., of St. Mary's, Caulfield, Melbourne, desires to express to clergy and laity his impressions of this new publication. He writes:—

"The clergy have long needed a book of this kind. It has come to some of us in answer to a felt need in our parish work."

"Our Wedding Day" is a chaste little book of 66 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters. "I can imagine only feelings of gratitude from those about to take the holy estate of matrimony" upon them, for the wise counsels and advice.

"Clergy can obtain this book at such a reasonable cost, that they may use it freely as a Gift at Weddings. Also they will find it a fount of suggestions for those 'fatherly' talks which any true pastor gives for his people entering on matrimony, and passages might well be taken from this book for the address."

It is suggested that the Bride and Bridegroom use the copy, which can then be suitably inscribed. The smaller editions contain useful detail regarding the conduct at weddings, and may be lent to make the service more hearty and congregational."

The Rev. A. R. Ebbs, of Manly, N.S.W., having ordered several times, writes:—

"I am delighted with Doctor Law's booklets, 'In the Valley of the Shadow,' words of comfort in sorrow for the bereaved and 'Our Wedding Day.' I consider that the whole Church is indebted to him for their publication. I am using them freely. Those who have received them have expressed their deep appreciation of their contents. I gladly commend them for use by my brother clergy throughout Australia."

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The Authorship of The Epistle to the Hebrews.

(By Rev. E. G. Veal.)

THE epistle to the Hebrews is unique in having no author's name disclosed. Those of St. Paul either commence with his own name, or have it inserted at the close as the token of authorship. The smaller, or what are called the Catholic, epistles, contain the names of the writers at the beginning. But from the earliest records of the second century the authorship of the Christian message to the Hebrew people has been a mystery. The intense desire of St. Paul towards his own nation expressed in the epistle to the Romans, ix. 1: "I could wish myself to be accursed from Christ, for my kinsmen who are Israelites," would lead us to suppose that he would make every effort to reach them, but he feared that any message sent direct, or that bore his own name would be unsuccessful. We know approximately the time and circumstances of all his letters, but the occasion of this is undisclosed. But a sentence that occurs in Titus iii. 12, offers a suggestive combination, "Send urgently Zenas and Apollon to me at Nicopolis, for I have determined to winter there." A similar message was sent to Timothy, ii. iv. 9, "Make haste to come to me quickly, for Luke alone is with me," so that during that last winter spent at Nicopolis he had the treasured companionship of those faithful friends. What a wonderful company! Paul, Luke, Apollon, Timothy and Zenas! Would it be surprising if three of that saintly company—Paul the intense Jew, Apollon the eloquent expounder of the Old Testament, and Luke the cultured historian—should together plan and eventually produce the literary gem of the New Testament.

An analysis of the language discloses some remarkable features. There are 134 words that are not found elsewhere in the New Testament, there are 47 words that are only found in St. Paul's writings and Hebrews; and 46 that are peculiar to St. Luke. Besides these direct examples, there are 14 words that occur in the pastoral epistles and Hebrews; 12 that occur in St. Luke, the pastoral epistles and Hebrews; and 20 that appear only in St. Paul and St. Luke, making a total of 273 words that possess a distinctive character, especially connected with St. Paul, St. Luke, and the unknown writer.

The special words are undoubtedly the expression of a polished orator, and many are specially coined for the occasion. In the opening paragraph there are four striking words to describe the introduction of the subject, "The effulgence of His glory, and the exact impress," as the wax takes the impress of the seal, "of His essence," that form the basis of the statement in the Nicene Creed, "being of one substance with the Father." The unique application of the story of Melchisedech introduces three composite adjectives which signify that he had no recorded genealogy. The character of the Divine priesthood of Jesus Christ is enriched by a word that declares that it could not be transferred to another. The intensity of the conflict that is connected with spiritual life is expressed in chapters xi. 33 and xii. 4, with two composite words made from our word "agony." The award of justice to those who are disobedient to the truth, as well as the reward of obedience is expressed by a word that does not appear elsewhere. Heb. ii. 2, x. 35, xi. 26. In chapter iv. 13 a

word that is taken from the wrestler's vocabulary when the head is forced back and exposes the throat to attack, is used to express the truth that all things are known to the Almighty. Two remarkable words are quotations and adaptations of the fact recorded in Ps. xcv. 8, of the provocation in the wilderness. These and many others show a vocabulary that could only be used by a writer of striking eloquence, and deeply read in the Old Testament scriptures. Such is the character given to Apollon in Acts xviii. 24.

The relation of the language with that of St. Paul's writings is represented by 47 words which appear only in his epistles and that to the Hebrews. Some of these examples are remarkable; an adjective which expresses the unseen, and refers to the invisible in the natural world occurs in Rom. i. 20, Col. i. 15, 16, 1 Tim. i. 17, and Heb. xi. 27, only. A word connected with the productiveness of land is used to express the opportunities of service in 1 Cor. xvi. 9; the fellowship of faith in Phil. vi., and the wonderful fruitfulness of the word of God in Heb. iv. 12. The superabounding grace and love associated with the gospel is expressed by a superlative adverb in nine passages in St. Paul, and used in Heb. ii. 1, to represent the intensity necessary to avoid a slipping back from the faith, and in Heb. xii. 19 to express the prayers that, probably St. Paul, might be restored to active ministry. A notable word signifying "Once for all" appears in Rom. vi. 10, "He died unto sin once"; in 1 Cor. xv. 6, "He appeared to more than 500 brethren at one time"; and in Heb. vii. 27, ix. 12, and x. 10, to describe the death of Christ once for all for sin. One other example is remarkable. A dative form of the word faith, without either article or preposition, to signify the purpose of faith occurs in Rom. iii. 27, to express the truth that "a man is justified by faith apart from the deeds of the law," and only elsewhere in that marvellous chapter, Heb. xi. where the records of victory by faith are set forth, through almost every age of human experience. All these examples provide a notable link with the acknowledged writings of St. Paul.

Connection with the language of St. Luke is represented by 45 words that are only found in his writings and the epistle to the Hebrews; and some of them very remarkable. The taking of the census at the time of the birth of Jesus Christ is described by a word expressing the writing down of names; and is only found in that passage; but it appears in Heb. xii. 23 to denote the church of the firstborn whose names are written in heaven. An adjective expressing the beauty of Moses as an infant is used in the story of Stephen's apology, and found again in Hebrews xi. 12, "a beautiful baby." The coming of Jesus to bring redemption to His people is recorded in a special word used in Luke 1, 68 by Zacharias, in Luke ii. 38 by Anna of those who looked for the redemption of Jerusalem, and found in Hebrews ix. 12 to describe "the eternal redemption" secured by the sacrifice of Jesus Christ. The deplorable condition of the poor woman who was bowed down for eighteen years is shown by the use of an adverb, Luke xii. 11, which appears again in Hebrews vii. 25, as an assurance that Jesus Christ can save "to the uttermost" those who come to God by Him. One other example must suffice. A supreme title as Prince, Leader, Author or Originator of Life is applied to Jesus in Acts iii. 15 and v. 31, and used in a like connection in

Hebrews ii. 10 and xii. 2. It is reasonable to suggest that these coincidences are more than incidental, but result from the use of the same vocabulary in the mind of a talented author.

The pastoral epistles are remarkable for the evidence of St. Luke's presence with the Apostle when he wrote them; and the combination is accentuated and enriched by 18 words which convey a further connection in the epistle to the Hebrews. Possibly one of the most remarkable is the word used to express the mediatorship of Jesus Christ that occurs in Gal. iii. 19, 20; 1 Tim. ii. 5, and Heb. viii. 6, ix. 15 and xii. 24. A word used in the Levitical code to express an offering to God, and quoted from the Septuagint version is found twice in the Acts, twice in St. Paul's epistles, and five times in Heb. x. A word used in Greek literature to signify partaking, participation, is used four times in the Acts, 2 Tim. ii. 6, and Heb. vi. 7, xii. 10. These examples seem to confirm the closest association of the three chief friends who wintered together at Nicopolis, and more than justify the supreme purpose of the Epistle as setting forth the fact that the work and ministry of the Lord Jesus Christ surpassed in everything the worship and economy of the Levitical code, in securing "a better hope, by a better covenant, enacted by better promises, secured by better sacrifices, with the assurance of better possessions, that shall be at last inherited at a better resurrection."

The South Indian Scheme.

The "Christian World" has published a protest against the South India Reunion Scheme, signed by forty-two missionaries of the London Missionary Society, all working in South India.

The writers say:—

"We are all of opinion that the 'Proposals' are too much those of a few leaders rather than the rank and file of the ministry or the Church members. In this connection, it should be remembered that although the major points in the 'Proposals' have been under discussion for the past ten years, they have not, up to the present, been put into the vernaculars, so that only those who can read English have been able to read and study the 'Proposals.'"

They are disturbed by the proposals concerning the "historic episcopacy." The protest says:—

"The idea that the ceremony of the laying-on of hands of the Presbyters at the consecration of the first bishops chosen from non-episcopal Churches can in any way continue any living tradition, is repugnant to us all."

"We believe that the proposals for maintaining continuity with the 'historic episcopate' will not only suggest and perpetuate ideas concerning the ministry which are contrary to our deepest convictions, but will tend—to use a phrase of Archbishop Temple's—to establish that principle in a position of dominance over the whole field." (We refer to the principle of 'Apostolic Succession,' and the Archbishop was referring to this principle and the effect of these proposals on that principle.)

"Constitutional episcopacy is a basis on which some of us are agreed for India, and on which some of us believe we can unite. The qualification of 'constitutional' by 'historic' will, for most minds, carry with it the theory of 'Apostolic Succession,' which we cannot accept."

"The Record" thus comments:—

"It is impossible to avoid seeing the skill and comprehensiveness of the organisation now being arranged by Bp. Gore and others, against the acceptance of the South India Church Scheme by the Church of England at the next Lambeth Conference. Arrangements are being made for addressing large meetings of the Clergy, and the threats of secession are being passed from mouth to mouth in order to terrify the Bishops and Church Authorities. Much is made of the opposition of a number of 'Die-Hard' Independents and of the absence of the Syrian Church from the Scheme. But all the evidence to hand from South India proves the enthusiasm of the local Churches and the inevitability of Union taking place. We do

not question the sincerity of Dr. Gore and his friends; but we ask them is it not possible that they are fighting against the working of the Spirit of God in our generation, by insisting on the rigidity of a theory that has behind it no apostolic authority and can be shown not to have been the regulating factor in the primitive Church."

Church Overseas.

(From our own Correspondent.)

The Prime Minister.

The Right Honourable Ramsay MacDonald, Prime Minister of England, evidently believes in the dictum that "actions speak louder than words." He has lost no time in paying a visit to the United States, where he has been most hospitably received.

It is a truism to say that the peace of the world largely depends upon the united policy of England and the U.S.A. in the matter of disarmament. There is no doubt that definite action for the peace of the world will result from this visit.

The Palestine Mandate.

The Palestine Mandate has been brought before the public eye in a forcible article by Lord Rothermere. A very forcible reply has been sent in return by Mr. Israel Cohen, of the Zionist Organisation Central Office. Lord Rothermere has not thought fit to reply. His original article also dealt largely with the economic disadvantages to Great Britain. Certainly Mr. Cohen has, up to the present, the better of the argument on the political, and, by implication, equitable, side.

Christian Alliance of Women and Girls.

The C.A.W.G. (Christian Alliance of Women and Girls) appears to be making rapid progress in England. The movement was started because many disagreed with the idea of whist drives and dances in connection with the Y.W.C.A. In one town larger premises will have to be purchased or rented, so great is the progress.

The Farmer's Bishop.

Dr. Pollock, Bishop of Norwich, who is known as the Farmers' Bishop, because of his intimate knowledge of problems connected with the calling, has written an illuminating article dealing with the present crisis. His Lordship dealt with the subject from the point of the townsman, showing how it vitally affects such, and also why the townsman should take a very intelligent interest in such a vital matter.

Further, a religious aspect is given (and who problem is not in its ultimate aspect religious). "We are," to use the passage quoted (in every sense), "members one of another."

One-day missionary exhibitions have been found to be a much-needed and successful means of propaganda. One enterprising lady can carry her own devised impedimenta about in a suit case. The gentler sex is certainly progressive in the 20th century, and such progressive spirit will help to build up the Kingdom of God on earth.

Donations to "Special Effort."

Per. Mr. Corish—Mr. P. A. Allen, Box 657, G.P.O., Sydney, £5.

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and "The Australian Church Record"
Office.

Publications Received.

The Deaconess.—The organ of the Church
of England Deaconess Institute, Sydney.
The annual report number contains reports
for the Deaconess House, The Children's
Home, and the Home of Peace for the Dying.
The perusal of the report will show what
splendid work is being done by these institu-
tions in the Diocese of Sydney.

The Real Australian.—The organ of the
Bush Church Aid Society. An excellent
number, edited in the usual versatile man-
ner by the Organising Missioner, Rev. S.
J. Kirkby.

Societas.—The magazine for Moore Theological
College, Sydney. This Michaelmas
Term number of the magazine contains a
number of interesting articles, and includes
a personal message from His Excellency
the Governor, Sir Dudley de Chair.

The nearer we live to the world, the blinder
we are to its vices.—Marcus Dodds, D.D.



YOUNG RECORDERS.

Aims:

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

Mt. Dandenong, Vic., Dec. 19, 1929.

"There came a little Child to earth
Long ago;
And the angels of God proclaimed His birth,
High and low."

My dear girls and boys,

Christmas Day is just here again.
We are all, young and old, preparing
for the holidays; we all feel excited
about them and about getting presents
for the special people we want to re-
member. Christmas is, somehow, very
specially your time, it seems to belong
to you young folk. And why? At
Christmas time we are remembering a
birthday. Over nineteen hundred years
ago a small baby was born in a stable
in Bethlehem, and still over the whole
world we remember that day and what
it means to us all.

In those days the Romans, who
claimed to be masters of the whole
known world, were rulers in Palestine,
and they ruled with what we call "a
rod of iron." They were anxious to
find out how many people lived in this
possession of theirs, and decided to
make a census, that means to make a
count. To make this easier everyone
living in outlying villages was ordered
to report by a certain date at stated
bigger towns, and that was how Joseph
and Mary left their homes and jour-
neyed to Bethlehem just at that time.
Of course Bethlehem was crowded
with country people all come in for the
same purpose. The inns and places
where one could hire rooms were
packed. We can imagine how Joseph
and Mary went from door to door en-
quiring for a lodging and finally were
glad to be told that there was still
some room for them in a certain stable.
And there Jesus was born, His cradle
a manger, and there it was that the
shepherds and the wise men from the
East came and worshipped Him.

We know very little of Jesus as a
boy. We do know how Joseph and
Mary, with the Baby, fled into Egypt
to escape that cruel order of Herod,
who governed for the Romans, and who
was so afraid of a new ruler coming
into power, that when he heard from
the wise men of a King born in Beth-
lehem, he ordered all children under
two, born in that district, to be killed.
Then we know nothing till he was
twelve, and went up to the Temple at
Jerusalem with his parents. Then again
nothing till He was thirty, and was
baptised by John the Baptist in the
River Jordan. After that we can read
in the Gospels and elsewhere the won-
derful story of His short three years'
work up and down the country, among
all kinds of people. But it is Jesus,
the Baby, we think about at Christmas.
He did not come into this world with
money or a high position or a great
name. His home was a carpenter's
house in a small village, and we may

be sure that as He grew older He
worked at the same trade and helped
His family.

I am not going to ask you any spe-
cial question this time, but I would like
all of you to read the Christmas story
for yourselves.

Wishing you every joy and happiness
at Christmas time,

I am, yours affectionately,

Aunt Mat

Answer to question in last issue—
For the extra Sunday after Trinity we
used the Collect for the Fifth Sunday after
Epiphany.

CHRISTMAS NIGHT.

The Christ Child left the hills of Paradise,
And down into the hurrying world He
came;
The stars of earth were like His shining
eyes,
And in His heart Love was a glowing
flame.

The angels came a little on His way
And sang across the meadows of the sky,
Telling the world that this was Christmas
Day
(Their music touched the earth from
heaven high.)

But of the people in the earth's great throng
Only a few looked up and saw their light;
Only a few looked up and heard their song,
And saw the star that pointed through the
night.

These were some solemn seers, and simple
poor;

They sought for Christ, and no one heeded
them;

Through winding streets they went, from
door to door,
Seeking among the inns of Bethlehem.

And in the stable, where they stayed their
feet,

They found at last the little Christ, the
Lord,

Lying among the hay, all clean and sweet,
And, seeing Him, they worshipped and
adored.

M. Wilson.

Books.

**The Speaker's Bible—The Gospel Accord-
ing to St. Mark, Vol. 2.**—Edited by Rev.
James Hastings, D.D. Our copy from
Messrs. Angus and Robertson, Booksellers,
Castlereagh Street, Sydney, price 12/6.

This volume completes St. Mark's Gospel,
and is well up to the standard of its prede-
cessors. Dealing with the closing part of
our Lord's Ministry, it should be found
helpful to preachers for the Passion
and Easter services. We cannot do
better than quote from the cover of
the book itself: "In the present volume,
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of Dereliction. There are studies on such
subjects as, Christ and the Child, The Sor-
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and the State, etc., and character sketches
of Judas, Mark, Pilate, Simon of Cyrene,
Joseph of Arimathea, Mary Magdalene, and
others. The studies are illustrated from
many fields of thought and from most recent
literature, and will prove not only a source
of inspiration to the preacher, but also devo-
tional reading for the individual and the
family." It gives us pleasure to commend
this volume, and we believe it will have
many readers. In addition to the index of
sermons, there is a subject index to the last
nine volumes of the series, St. Luke 3—
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