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Toorak Vicarage, Dec. 6, 1928.

"Watch, play the man, be strong."
1 Cor. xvi. 13 (Moffatt's Translation.)

My dear girls and boys,

You have probably all heard about the terrible way Mt. Etna is behaving at present, how streams of lava have been flowing down the mountain side destroying houses and vineyards and crops, while the people have had to collect together what possessions they could and fly to safety. Well, these people have a legend, a kind of fairy tale, about their mountain. They say that deep inside the mountain lives a huge, one-eyed giant whose job is to watch over the fire down there day and night. About once in every ten years he gets a little tired and takes a nap, and then the fire gets away from him, the volcano breaks out, and all these terrible things happen.

This is only a fairy story, but we all know that this is just the way accidents do generally happen, through carelessness. Its a thing we all get lectured about, at home and in school, when we are small and even when we are grown up, and there are such a lot of different kinds of carelessness. We all know that the person who drives a car carelessly, doesn't sound his horn when coming on to a main street, etc., is apt to have an accident and is a danger to other people as well as to himself. The person who is careless with money probably loses it and will one day need it badly. Then again, to be careless in dress is to be untidy, in speech is to be ungrammatical, or even worse, is the using of bad language, and all of us can think of lots of ways of being careless in manners. We don't admire any of these things, do we? and I'm quite sure none of us wants to be careless in any way.

Christmas is nearly here, the birthday of Jesus Christ, Who came to earth all those hundreds of years ago. Who loved and worked among ordinary people, and left us such a wonderful example to follow. If we are going

to follow Him, then we can't allow ourselves to be careless in any way, in word, or deed, or thought, or action.

Not very long after Jesus died St. Paul was writing to the people of Corinth, trying to cheer them up and help give them strength to follow Jesus, and he said, "Watch, stand firm in the faith, play the man, be strong!" And that's just as good advice to us now.

Can you tell me how many Sundays there are in Advent, and what they teach us.

I am, yours affectionately,

Clare Pratt

Answers to questions in last issue:—

(1) What is Advent?—The time when the Church speaks about the coming of the Lord.

(2) Why does Advent begin the Church year?—Because Christianity began with the coming of Christ.

WHEN CHRIST CAME DOWN.

(Robert Francis.)

When Christ came down to Bethlehem,
A many years ago,
He wore no shining diadem
His royalty to show—
As poorest of the poor he came,
His heart with purest love aflame.

The wandering shepherds on the plain,
Who watched their flocks by night,
Astonished, heard the gladsome strain
Poured forth by angels bright;
And thro' the darkness quickly sped
To where Christ lay in cattle shed.

The Magi, coming from afar,
With steps that haste betrayed,
Followed the beaming, guiding, star,
Until its course was stayed;
They, entering in, found Him they sought,
And, worshipping, gave gifts they brought.

To Christ, who came long, long ago,
Let us this Christmas Day,
On Him our love, our hearts bestow,
That we for Him may stay,
May live and do His Will, that we
May crown Him as He wants to be.

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Can We Trust the Old Testament.—By Rev.
W. H. Hinton.

Leader—If Christ Came!

Quiet Moments.—The First Christmas Gift.
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St. Andrew's-tide Missionary Intercession.

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This year 1650 petitions have been
lodged in the N.S.W. Divorce Court.
These figures exceed last year's record.

"The nations of the world are sharpen-
ing their swords on the very stones
of the Temple of Peace," declared the
Liberal Leader (Mr. Lloyd George).

"The Nativity Play" which was per-
formed in the streets of English towns
in the 15th century, will be acted by the
Repertory Theatre in the Melbourne
Botanic Garden grounds.

Only seven shillings worth of book-
lets on social questions were sold dur-
ing the recent Melbourne Synod meet-
ings. The Church of England generally
does not recognise, as Rome does, the
value of this method of instruction.

"Thank God I'm not a Protestant,"
said an ardent R.C. to one of our
"A.C.R." canvassers the other day.
The speaker was suddenly astonished
when the person addressed responded:
"But I thank God that I am a Protes-
tant."

Dr. Fleming writes to an English
paper and states that only ten per
cent. of Presbyterians would vote in
favour of re-union on an episcopal
basis. When episcopacy rids itself of
all prelate the verdict might be chang-
ed, some think.

The wisdom or otherwise of a united
church protest against the publication
of any divorce details is being dis-
cussed. Since the embargo was placed
upon divorce news by the British House
of Commons applications for divorce
have increased in Britain by 100 per
cent.

In 1910 there were 2000 clergymen
in England who were stockholders in
breweries. To-day there are about
200, and not a few of these are trust-
ees for estates and cannot help them-
selves. These figures suggest an influ-
ence which is reaching not merely mul-
titudes of people, but multitudes of
congregations.

The close affinities, psychological,
racial, and religious, between the Jew
and the Moslem, have drawn from one
of the leading authorities on Islam (Dr.
Zwemer, the statement—"The Hebrew
Christian makes the best missionary
to the Moslem . . . give me 300 Hebrew
Christian missionaries and I will give
you 15,000,000 Christian Moslems."

President Coolidge, in his last an-
nual message to Congress, stated that
the United States must extend gener-
osity, moderation, and patience to
other lands. He added:—"In addition
to dealing justly, we can afford to walk
humbly. Peace and prosperity are not
finalities. It is too easy under their
influence for a nation to become selfish
and degenerate."

A working-man known as "Dicky
Turner," was insisting on the superi-
ority of the new pledge over modera-
tion, and desiring to express himself
clearly and emphatically, said: "I'll
be reet down out-and-out-tee-tee-total
for ever and ever." The audience
cheered and the leader shouted: "This
shall be the name of our new pledge."
Hence the word "Teetotal."

Sir William Bragg, the President of
the British Association, and fa-
mous as a student of science,

is no materialist. "There are
some," said Sir William in his open-
ing address, "who think that science
is inhuman. They speak or write as
if modern science would destroy re-
verence and faith. How could that be
said of the student who stood daily in
the presence of what seemed to him
to be infinite?"

Princess Mary attended a civic lun-
cheon at Ipswich. When the chairman
made the customary announcement,
"Ladies and gentlemen, you may
smoke," there was a ripple of laugh-
ter, in which the Princess joined, but
a new situation arose when the waiter
presented a cigarette box to the Prin-
cess. Princess Mary glanced at the
box and turned her head. Several
other women accepted cigarettes, but
none was observed to "light up."

An entirely new experiment for
spreading religious teaching among the
masses of the people is soon to be
tried in America. Talking religious
moving pictures are being planned by
a combination between the Sonora
Photograph Company and the Religi-
ous Film Trust. Sound pictures are
to be made of events in the Old and
New Testaments in their actual set-
tings in the Holy Land, a thing which
has never been done before. The pro-
ject will involve the sum of £40,000,000.

A memorial, inspired by the rejec-
tion of the Prayer Book Measure, has
been placed on Buckland Beacon, Dart-
moor, Eng. Carved in black on a mass
of granite at the top of the beacon
are the Ten Commandments. Then
come the dates, December 15, 1927,
and June 14, 1928, on which the Mea-
sure was defeated in the House of
Commons. The inscription concludes
with "Job xxxiii. 14": "For God speak-
eth once, yet man perceiveth
it not."

Alarm at the increase in serious
crimes and the lowering of the general
standard of public morality was ex-
pressed in the report of the public
questions committee in England. It
was significant that most of the crimi-
nals were young. A very disturbing
statement came from Newcastle,
where the police reported that 97 per
cent. of serious crimes in that district
were committed by boys aged less than
18 years. The committee believed
that the causes were to be found,
among other things, in the slackening
of moral restraint, in the baser type of
picture film, in the disregard of reli-
gious counsel, and in the alarmingly
increased neglect of parental respon-
sibility and training in the home.

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THE happy Christmas Season is drawing near apace, when friend remembers friend, no matter how many miles apart they may be. When relatives meet and gather in re-union. When children rejoice in the welcome visit and the generous gifts from Father Christmas, their unfailing friend.

Everywhere we see the glad interchange of greeting and remembrance, of goodwill and affection. For Christmas is essentially a time of friendship and of faith, of happiness and of peace.

When the joyous chimes peal out, do they not speak of goodwill with no uncertain voice?

Humanity feels the throb of universal brotherhood; for the sacred season never fails to remind us alike of obligation and of privilege.

"Ring the bells of Christmas,
Tune the soul aright,
Peace and goodwill triumph,
Shadows take their flight."

While our thoughts dwell reverently upon the wonderful theme, which is the soul and the centre of every Christmas Day.

The scene is laid in the "little town of Bethlehem."

See, in the neighbouring fields around, there are shepherds abroad, watching their flocks. It is night, and suddenly they start up alert and listening. For before them, in full and glorious view, stands a shining seraph. They hear the angelic voice telling them of "good tidings" from Heaven. The shepherds are overcome with natural terror and amazement.

St. Luke describes their attitude in the brief and graphic sentence, "They were sore afraid!"

But the first word the angel speaks is of swift re-assurance and of kindly comfort. He says: "Be not afraid."

And straightway he reveals himself as a messenger from God. He imparts to them—the favoured ones upon earth, the first to hear the announcement—the glad tidings of the Saviour's birth. And gives them a faithful assurance that the Divine Deliverer has arrived.

And when the heavenly visitant ceases to speak, the shepherds, lost in adoring wonder, have a yet further and more glorious revelation vouchsafed to them from God.

For, floating upon, and filling the air around, may now be heard song after song of surpassing sweetness, and strain of music divinely beautiful—divinely grand.

Hark! 'Tis the mighty choirs of heaven; white winged seraphs; and serried ranks of shining angels, who pour forth a tumultuous anthem of glory, joy, and praise.

"It came upon a midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold."

And this sacred song, ever old and yet ever new, sublime and worthy of angels voices, yet sweet and welcome to earthly ears, is "Glory to God in

the highest, and on earth, peace among men, in whom He is well pleased."

The recipients of this wonderful message lose no time in hastening to Bethlehem, where they find "both Mary and Joseph, and the Babe lying in the manger."

Nor are these lowly shepherds the only ones to kneel in adoration before the little Child.

Nay, there are others, high and great in the world's estimation, wealthy and powerful. St. Matthew speaks of them as "Wise men who came from the East."

They bring rare and sumptuous gifts to lay at the Feet of the Royal Child. They, who were probably kings or princes in their own land, gather in faith and hope and love, to worship at the shrine of Him, of whom they enquire as "The King of the Jews."

Meekly and humbly they spread their costly offerings before "the King of Kings."

Thus men and angels unite in prayer and praise, royal gifts and faithful hearts to the Babe of Bethlehem, to the Lord of all, Who though

"Just a little Baby,
In a manger-bed,
Is the Lord eternal,
And the Church's Head."

Thus the first, great Christmas Gift is bestowed upon mankind. Bestowed upon a waiting world by God Himself. And this priceless Gift, in matchless worth, in deathless love, is

"Christ, our Lord and Saviour,
Mighty to redeem,
Strong and true and tender,
Absolute—supreme."

"PEACE ON EARTH, GOODWILL TO MEN."

Once again the Christmas bells
Call old friends from far and near;
Once again their message tells
Of good hope and loving cheer.
Once again we lift our eyes,
Where the Day Star ever leads,
To the land beyond the skies,
Where the Lamb His chosen feeds.

Once again by faith we see,
The dear Christ of long ago,
Who for us vouchsafed to be,
One with us, our ills to know,
God in Christ we now behold,
Reconciled by faith in man,
And with saint and sage of old,
Thank Him for redemption's plan.

Once again the Christmas bells,
Peal good will to all mankind,
As the sound more loudly swells,
May we banish thoughts unkind,
May the peace Christ died to win,
Spread abroad from shore to shore,
And the reign of love begin,
Which shall last for evermore.

Old, old Christmas, ever new,
Shedding light upon our way;
Ere our journey we pursue,
Onward to the perfect day,
Lift our thoughts from things of earth
To the land beyond the sun,
Where our Christmas shall have birth,
Which to endless years shall run.
—Fairlie Thornton.

This is also worth remembering: The photographer takes his negative into the dark room to develop it. So it is with the Lord. He takes us sometimes through trouble into His "Dark Room," but it's only to bring out more of His likeness upon us.



The Bishop of Blackburn consecrated and dedicated an Actors' Chapel in the Church of St. Stephen-in-the-Cliffs, Blackpool. The large congregation consisted almost entirely of members of the theatrical profession.

The English church at Ypres was dedicated on November 11. The erection of the new Church was made possible by subscriptions raised in England.

"Sheffield Orangemen in lodge assembled, protest against the recent archiepiscopal and episcopal appointments as being calculated rather to promote than to correct the evils in the National Church."

Two donations, each of £205, have been given to purchase and equip new Church Army mission vans for work in the villages. There are over sixty of these vans belonging to the Church Army.

Anglo-Catholic Unpopularity.

A preacher recently said:—

"The extreme unpopularity of Anglo-Catholicism, which seemed to have no champion in any quarter of the House, is a feature of the debate which merits the gravest consideration, for it must be apparent to the most reluctant understanding that, however admirable the personal devotion of the Anglo-Catholic clergy may be—and that it is in many cases most admirable no man cognizant of the facts of parochial life in England to-day can doubt—if they have created against themselves such a dead weight of suspicion and dislike as seemed to be disclosed in Parliament, their influence for good must be largely paralyzed, and the position of the Church as a witness to the unseen verities of religion must be gravely weakened. Nor can any candid man, however firmly persuaded of his Anglo-Catholic opinions, fail to admit the obligation of examining humbly and honestly, the reasons which have created in the minds of English people so formidable an alienation. For though obstinate in their prejudices and often mistaken in their judgments, the English are a just people, and they would not without reason refuse to do homage to sincerity and self-sacrifice, even though associated with beliefs and practices which they themselves disliked. For myself, I have never concealed my belief that the lawlessness of the clergy has had the effect of discrediting their spiritual claims, and lessening their moral influence. Lawlessness has developed in the clerical world a caustic habit which has sometimes grown into a cunning sophistry before which, as by the action of a corrosive acid, legal obligations and even ordination vows have been emptied of validity, and ill-faith has infected the very sanctuary of truth."—Exchange.

Enthronement of the Archbishop.

Cables inform us of this important Event.

The enthronement of Dr. Cosmo Lang as Archbishop of Canterbury and Primate of All England, took place on 4th December. There was a representative gathering of Privy Counsellors, members of the Cabinet, army, and the universities.

Dr. Lang was placed on the great archiepiscopal throne and then conducted to St. Augustine's age-old marble chair. The Dean of Canterbury (the Very Rev. G. K. A. Bell)

ST. THOMAS, DECEMBER 21st.

Christ has met His own disciples,
He has calmed their fear,
Only one amongst the number,
Thomas, is not near.

"We have seen the Lord," they tell him,
"Heard His Voice to-day,"
Thomas, doubtful and dejected,
Almost turns away.

"Show to me His Hands and nail-prints,
Let me view His Side,
Ere I shall believe," he crieth,
Hope and fear allied.

"Hither reach thy finger, Thomas"—
Hope is merged in sight,
Thomas kneels in adoration,
Faith and love unite.

—Grace L. Rodda.

enthroned him as the 97th Archbishop. The service as conducted in English instead of partly in Latin, as formerly. Dr. Lang, in his address, said that there had been only one religion, the Gospel of the Son of Man to withstand the fall of ancient religions under the advance of a self-sufficient material civilisation. Yet the Church would encounter schism unless it became one body. He thanked God that there was a strong desire for unity moving through the broken ranks.

Bishop Steward, of Melanesia, represented New Zealand; Mr. T. Trumble, Secretary to the High Commissioner was present, representing the Commonwealth.

Protestant Truth Society.

During the gatherings of the Church Congress at Cheltenham, an active band of Wycliffe Preachers has been daily in evidence. A large amount of special literature was circulated in the town and amongst Congress goers, and every night large and enthusiastic open-air meetings were held, thus giving effective Protestant testimony. At some of the open-air gatherings defenders of Anglo-Catholicism and Romanism put up appearances, but the Wycliffe Preachers were able not only to answer the opponents, but to rivet the attention of the increasing crowds.

Cheltenham Congress.

The attendance was excellent throughout, the membership reaching a total of 2400. Dr. Headlam presided at all the sessions.

The President said he did not believe they could have a united Church, except on the basis of a historical episcopate. Yet he did not believe anybody should be asked to deny the validity of their past religious life by accepting reordination. He could not conceive himself accepting reordination, even for the sake of reunion. The South Indian reunion proposals, which would come before the Lambeth Conference in 1930, would be the most fruitful and vital proposals ever laid before them. Personally he was not afraid of taking risks.

I asked a Pressman—a Presbyterian—who has attended more Church Congresses than any other journalist, what he thought of the Cheltenham Congress. "It was magnificent," he replied. "I have never heard such a wonderful statement of the Anglican position. There is a good deal more to be said for the Church of England than I had imagined!"—Exchange.

Braille Versions of the Scriptures.

The Braille Missionary Union, by whose organisation and assistance Braille copies of the Scriptures are supplied in various languages, is co-operating in the issue of a Gospel for the blind people in Abyssinia. This is being prepared by Mr. T. P. Bevan, the Bible Society's Sub-Agent in Abyssinia, for those who speak Galla and Amharic. He invented a code which could be used by any of the people, and by means of it prepared part of the Gospel in Galla. This he sent to the B.M.U. to multiply. Six copies have been completed. Mr. Bevan proposes to send the remainder of the Gospel and also to prepare a copy in Amharic. The B.M.U. has also expressed its willingness to prepare two Gospels for blind Indians who speak Hindi.

ST. STEPHEN, DECEMBER 26th.

Stephen, earliest martyr,
Strong and sternly brave,
Eloquent and fearless,
Spurning self to save.

See his foes bewildered,
Gnashing in their rage,
Hope—they may not fathom,
Love—they cannot gauge.

Stephen sees a vision,
With his inward eye,
Christ, his King and Master,
Waiting him on high.

Heav'nly gates are opened,
Heav'nly voices sing,
Thus the soul of Stephen,
Upward takes its wing.

—Grace L. Rodda.

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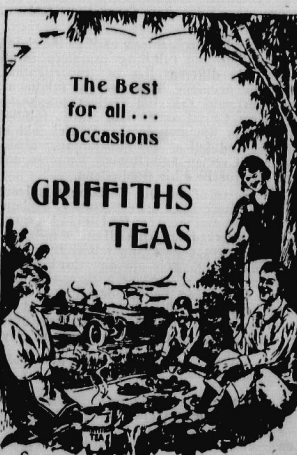
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Can I Trust my Old Testament?

By Rev. W. H. Hinton.

Books and magazines, especially the latter, have constantly sown the seeds of doubt which have yielded a fruitage of unbelief in the reliability of the Old Testament. Its miracles are discredited, its prophecies declared to be impossible. But men have fought the Bible even since there has been such a book. It has been computed that 539 theories concerning the Old Testament and 208 regarding the New, have been introduced by various schools of critics. Of these 693 have already collapsed and of the remaining 144, most are in various stages of disintegration. **Yet the Book remains.** If our faith be but credulity, resting on tradition only, the sooner we give it up the better. If that faith contains any dross, let it be purged away. But if we can intelligently accept the Old Testament after investigation—which never harms truth—then let us declare the reason for the hope that is in us.

Accuracy.

Get away from technical terms with indefinite meanings. Accuracy is a word we understand. It may be illustrated by either arithmetic or spelling. What is claimed for the Old Testament is just, simple accuracy—accuracy in its historic records; accuracy in recording the sayings of men; accuracy in reporting happenings outside our ordinary knowledge; accuracy in recording God's revelations relative to the future. This is a perfectly frank statement of claims—can it be intelligently affirmed?

The last Old Testament records are 2,300 years old. The history recorded covers a period of 3,000 years still further back. Detailed accounts of nations, nations, customs, countries and circumstances abound. The persons died, nations ceased to exist, customs altered and countries changed hands. Old civilisations lay buried for thousands of years, but the Bible text was fixed by translations and remained practically unchanged. Proof of accuracy became more and more difficult as the centuries passed, till it became impossible. The critic and sceptic both said, with a considerable show of reason, that, seeing it could not be proved to be true, it had no claim to credence. Illustrate it in this way. Homer wrote of Troy a thousand years before Christ, but men doubted the existence of any such place. Schliemann believed it lay under the mound of Hissarlik, but the world smiled its incredulous smile. But Schliemann began to dig. A city was discovered, but it was not Troy, and the incredulous observer smiled again. But the excavator went deeper; city after city was laid bare. At last the sixth from the surface, Troy was discovered. Then the critic only stared while Schliemann smiled. And this is exactly what has happened.

Up to 1850 it was freely stated that writing was not known before Solomon. Prof. Sayce says, "Now we know that centuries before Abraham was born, Egypt and Babylon were full of schools and libraries, teachers and pupils, poets and prose writers. The Babylon of the age of Abraham was a more highly educated country than the England of George III." The past fifty years have been a crucible for the Old Testament, as the ancient civilisations of Egypt, Syria and Babylon have spoken in response to the excavator's investigation. Yet Kinns, Naville, Sayce and a score of Archaeologists unite in declaring that wherever it has been possible to test Old Testament statements by modern discovery, the Bible has stood the test of accuracy.

Not only has archaeology verified the claim, but fulfilled and fulfilling prophecy forms an entirely different line of investigation. Prophetic accuracy is proven by fulfilment. Bullinger says that 109 distinct prophecies regarding Christ as Saviour were fulfilled during His life and death. Daniel told of the rise and fall of the Babylonian, Medo-Persian, Grecian and Roman Empires and time has justified his predictions.

The centre of the Old Testament is Jesus Christ as its crown and expectancy, explains His mission and prepares for Him. He came, the Man marked out from all other men, and by His acceptance of the reliability of the Old Testament, gave us our third line of positive evidence. Such a three-fold cord cannot be broken by the devising of men, but it may be intelligently used to bind our confidence afresh to the priceless records of the Bible, both of Old Testament and New.

The conscience of various denominations has been much awakened in recent years to the responsibility of Christians towards the Jews—and why not? The order is "to the Jew first."

St. Andrew's-Tide Missionary Intercession.

Day of Prayer in Sydney.

It was the happy thought of the Sydney United Missionary Council that prompted the missionary forces to co-operate in the keeping of St. Andrew's-Tide season of prayer for missions in St. Andrew's Cathedral, Sydney, on Tuesday, 4th December. The Diocesan Missionary Committee warmly concurred—the movement receiving the approval of the Most Reverend the Archbishop. The Dean arranged a celebration of Holy Communion at 10 a.m., but the sessions of united prayer did not begin until 11 a.m. All the Missionary Boards were represented, the attendances at each of the five hourly sessions being the largest by far which any year has seen.

The Leader of the Session at 11 was the Rev. J. W. Ferrier, Gen. Secretary of the C.M.S., the Review of the Fields being given by Rev. B. Bentley, of the British and Foreign Bible Society. During the Session intercessions were offered for Moslem Lands, the Jews, Bible Societies, Y.W.C.A., Y.M.C.A., and the work among students. The noon session was led by Rev. A. Fleming, Convener of the Foreign Missions Committee in the Presbyterian Church. The Rev. W. Hercus, representing the Baptist Missionary Society, gave the review of the Indian Mission Field, intercessions being made for the needs of that Great Empire.

From 1 p.m. to 2 p.m. the Pacific Field and Australasia were laid before God in prayer, the Rev. J. G. Wheen, President-General, Methodist Church of Australasia, acting as Leader of the Session, while the Review of these fields was given by the Rev. Canon Lea.

China and Japan were brought under review in the next Session by Mr. I. A. Pater-noster, Vice-President, Churches of Christ, the Leader being Rev. H. Steele-Craig, representing the London Missionary Society.

The Rev. Canon Garney had charge of the closing session, which was concerned with Africa, while the review of this field was given by Rev. D. McDiarmid, representing the Sudan United Mission.

It was, without doubt, a solemnising and uplifting period of intercession. The spirit of prayer prevailed. There was a delightful sense of brotherliness and co-operation—a readiness to fit in and do all that was possible to make the day worthy of the greatness of the cause. Maybe, the topics for prayer could have been more comprehensive and particular. We noted certain important phases of the work in Africa, India and elsewhere which did not enter into the intercessions. However, it was the first of such gatherings in St. Andrew's Cathedral—much in the nature of an experiment—but God's good hand was on the day, and we believe it was signally blessed.

In the evening in the Chapter House there was a grand united gathering for thanks-giving and intercession. The Primate presided and in doing so gave an inspiring lead. He said they might be sure that such a day had been in accordance with the age-long and world-wide call of the Master for labourers to go forth and gather in the waiting harvest of souls. It was good that from time to time those whose practices as to church government might seem to be different should meet together and bear witness to the outside world that they were at one in obeying the injunction to spread the Gospel, for such gatherings were far-reaching in effect. Little more than 100 years ago the missionary was looked on as a nuisance and a crank, but now the value of the work was understood, not only by those who directly benefited, but by those responsible for the administration of the territories in which the missionaries worked.

The other speakers were the Rev. P. J. Bazeley, who dealt with some of the ideals and purposes of an United Missionary Council; Mr. W. H. Hinton, who told something of doings and outcome of the recent International Missionary Conference in Jerusalem, while the closing speaker, the Rev. J. W. Burton, brought the meeting right into the holy place of God's presence, and in telling, burning words, sent his hearers forth to greater devotion and service in the primary work of the Church—the winning of the world for Christ.

There followed a brief season of prayer, led by Rev. Canon Begbie, Rev. G. H. Hewitt and Rev. A. Fleming, the Archbishop following with prayer for the King and then the Benediction.

It was a notable day and indicates the tremendous possibilities of such combined efforts in Missionary co-operation and intercession.

Australian College of Theology.

Class Lists for 1928.

(Th.Schol.)

Powell, Rev. A. G.; Davies, Rev. W. H., B.A.

Passed Part II.

Gill, Rev. Vivian H. C.; Blanche, Rev. Douglas; Siddons, Rev. William John; Hall, Rev. Sydney Thomas; Franklin, Rev. Leonard Patrick.

(Th.L.)

First Class—Radcliff, Edward Gerald. Second Class—Redman, Max Mervyn; Cowx, Tom Eaton; Arnold, William Charles; Kell, Sydney Chamberlain; Harmer, Wilfred Lancelot; Donne, Ronald Albert; Steinhauer, Leonard D.; Morton, Francis Henry; Fleming, William Irving; Cawte, John Hewitt; Martin, Geoffrey E.; Batarbee, Maurice C.; Mitchell, Rev. Victor S. W.

Pass.

Waugh, Moses Maurice; Watcham, Horace L.; Ellis, Frederick Walter; Cuthbertson, Rev. Harold C.; McCulloch, Rev. Robert David; Mutton, Rev. Alfred A.; Cornish, Gordon; Ranwell, Reginald F.; Host, Henry; Mellows, George C. H.; Butters, Victor; Jones, Rev. Thomas E.; Viney, Stafford Stanley; Olds, James Frederick; Marlow, John Herbert; Bennett, Arthur William, F.; B.A.; Walton, Geoffrey Kitson; Miles, Charles Reginald; Twigg, Victor Edward; Burden, Eric Alfred; Lawson, Rev. Harold Chiltern; Lavender, Rev. Charles George; Leaver, Rev. Edmond Aylmer. One Failed.

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

Housden, James Alan, G. B.A.; Brown, John Charles W. B.A.; Matheson, Alan; Arkell, Charles S. C.; Brown Reginald C.; Betts, Stephen Lester; Marson, Walter J.; Hunt, Henry Edward; Dransfield, Reginald B.; Brammall, Sidney, B.A.; Blake, Douglas; Cockrell, Robert C.; Kidner, Harold Stuart; Johnston, Rev. John George; Stephen, Reginald G.; Pickburn, Prosper de M.; Oldham, Leonard L.; Cassidy, Darrell P.; Coupe, Cyril John C.; Porter, Frederick; Perry-Gore, Ralph R.; Ezy, Roy Albert; Simons, Richard E.; Taylor, Sam; Doyle, Harold E. S.; Stewart, Sydney George; Begbie, Herbert G. S.; B.A.; Baker, Alfred S. K.; Overall, Harold H.; Tiller, Clifford G.; Muspratt, Oscar; Shaw, Frederick A. S.; Clayden, William J. B.; Hallahan, Robert; Thomson, Martin; John Richard G.; Urpeth, Ronald E.; Rivett, Albert L. D.; Baker, William J. L.; Tempary, Rev. John James; Millard, Ernest Langdon.

(Th.A.)

First Class.

Sheppard, Kathleen; Findlay, Robert Campbell; Aytton, Amy Estelle; The Novice Joan, S.S.A.; Burnley, Hilda Winifred, B.A.

Second Class.

Cawley, Arthur Faraday; Bennett, Isabel Cole; Meads, Margery Minnie; Andrew, Hugh William H.; The Novice Aletta; Kirby, Marie Clare.

Pass.

Nunn, Muriel; Yule, Alice Cecilia; Deaconess Lora Clayton; Pawsey, Ernest Edward; Cox, Emily Constance.

Passed First Half of Examination (Part II.). (In order of Merit.)

Walker, Mabel; Sister Margaret, S.S.A.; Morgan, Louisa Dorothy; Finn, Florence; Thornton, Hazel Victoria; Rendell, Eileen Gordon; The Novice Irene Elizabeth, S.S.A.; Clapham, Muriel Grace; Curry, Clifford; Genders, Ada Mary; Dryland, Florence; Braine, Margaret Eudora M.; Looker, Lena Alice; Hodge, Violet; Curry, Ida Muriel; Murray, Phillis; Nunn, Edith M.; List, Hubert James; Webster, Alice; Mattingley, Mary Edith.

On behalf of the Council of Delegates, JOHN FORSTER, Registrar. Armidale, N.S.W.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

"A Thank Offering," M.L., 5/-.
Mrs. Coppin, First Av., Eastwood, 5/-.

Mr. Justice K. W. Street and Mr. R. E. Denison have been elected Fellows of St. Paul's College within the University of Sydney.

The Rev. S. H. Denman, of St. Bede's, Drummoyne, has accepted nomination to the parish of St. Clement's, Marrickville, Sydney, in succession to the Rev. W. G. Hilliard.

We are glad to note that the Rev. C. Allen, B.A., of Hobart, has been appointed to the charge of Kempton parish, Tasmania. It will be his second period at this parish, as he was rector there from 1916-19.

Dr. Murray Buntine, of Melbourne, has been accepted by the C.M.S. for work in Tanganyika. He hopes to do further study at the London School of Tropical Medicine so that his work in East Africa may be as efficient as possible.

The Rev. Rex Joynt, of the C.M.S., Roper River Mission, is on two years' furlough. He has given twenty years to the work amongst the aborigines at the Roper. It is his intention to visit Great Britain at an early date.

Miss Ruth White, of the well-known church family of that name, in the Newcastle diocese, has given her beautiful home, "Birralee," to the public hospital of Muswellbrook, New South Wales, as a nurses' Home. The gift has occasioned wide-spread satisfaction.

Mrs. Smithers, wife of Mr. H. Welsford Smithers, organist of St. John's, Toorak, Melbourne, passed away on 11th inst. after a long illness, most patiently endured. She took great interest in the church, and sang in the choir as long as health permitted.

The well-known churchman, Dr. F. C. S. Shaw, has been elected mayor of Wyalong (N.S.W.), for the 23rd successive term. This is believed to be a record. Dr. Shaw is a brother of Rev. A. R. Shaw, rector of Sutherland and Cronulla, Sydney Diocese.

It is interesting to note that during his recent visit to Great Britain Canon Baglin, vicar of St. Thomas', Essendon, Melbourne, visited and preached in the village church of Essendon, Hertfordshire, after which Essendon, Victoria, was named.

On Sunday afternoon, December 30th, the Bishop of Swansea and Brecon will speak at a C.E.M.S. Service in St. Andrew's Cathedral. During his brief visit to Sydney the Bishop will stay with His Hon. Judge Bevan.

The Rev. J. D. Bodger, of the New Guinea Mission, and the Rev. F. R. Bishop, of the Mandated Territory, have both arrived in Sydney after furlough in England. Mr. Bodger goes to Samarai immediately, while Mr. Bishop will proceed to Rabaul at the end of this month.

Mr. John Haywood Reynolds has been selected as Rhodes Scholar for South Australia. He is the elder son of the Rev. A. H. Reynolds, a one-time master of Armidale Grammar School, and later in charge of Mount Barker and Balaklava parishes, South Australia.

The Ven. Archdeacon Charlton, Gen. Sec. of the Home Mission Society, Sydney, has entered upon his nine months' leave of absence. He hopes to leave for a trip to England in February. Since relinquishing his duties he has suffered from an attack of influenza, but is now on the mend.

The Rev. Stephen Jones, son of the late Canon Jones, of Moore College, was married in Sydney recently to Miss Westall. He and Mrs. Jones have since left for London for a course at Livingstone College, after which they will leave for missionary work in the Sudan.

Mr. L. P. Franklin, headmaster of the Melbourne Church of England Grammar School,

has accepted an invitation to join a party of Australian educationists and public men to go to Vancouver next March, to attend the Canadian Inter-Empire Education Conference.

The death occurred at Grafton, on November 27, of Mrs. Sarah Evans, widow of the late Henry Evans, a former staff surveyor of New South Wales in the Cobarr and Bourke districts. Deceased, who was aged 81 years, resided with her daughter, Mrs. G. P. M. Ware, wife of Rev. Canon Ware, of Christ Church Cathedral, Grafton.

The position of secretary to the diocese of Rockhampton, recently vacated by the appointment of the Rev. A. H. Freeman to the Woorabindah settlement and the Westwood district, has been filled by the appointment of Mr. S. T. Pierce, a young Rockhampton churchman, and lately partner in the firm of Pierce, Murphy and Co., of that city.

Dr. Alexander Leeper, former Warden of Trinity College, Melbourne, will be accorded the distinction of having his portrait (by Sir John Longstaff) hung in the Melbourne Art Gallery. It was purchased for 300 guineas. Dr. Leeper took great interest in the Melbourne Public Library, with which the Gallery is associated.

The Rev. Newport White, M.A., shortly vacates Holy Trinity, East Melbourne, and will be succeeded by Dr. Crotty, from South Melbourne. The Rev. N. White has been in East Melbourne for 24 years. He was ordained in Ireland in 1880, and has served in Melbourne diocese since 1884. A long and faithful ministry is thus officially terminated.

Referring to the success of Mr. E. G. Radcliff in gaining first place in the recent Australian examination for the Th.L. diploma in connection with the Australian College of Theology, the Adelaide "Church Guardian" says:—"The Rev. H. Woolnough is the only other student from St. Barnabas College, Adelaide, who has obtained the coveted distinction."

On January 1st Canon Parr, rector of Mudgee, enters upon nine months' leave of absence, when after 33 years' continuous service in the diocese of Bathurst, he is going to England for rest and change. He hopes, however, to make time for some fresh reading and gaining some fresh experience in the wonderful activities of church life at home. The Rev. Leslie Walker, of Bathurst, will act as locum tenens during the Canon's absence.

At a meeting of the Diocesan Council the Archbishop of Brisbane has reported that he had appointed Mr. Norman G. Connal to be head master of the Toowoomba Boys' School. Mr. Connal will take over the duties from the Rev. E. A. Hunt during the holiday period. The new master has had 14 years' experience as assistant master of the Brisbane Grammar School for Boys, and has also had experience as a preparatory school-master at Chatswood, Sydney.

The Rev. G. Gilder, Th.L., of St. Bartholomew's, Burnley, Melbourne, has been appointed, with the approval of the bishop, following the resolution moved in last Synod, to a position for one year on the staff of the Prohibition League, representative of the Church of England. During that time Mr. Gilder will visit parishes to put the cause of Temperance and the aims of the League before congregations.

The tragic death of Mr. H. J. Inge occurred while he was playing at the organ of All Saints' Church, E. St. Kilda, Melbourne, on Sunday morning, 9th inst. The anthem, "Comfort ye my people," was being sung. Mr. Inge collapsed and was carried out, but expired immediately. He was about 57 years of age, and had been organist at All Saints' for 33 years, and had built up a noted choir, largely upon great personal gift, added to his acknowledged musical abilities. He was once a chorister in Canterbury Cathedral.

The Hon. F. S. Boyce, K.C., Attorney-General of N.S.W., has unveiled in St. John's Church, George's Plains, Bathurst, a brass plate erected in memory of the late Mrs. Joseph Smith, a prominent churchworker, and widow of Mr. Joseph Smith, of Milbra, a western pioneer, who had extensive pastoral interests on the Lachlan, and owned Mertie, near Wilcannia, on the Darling. Archdeacon Oakes, the oldest clergyman in the diocese, preached the sermon.

At a meeting of the Bishops of the Dioceses of Australia and Tasmania, held in Sydney at the end of November, the following were elected as Fellows of the Australian College of Theology:—The Very Rev. A. E. Talbot (Dean of Sydney); Archdeacon Forster, D.D. (Armidale); Canon A. H. Garney (Warden of St. Paul's College, Sydney University); the Rev. E. H. Burgmann (Warden of St. John's College, Morpeth), and the Rev. E. A. Radcliff (Adelaide).

The death of Miss E. Allen, of Austimner, and formerly of St. Luke's, Concord, removes an active worker from C.M.S. ranks and the Deaconess Institution, Sydney. Miss Allen kept a large band of young girls active in assisting all good works, and with business like methods, earnestness, and a keen sense of humour, she was beloved in their midst. Best of all, she was a humble and devoted follower of her Master and Saviour and belonged to a "household of faith."

The consecration of the Rev. Frederick Augustus Bennett as Bishop of Aotearoa (suffragan for the Maoris to the Bishop of Waipapu) took place in St. John's Cathedral, Napier, on Advent Sunday (December 24). The new bishop will have episcopal supervision over members of the Maori race in the diocese of Waipapu, which contains a very considerable Maori population, and in the dioceses of other bishops who wish him to exercise such supervision. Mr. Bennett's mother was a chieftainess of high rank among the Arawa tribes, and his father was a son of Dr. John Bennett, of Auckland, the first Registrar-General of New Zealand.

The Rev. Samuel Hart died at Pictou Lakes on December 1st, at the age of 94. Since 1913 he has been living in retirement. He was the oldest priest in the Diocese of Goulburn. Trained at the Theological College, Glasgow, in 1863, he was ordained in 1874, and served in several dioceses. He held the following appointments:—Incumbent of Lachlan, 1876-80; Casino, 1880-85; Curate of St. Stephen's, Sydney, 1885-86; St. John's, Launceston, 1886-88; Incumbent of Tamar, 1884-94. He came to the Diocese of Goulburn in 1894 and was first of all rector of West Monaro (now Berridale) from 1894 to 1904, and of Moruya from 1904 to his retirement in 1913.

Mr. Whitney Warren, the United States architect, who designed the new Louvain Library, is taking legal action against the Louvain University for the deletion of the inscription, "Destroyed by German fury; restored by American generosity." He says that many wealthy American contributors to the library oppose the obliteration of the inscription.

A tree will not only lie as it falls, but it will fall as it leans. And the great question everyone should bring home to himself is this, "What is the inclination of my soul? Does it, with all its affections, lean towards God or away from Him?"





He gave man speech, and speech created thought,
Which is the measure of the universe.

—Shelley.

"The Word was made flesh, and dwelt among us."—John's Prologue.

DECEMBER-JANUARY.

- 20th—Thursday. Prince George born, 1902.
21st—Friday. St. Thomas. His doubts were resolved "for the more confirmation of the Gospel." All our trials are for other people's good as well as our own.
Ember Day. Let us again pray for an increase in number of candidates for Holy Orders, and that all clergy may stand boldly for Christ's truth in these dangerous days.
23rd—4th Sunday in Advent. The Coming of Christ by the Spirit. Thus He constantly comes to every individual believer, who looks for His great and final personal return to this world to reign.
25th—Tuesday. A Very Happy Christmas to you all!
26th—Wednesday. St. Stephen. The first Martyr. Is our religion costing us trouble and pain? So shall we know whether we really be in the Apostolic succession.
27th—Thursday. St. John the Evangelist. A martyr, not in deed, but in readiness. It is not what we suffer, but what we are ready to do for Christ, which He counts.
28th—Friday—Innocent's Day. They laid down their infant life in ignorance. It is not those who pose who will be longest remembered in God's Church.
30th—Sunday after Christmas. Now we are the Sons of God, who were the children of wrath, before our adoption into the great Christian Family.

JANUARY.

- 1st—Tuesday. Circumcision of Christ. And a Happy New Year to our Readers. May we ask your prayer and advocacy that it may be a New Year of this paper?
3rd—Thursday. Next issue of this paper.

If Christ Came?

EVERYONE long ago read the suggestive book which depicted the Coming of Christ to Chicago. It detailed His entrance into the Churches, where He was not always welcomed, nor made to feel at home. Some people who read the book took objection to it. But then, what is not objected to on some score or other? The better way is to try to extract good from things which we may have reason to criticise from various aspects.

Taking up again this prolific idea we may well wonder whether the state of the Church to-day is such as He would admire. As we arrive at the beginning of the Church's Year we are well advised to take stock, and in no fault-finding spirit, but rather with a deep desire to find out how to improve matters.

There is no hiding the fact of the leakage from church attendance, for which the motor and the week-end habit are so largely responsible. There seems no method which the Church can adopt to cope with these contributory causes other than to insist upon more rigid membership by heroically cutting-off those people who do not fulfil the requirements of membership in attendance and in other duties. But this is so radical and alien to the easy, almost lax, hold which the Church of England maintains upon her people that it can only be tried sporadically, and under particular conditions. To enforce universal pressure would simply drive into other churches large numbers of our nominal adherents. The

50 per cent. of the population of the Commonwealth who now describe themselves as Church of England would be rapidly reduced to about 20 per cent. or less. The question is twofold. Would the Church become more effective as an instrument of the Gospel if she tightened her rules and regulations? Would it be for the good of the greater number if she so acted?

But the time is coming when through the incessant leakage of our nominal membership to all and sundry of the hundreds of denominations which abound the Church will realise she is in a practical minority, and be forced to reconstruct accordingly. The falling-off in church attendance cannot be a mere isolated index. It stands for some root evil in our religious life. It betokens the loss of serious conviction and its displacement by wordly desire. And, because it speaks of such, it has to be countered in a very earnest fashion.

This is one reason why it is deplorable that there should be such laxity of belief. To surrender conviction because there are difficulties and disputes is no sound reason. It has always seemed to us that a little healthy argument revived interest and added importance to things which so often went by default as containing no value worth discussing. To assert that one is as good as another in matters of religion has too often meant that none were any good at all. Much as the old Roman winked when the votive offerings were made. One god was as good as another, for he had no reverence for any one of them.

If Christianity in general is in a state of decline it is only what may be expected "in these dangerous days." There have been many occasions of pitiful and degrading experience in the history of the Church. But each time there has followed revival which has come from causes which could not at the time have been anticipated. And we do well to look for something abnormal and unexampled which will avail again to justify the expectation of every believing member of Christ's Church, that it can never perish.

The really pressing matter is just how far we ourselves are responsible for the deadness and decadence of our own age. There is much earnest work and great devotion to be manifested in various departments of the Church. It should be kept in mind that it is through the unnoticed that the greatest contributions to the Kingdom have ever come. We should rely rather upon the quiet, solid piety of the average member than on the brilliance of some gifted apologist, or the transcendent influence of the highly placed. It would be all for the good of the Church of England in this generation if she were to concentrate more upon the quality of her membership rather than upon the excellence of her organisation. For herein lies the age-long secret of church revival, from the choosing of the Apostolic Band to the latest development of missionary zeal which quite escapes the cognition of the official mind of the Church.

The more the Spirit of Christ is in the Church the more will it encourage what is apart from its official organisation. It is much to be wished that the Church of England could thus anticipate the reunion of the various denominations by a bold and ready acceptance of their status as recognised portions of the Christian Church without in any way necessarily endorsing all their distinctive tenets. It would not be more difficult than her own union of the three presentations of Christian

truth which she includes in her so-called "parties." Lambeth will have something to say about this matter, and we may pray that there will be less dissatisfaction than resulted from the last pronouncement upon re-ordination. Without discussing that aspect it may be taken for granted that here is an urgent matter, and one which has been long overdue for settlement. We should like to know better just where we stand with our "separated brethren" as they are called. We want this for our own sakes, as well as for the good of Christendom in general.

The Coming of Christ, in any interpretation of the term, must result in drawing together in closer sympathy and regard the divided portions of His Church on earth.



His Majesty the King!

THROUGHOUT the Empire and not least in Australia, a wave of strong and fervent prayer has been ascending to the Throne of Grace on behalf of his most gracious Majesty King George V. There is no doubt that the King, as well as the whole Royal Family, occupies a place of deep affection in the hearts of his people. His illness has created widespread sympathy amongst all classes. The King's noble life of simple goodness, uprightness and religious faith, means much for the great Empire over which he rules. The people love their King. They know his quality and worth. Hence the spontaneous expressions of deep concern and prayer for him during these anxious days. It is a matter for extreme gratification that the Prince of Wales is now back home by his father's side. This fact will undoubtedly relieve His Majesty's mind. The way in which our Sovereign's subjects have watched the Prince's long and hurried journey from East Africa is another token of the affection of the Empire's children to the Throne. May it be our Heavenly Father's will to restore our King to health and strength again! May He sustain her Majesty and the Royal household! We note the progress made and fervently pray that the King's recovery will be, ere long, the happy event that finds glad expressions of deep thankfulness from countless hearts.

The Season's Greetings.

IT will not come amiss if a Word or two is addressed of a more personal nature in view of the nearness of the Christmas and New Year celebrations. First, we desire to wish all our readers a most happy time, that Christmas may bring still deeper joy in realisation of the Birth of Christ in the heart of those who have been blessed by His Birth in Bethlehem; and that the New Year may usher in a period of truer understanding of God's ways with mankind, and a fuller peace through trust in His Divine and sovereign rule. Next, we do rightly, surely, in mentioning that you can make our days brighter and happier if you would do more for the extension of the influence and scope of this paper. An Editor's lot is only a happy one so far as he is encouraged by a sufficiency of support of a moral kind.

In this instance the financial aid does not press much in a personal way. It does affect the Printer, and others; and for the year past has shown what our readers have done to bring the paper into a sound financial position after long anxiety. There have been editorial mistakes in the past, some of them may have been due to the exigency of editing amid many other calls. Where we have offended we are truly sorry, but open comment should never be suppressed, however many important people may be thereby offended. Editing a paper of independent attitude entails certain penalties, but there is ample compensation, apart from the necessities of conscience, in the continued regard and practical help of our "gentle readers."

The Desecrated Temple.

JOHN DRINKWATER, the eminent writer, has laid us all under a greater debt than before, by his contribution to the "Daily News" wherein he stigmatises the sad falling-off in the style of Plays, and in the exploitation of Painting, the result of a cruel and heartless craft of get-rich-quick people. The writers and actors of plays are by no means to receive the chief blame. It is an index of a depraved and lowering public taste which we witness in our days, and it marks the progress of that irreligious trend which the Church has long deplored and sought to combat. There seems yet no royal road to betterment. The wheel must go full round, and a nation must pay the price of desertion of high standards and fine ideals. Mr. Alan Wilkie has just lost £2000 through staging Shakespeare for several weeks in Melbourne, and it seems, as the church has found, that the larger the city the smaller the regard for better things. Is this one of the results of widespread education? Are people getting just a little brain and nerve weary, and fly to lighter recreations, because the other kind are less recreative? There may be something of this in an age of motor, telephone and wireless. The pity is that the lighter, both in theatre and in the church, so often connotes what is inferior, and even demoralising. "If Christ came to London," was Mr. Drinkwater's text. We remember reading "If Christ came to Chicago." What if Christ came this Advent to Sydney or Melbourne, or other city in Australia, what would He say and do we well may enquire? He would surely drive out the money-changers once again, and the Church would not be immune.

Peace in Industry.

A MOST vital Conference has just concluded in Melbourne, and will be resumed in Sydney in February, which may well engage the prayer and ardent regard of all earnest Christian people. Thus can every one help to place religion in its rightful position in State affairs, for it is by a spirit of Christianity pervading the relationship between Master and Men that true principles will prevail. The claims of the Worker were finely represented by their delegates, who won approval from every side. And the other half (let us all remember it takes two halves to make a whole) of the Conference came with equally fine intentions of finding a path out of the jungle of modern and complex conditions of labour and production. Christ, Who "wrought with chisel, saw and plane," has for ever dignified labour, and inspired the broadest and most effective sentiments which actuate the world of



"UNTU YOU IS BORN A SAVIOUR."

The appeal of the Infant Saviour to the heart of mankind is even now. In this wide universe of ours, wherever the glad tidings of His birth are proclaimed, hearts respond with a gladness and a joy which know no bounds. It is not merely the response of human kind to the Infant Child, for wherever there is a mother with her babe, humanity instinctively responds. But somehow or another humanity knows and feels that this Child is different—that He is God with us—that bound up with Him in His life and work is man's only hope of salvation, both for time and eternity. The Infant Jesus speaks of God tabernacling among men. He irradiates the Love of God for erring men. He speaks of Saviourhood and therefore of pardon and peace and reconciliation. "O come, let us adore Him," should be our heartfelt cry, as once again Christmas comes with its glad tidings of God's eternal and unwearying love for the Sons of Men.

industry. The Chairman, Sir Wallace Bruce, well stated: "The worker must be made to feel that his point of view is understood—that he has a heart, a soul, and an intelligence." And, "Every employer is not a tyrannical exploiter merely because he is an employer, and every employee is not an agitator or strike-monger merely because he seeks to improve his working conditions." "I believe that somewhere, hidden in the destiny of the human race, there is a happier condition than that which exists to-day." Let us all therefore recollect that we, too, though we are not on either side in actual designation of distinctive interests, are with them both when such grand ideals are sought, and when, as we may well believe, the kingdom of God is advanced in consequence.

When Did This Happen?

A Phantasy.

(Communicated.)

THERE was a learned and able ecclesiastic whose eloquent and persuasive speech once led a solemn Australian Church convocation to make a momentous decision which at the time was deemed to be based upon most logical and scriptural grounds.

It appears that a discussion had arisen regarding certain prohibitory statements in the Bible, and doubt was expressed whether the Scriptures contained every exact direction concerning things which might or might not be done.

The Marriage question was under discussion at one time, and the aforesaid dignitary spoke with gravity and with weighty words. He instanced certain textual authority in the original, which admittedly gave much power to his argument. He took the stand that what Scripture had not expressly forbidden we were wrong to denounce. He cited the plurality of wives, which, as the Patriarchs evidently enjoyed it under Divine sanction, established the exact course of action which the mod-

ern church should approve, and that, in consequence, it was very wrong to rebuke the Mohammedan, or to think that much which at present passes for immorality should be so seriously regarded. He cited the passage which says a bishop should be the husband of one wife to show that some churchmen could have more than one, and not incur risk of excommunication. He further pointed out how the modern rule grew up, until now it was esteemed a most flagrant sin, for a man to have two wives; it was even termed adultery and unfaithfulness, notwithstanding the Scriptural warrant for such action.

The next question which was brought forward was that of Slavery, for, as he indisputably showed, the Bible sanctioned the bond whereby one man was held under such service by another. Moreover, the custom of Christendom proved that for many centuries, indeed, until quite recent times, it was customary for even clergy to own slaves, and no one was then struck by the incongruity or evil of the custom. It took a long and weary time, and much acrimony was displayed by objectors, before the Christian conscience was brought to such a pitch that it prohibited that which the Bible permitted, on the very true and Scriptural ground that the Letter killeth, but the Spirit giveth life.

Moral: Let us not be misled by the assertion that because the Bible does not specifically prohibit certain things that we are at liberty as Christian people to enjoy them under modern conditions; for, circumstances alter cases.

A large protest meeting of Hindoos at Bombay severely censured Gandhi, whom they accused of having imitated Western principles subversive to the Hindoo religion. Gandhi, who began the non-co-operation movement and was later imprisoned, may lose his leadership in India as the result of the killing of a calf, which was suffering great pain caused by an incurable disease. Gandhi broke the laws of the Hindoo religion.



NEW SOUTH WALES.

SYDNEY.

Wireless Services.

There is quite a to-do in Sydney church circles at the proposed elimination of Church Services over the wireless on Sundays, and in lieu thereof the substitution of Studio Services and the recitation of "Bible Dramas," by actors and others. Those churches which have been fortunate, or unfortunate, in having their services broadcast, are perturbed, and Sydney press is deluged with correspondence in protest. Some writers urge "the wait and see policy." The Council of Churches is protesting with much earnestness, pointing out how inimical the change will be. The Bishop of Goulburn has uttered vigorous words, stating:—

"I am convinced that on the whole the broadcasting of services from Churches has been productive of infinitely more good than harm. It has brought many homes and hospital patients into living touch with the communion of saints. But I regard with great apprehension the proposed broadcasting of services and dramas arranged in the studio. With regard to dramas, so far it seems reasonable to believe that the most serious liberties will be taken with the narrative of Holy Scripture. There is not so much harm in this variation from the story in the case of a novel, which people may read or not as they feel inclined, but it is a very different thing when such a serious departure is made from the Scriptural story, and broadcast at large to the general public.

"With regard to the services arranged in the studio the proposal seems to me to be objectionable in the highest degree. It will in no sense be an act of worship. It will lack the influence and the atmosphere of a congregation actually engaging in acts of worship. A sick man in a hospital once said to me, 'I not only heard the service, I heard the congregation. It feels just as though I were in church.' There is all the world of difference between the conveyance of the solemn acts of worship in a church, in which the distant sick in the hospital can feel that they are actually joining, and the faked service arranged and rendered for commercial purposes. There seems to be no reason whatever why the broadcasting companies should depart from the faithful transmission of services actually taking place in a place of worship, in an atmosphere of worship, on the part of an assembled congregation."

St. John's, Campsie.

The parish Church of St. John, Campsie, was destroyed by fire on Thursday last. It

was a comparatively new church, built of brick, and an acquisition to the suburb. The district is a populous one. Much sympathy is going out to the rector (Rev. W. H. Croft) and his parishioners.

Sydney Missions to Seamen.

Dedication of Chapel.

"This is the least that we can do in Sydney for the men upon whom our prosperity depends," said the Archbishop of Sydney (Dr. Wright), when dedicating the new Chapel of the Seamen's Mission (Rawson Institute).

The address was given from a pulpit fashioned like the bows of a ship. Around the walls of the new chapel, which adjoins the main hall, are placed tablets in memory of sailors who have been swept overboard in stormy weather, and of other seafarers.

After the dedication, the Archbishop opened Donkin Hall, a beautifully equipped recreation hall provided by the widow of the late Mr. J. B. Donkin, of Lake Cowal station.

Sir Alfred Meeks, M.L.C., Chairman of the Rawson Institute, directed attention to the fact that the erection of the chapel would not have been possible had it not been for the fund started through the efforts of Sir Walter and Lady Davidson. The chapel will be open always as a quiet place of worship and meditation for seamen; and Donkin Hall will be for the use of apprentices and cadets.

The chaplain of the Institute (the Rev. T. Terry) thanked Dr. Wright for his presence, and expressed the hope that a still greater number of Sydney Church people would take an active interest in the Missions to Seamen.

Trinity Grammar School.

There was a large attendance of parents and friends in the Ashfield Town Hall last week, at the Annual Speech Night of Trinity Grammar School. The Archbishop of Sydney presided and Sir Chas. Rosenthal distributed the prizes.

The report of the headmaster, Dr. G. A. Weeks, stated that the outstanding event of the year had been the adoption of the school as a recognised diocesan school, and the appointment of a governing council by the Diocesan Synod.

On behalf of the members of the Trinity Grammar School League of Friends, in conjunction with other friends and admirers, an address was presented to Dr. Weeks, who is relinquishing the position of headmaster. The address was accompanied with a cheque and a handsome present for Mrs. Weeks. A presentation was also made to Mr. Richards, one of the staff who is entering the mission field.

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Church Homes.

To have established a home for boys five years ago, and to have made it already self-supporting, was one of the achievements of the Church Homes Committee, revealed in the reports presented at the annual meeting of the association at St. James' House, Croydon, last Saturday. The Windsor Farm Home for Boys was established on a hundred acres of land by the Hawkesbury River five years ago, and the association has provided every facility for farm training for the boys, most of whom are the orphaned sons of soldiers. The association also supports the Millewa Home, where the boys are given a vocational training, and lead a very happy existence under the supervision of Matron Connor. Ninety-eight boys have passed through the latter home since it was established ten years ago, and a great proportion of them are making their ways successfully in the world now.

Mr. E. H. T. Russell, a vice-president of the association, presided, and the reports were read by the Rev. J. W. Ferrier, who gave an account of a very satisfactory year's progress, due in part to the generosity of the late Mr. Arthur Yates and Mr. G. H. Bosch. Mr. C. H. Slade, the hon. treasurer of the association, moved a vote of thanks to the committee for their untiring efforts throughout the year, and Mr. Flockhart spoke in support. Numerous gifts to stock the store cupboards of the home were brought by the visitors, who were later provided with afternoon tea by the ladies' committee.

St. Luke's, Hospital.

Mr. A. M. Hemsley, M.L.C., Chairman of St. Luke's, Hospital, when presiding at the recent annual meeting, said that during the past financial year 235 £2s. patients had been admitted; and that was no mean number when one considered that the average time of residence of these patients in the hospital was 22½ days. Each bed in the hospital cost, on an average, £6 10s. a week to maintain; so that any bed occupied at a less charge than this figured was a direct loss financially. Nevertheless, the £2 2s. patients received exactly the same attention as those who paid full rates. The deficiency in the balance sheet of £2257 was certainly disquieting, but no one need despair, because this was a period of transition, and transition periods seldom produced much revenue.

Mr. A. W. Green (a director of the hospital) said that St. Luke's was "a real monument to the Church of England in New South Wales."

The four directors who had retired in accordance with the articles of association—Mrs. J. M. Harvey, Dr. Kate Knowles, Mr. A. W. Green, and Dr. Skipton Stacy—were all re-elected.

Girls' Friendly Society Pageant.

"The Quest."

The well-planned G.F.S. Pageant, entitled "The Quest," took place in the Conservatorium on Tuesday, 4th December. There was a large attendance, all Sydney branches of the Society being well represented. The Pageant depicted a background of snow-capped mountains and rocky cliffs, and against this the great women of history paced slowly across the stage. There were Saint Hilda of Whitby, St. Elizabeth of Hungary, Joan of Arc, Queen Elizabeth, Elizabeth Fry, Florence Nightingale, and countless others.

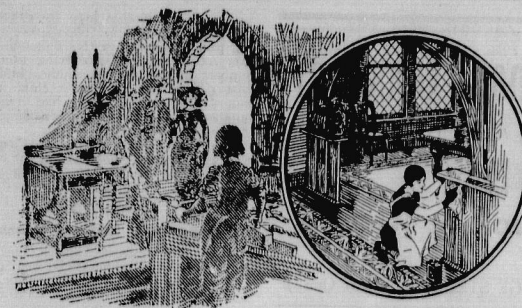
The authors of "The Quest" had taken for their central idea the crisis that comes in many women's lives when a choice arises between two ways—the easy and pleasant that leads to degradation, or the toilsome and dull that leads to true happiness. In the middle of the stage stood a finger-post, bearing the devices, "High Road" and "Low Road." At the foot of this finger-post an old woman sat, wrapped in a black mantle. Then there entered a girl, symbolic of young womanhood. She tried the upward path, stumbled and fell, and would have entered upon the downward only that the crone restrained her with a cry. What followed represented the vision that the old woman (who afterwards discovered herself as Friendship) revealed to the weary girl for her enlightenment. The entertainment included choruses by singers in Greek costumes, folk dancing, and a number of groups showing the activities of the Girls' Friendly Society at the present time.

BATHURST.

The Bishop on Tour.
In Brotherhood Parishes.

Writing of his tour through some of the parishes under the care of the Brotherhood of the Good Shepherd, the Bishop writes:—

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GOULBURN.

Diocesan Quarterly Meetings.

The quarterly round of meetings was held in the first week in December. The Chapter met first, the Bishop presiding. The Board of Education had a useful meeting. The Summer School for senior boys and girls from our Sunday Schools will probably be held at Queanbeyan instead of Goulburn. The Missionary Council hoped that the Missionary exchanges then in process throughout the diocese would place our quota beyond doubt for 1928. At the beginning of December we had raised over £1000, but still had £500 to go. It accepted an apportionment of £1300 for A.B.M. and £300 for C.M.S. for 1929. The Property Trust dealt carefully with a long agenda for the main part arising out of the sale of certain glebes (June, Gunning, Queanbeyan, Burra, etc.). The Diocesan Council revised all grants for 1929 viz., Church Society, Supranational and Clergy Widows' Fund. It approved the various budgets for 1929 and prepared certain reports for synod. It assented to the appeal made by the Australian Bench of Bishops to our Bishop to continue his work for Canberra problems and suggested that the Bishop make such dispositions in respect to his diocesan administration and visitations as seems best. It discussed in a preliminary way (by way of preparation for synod) the new Constitution.

Children's Homes.

Some considerable progress has to be recorded towards the ideal suggested in last synod of a chain of cottage homes throughout the diocese. St. Christopher's Home at Young is, of course, in being, and help is now forthcoming from neighbouring parishes. At Goulburn, the prospect of a home is much nearer. Towards the £5000 required some £1100 has been raised within the last few weeks. This includes part of the proceeds of a bazaar which is in process whilst these notes are being written, and which should realise between £600 and £700. At Cooma it is hoped to acquire the premises of the Monaro Grammar School (in liquidation in view of the establishment of the Canberra School). This will involve raising some £2000 at least. It is hoped too that the Riverina parishes will make a move for a home shortly.

Canberra Grammar School.

Foundation-Stone Laid.

In the presence of a representative gathering of the residents of Canberra, the Prime Minister recently laid the foundation-stone of the Canberra Grammar School. The establishment of the school at the Federal Capital will mark the fulfilment of a desire long felt by the Bishop of Goulburn (Dr. Radford) and the clergy of the Church of England, that there should be at Canberra a church grammar school for boys at which

education can be provided on the lines of the Great Public Schools of England and those established in the different States. Substantial progress has been made already with the first block of the buildings, and it is intended that the school shall be opened in February.

A short service was conducted on the site of the buildings by the Bishop of Goulburn. Those present included the Prime Minister and Mrs. Bruce, the Minister for Defence (Sir William Glasgow), the Chief Commissioner, Sir John Harrison, Colonel Thomas, Archdeacon Pike (Queanbeyan), Archdeacon Bryson (Temora), Canon Ward (Canberra), Canon Hurst, and the Rev. W. J. Edwards (Cooma), the Rev. C. S. Robertson (Goulburn), and the Rev. E. L. Vercoe (Methodist Minister at Canberra).

NEWCASTLE.

Home for Children, Lochinvar.

Mr. Ernest A. Clift has given his property, Clifton, Lochinvar, to the Church of England to be used as a home for children. It was opened some days ago by the Bishop of Newcastle (Dr. G. M. Long). In addition to the beautiful house and grounds, which have been thoroughly renovated by him, Mr. Clift has also given 200 acres of land, a number of stock, farm implements, and an annual donation of £300 towards the upkeep of the place. It will be used for children up to six years of age, and they will then be sent to other homes in the diocese, boys going to St. Alban's Home at Morpeth, and the girls to St. Elizabeth's Home at Mayfield. The Clifton property will be known as St. Christopher's Home for Children.

Bishop Long said it was a wonderful gift from Mr. Clift, and it was greatly appreciated by the diocese. His generosity would

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prove of inestimable help in their work amongst the children. The diocese was making great progress in this direction, and he was receiving most gratifying promises of support in the upkeep of the children. It cost £40 a year to keep a child in their homes, and this week he had received a number of additional promises of £40 from various persons.

The Right Rev. Bishop of Carpentaria, who was present, spoke of the value of such homes in the work of the Church.

CRAFTON.

Bangalow Memorial Church.

All Souls' Memorial Church, erected as a memorial to the soldiers who went from this district to the war, has been dedicated and consecrated by the Bishop of Grafton. There was a very large congregation.

VICTORIA.

MELBOURNE.

The 75th anniversary of the laying of the foundation stone of Christ Church, Hawthorn, has been successful observed. There was a re-union of past and present parishioners, and on the Sunday following a special communion for all persons confirmed from Christ Church. The service at 11 a.m. was conducted by the Dean of Melbourne (Dean Aicken), and was attended by Lord and Lady Somers, members of Parliament, and the Mayor and councillors of Hawthorn. Past and present Sunday School Scholars gathered in the Memorial Hall at 3 p.m., and at 7 p.m. a former pupil of the Sunday School, the Rev. J. Howard, of Sunshine, preached.

The 69th anniversary of St. Thomas's Church, Essendon, has also been celebrated. There was a men's corporate communion and breakfast at 8 a.m., and special services at 11 a.m. and 7 p.m. Canon Baglin, the vicar of the parish, has lately returned from England.

Ridley College is appealing for donations to meet its interest charge on the debt of £6,000. The sum of £300 is required this year. It anticipates that there will be 32 students enrolled next year.

The Moorhouse Lectures.

The Right Rev. the Bishop of Wangaratta (Dr. J. S. Hart) has concluded his Moorhouse Lectures. Dealing with St. John's Picture of Christ, he referred to the comparison of the description of Christ given in St. John's Gospel with the picture presented by the three evangelists. He said that there was no contradiction in the two sets of accounts, though the viewpoints were different.

In beginning his gospel St. John recalled St. Mark as a model, said Bishop Hart, but he criticised St. Mark, and went beyond his starting point. The Christ who was presented in St. John was a human and natural figure, to whom emotions were ascribed and of whom human limitations were assumed. Miracles were not as frequently recorded by St. John, but when they were the narratives were similar in kind to those given in the synoptists, though they were told with more simplicity and naturalness. We could not say that the fourth Evangelist overestimated the value of miracles. St. John was peculiar in that he ascribed to a Christ a power of reading men's hearts and being able to see what was going on at a distance. He does not allow us to rationalise Christ. But his picture was not fundamentally different from the Jesus of the synoptists. His concern was to harmonise his material with his central thesis—that Christ was the Truth, and all Truth.

It seemed that St. John founded an argument for Christ's divinity upon his unique perfection. Studdert Kennedy had worked out a similar argument for modern times. Perfect humanity must be divine was the claim. The divinity of Jesus to one who has set himself to attain to goodness after the Christly pattern was a burning fact. It seemed impossible after actual striving to reach to such a standard. St. John argued along these practical lines. Conduct depended upon origin, and origin manifested itself in conduct. The unique perfection of Christ suggested that his relationship to God was of a different order than the ordinary man's. St. John found that the perfection of Christ was impossible in his own life. But he could not doubt what he saw and heard during his close association with Jesus. Consequently he felt compelled to say that it was the glory of the Son who came forth from the Father.

St. Paul's Cathedral.

The Cathedral authorities have arranged, that with a view to making daily evensong at 4.45 less formal, the stalls situated in that

part of the Cathedral known as "The Choir" will be available, except on special occasions, for worshippers, in accordance with the custom prevailing in Westminster Abbey, St. Paul's, and other English cathedrals.

QUEENSLAND.

BRISBANE.

Church Schools.

St. Margaret's Speech Day.

A striking tribute to the noble work performed by the Sisters of the Sacred Advent was paid by his grace the Archbishop of Brisbane last week when making the annual distribution of prizes at St. Margaret's School, Clayfield. He said that they carried out their duties in an unostentatious but very able manner, and so successful had been their efforts that their activities were gradually extending throughout the State. Bishop Le Fanu presided, and included in the large gathering were a number of clergymen.

In his address the Archbishop commented on the favourable nature of the report, and went on to say that the older he got the more he realised what a wonderful country Australia was for everybody, particularly the younger people. Australia catered for young people, and seemed determined to make them happy, and that was as it should be. The girls should be thankful for this, and also for having been sent to such a school as St. Margaret's. Apart from book learning they had a beautiful religious atmosphere and friendships that might be unending, and had the advantage of the discipline and punctuality which were a part of the curriculum. He urged the girls, in after life, to carry this punctuality into their homes, because punctual meals were more likely to retain the affections of a husband than beauty which might wear off or wash off. (Laughter)

The annual report stated that the numbers on the school roll stood at 280, 69 of which were boarders. The examination results for 1927 were the best St. Margaret's had ever had. Eighteen girls passed the Junior, three winning scholarships to the Teachers' Training College, and five extension scholarships. Three girls passed the Senior, and five matriculated, one winning an open scholarship to the University. In the University examinations this year one girl completed her degree course with two merits, two passed their second year, and three their first.

General Notes.

Rev. St. Atherton, with the advice and help of his Parochial Council, is endeavouring to raise a considerable sum of money to restore and beautify the historic Church of St. Matthew's at Drayton, in thankful recognition of the blessings of the past. Already the sum of something over £200 stands to the credit of the fund.

Warwick is preparing to celebrate the diamond jubilee of the opening of the present Church of St. Mark's, the foundation stone of which was laid by Bishop Tufton in the year 1868. Like the Parish of Drayton, the Parish of Warwick has now many years of history behind it, inasmuch as the first service was held there in the year 1848.

A writer in the parish magazine has the following:—Warwick is richer for the vision and energy of those who have gone before, and, perhaps, richer still for the example of faith and devotion left as our heritage. Let it be said therefore of this generation, that the tradition of St. Mark's, its atmosphere, its association with our lives, has inspired the conviction that "Life is something other than a sleep."

Ordination Candidates.

Retreat at Bishopsbourne.

Candidates for ordination went into retreat at Bishopsbourne last Thursday. The retreat was conducted by the Rev. R. E. Sutton, vice-principal of St. Francis College, Nundah. On Friday his grace the Archbishop was present at the retreat, and delivered his charge to the candidates on Saturday at 8 p.m. Last Sunday the candidates were ordained at a special service held in St. John's Cathedral, the Rev. R. E. Sutton being the preacher.

Religious Education.

The Second Sunday in Advent was the day set apart for observance as Sunday School Sunday, in commemoration of the establishment of religious education in State schools. The clergy in all parishes are invited to draw attention to the importance of work among the children, and parents and others are urged to take an active interest in this work.

It is proposed that the coming year be devoted to a campaign to bring the children into the Sunday Schools and the Church, to

culminate in a great rally throughout the diocese at the end of 1929.

There are in the Diocese of Brisbane 205 Sunday Schools, not including 35 kindergarten schools. The pupils number 13,350, and, in addition, there are 550 children who are taking advantage of the Church Mail Bag system.

The order for service in the Sunday Schools has now been printed, and can be obtained from the Church of England Book Depot, Ann Street, City.

"The Prophets of the Old Testament" is the title of interesting articles in the December number of the "Trowel," to be continued in the January number. Whilst intended primarily for the assistance and guidance of teachers, they are most interesting for church people generally.

SOUTH AUSTRALIA.

ADELAIDE.

A.B.M. Quota.

Writing to the "Church Guardian," the Bishop of Adelaide says:—"The Board of Missions asked us to contribute £3500 for 1928. We have not failed before, but it looks at present as if we should be £100 or £200 behind at the end of this December. Will any of our generous church-people guarantee amounts towards a deficit if there should prove to be a deficit?"

Ordination.

The Bishop of Adelaide will hold an ordination in St. Peter's Cathedral on St. Thomas's Day, December 21. The Rev. Canon Hewgill (rector of Walkerville) will preach the sermon. A quiet day for ordination candidates will be conducted on December 20 by the Rev. H. P. Finnis, precentor and bishop's vicar.

WEST AUSTRALIA.

BUNBURY.

Need of More Clergy.

During the last seven years six thousand families have migrated to Western Australia under the group settlement scheme. There are one thousand seven hundred of these on farms under this scheme in the Bunbury diocese. The diocese is rather larger than England and Wales. Formerly the population lay only on the railway lines in a comfortably restricted area of the diocese. It is now, owing to group and wheat belt settlement, spread out to its furthest boundaries. In the last few months the Western Australian Government has announced that it intends to open up eight million acres on the wheat belt two hundred miles inland, to make new railways, and to settle three thousand new families from this country there. A beginning of this new settlement is to be made before Christmas.

The need of clergy, therefore, is even greater than it was before. Four clergy have agreed to come to the diocese from England but even with these there will be four good parishes without clergy, two mission districts in the same condition, St. Boniface and St. Margaret Bush Brotherhood both short of brothers, and only two of our recruits available for the new work on the wheat belt. A sub-warden of St. Boniface Bush Brotherhood is needed to train two or three ordinands for us, while taking charge of the House of Grace when the warden is absent on the roads.

TASMANIA.

St. David's Cathedral.

It is announced in the "Church News" that the Government has accepted the offer for stone at Oatlands, and that the committee is now in a position to call for tenders for the construction of the tower for St. David's Cathedral, Hobart. The ladies' committee has issued appeals to those who have been married in the cathedral during the past few years, and they hope to send similar appeals to those who have been confirmed. The total amount received towards the fund for the construction of the tower and cloisters in bequests, promises and donations, is close upon £17,000.

Retreat for Clergy.

A retreat for clergy is to be held at St. Wilfrid's College, Cressy, from Tuesday evening, January 22, and ending on Friday morning, January 25, 1929. The Bishop of Ballarat (Right Rev. Philip Crick) has consented to conduct the retreat. Hospitality will be provided by the Rev. W. R. Barrett, Warden of the College.

NEW ZEALAND.

WAIAPU.

Consecration of Maori Bishop.

(From our own Correspondent.)

The Consecration of Rev. Frederick Augustus Bennett, as Bishop of Aotearoa, has taken place.

It was the most wonderfully impressive service I have ever attended in my life, unique in every way in the annals of the Church of England in Australasia. It was attended by all the Bishops of the Province save the Venerable Archbishop Julius, and by most of the Clergy, both Maori and European, from all parts of the Diocese, and indeed many from other Dioceses. There was a huge congregation, reverent and attentive. Many had to be turned away.

The music was of a very high order, the organist excelling himself. As the hymns were all well known, all present were able to join in, which they did most heartily. The Preacher was Archdeacon Herbert Williams, and the sermon delivered alternately in Maori and English, was a most powerful and telling one.

The new Bishop is Suffragan to Bishop Sedgwick, of Waiapu, but no doubt will have a completely free hand in his work amongst the Maori people. Everyone will follow our friend with earnest prayer and sympathy in a service which will have its grave difficulties, but which is also fraught with great possibilities.



Moorhouse Lectures.

"Learner" writes:—

In St. Paul's Cathedral, Melbourne, another year's Moorhouse Lectures have been delivered, and there is no doubt of their having been an intellectual treat to the 60 or 70 people who have availed themselves of the privilege of hearing them. But the thought has occurred to many that at times like the last, more useful subjects might have been chosen. The average man knows little and cares less about that subject. Most students were either too busy or too disinterested to attend. If the closest study and deep thought put into them had been devoted to some subject which touched home life or industrial life at some point, no doubt the lectures would have left a more permanent and useful impression. Perhaps the trustees of the Moorhouse Trust have their limitations as to choice of subjects, but it is to be hoped that in future the practical application to daily life will not be lost sight of entirely in their choice of subjects.

NAVAL CHAPLAIN.—A Clerk in Full Orders is required for service in the Royal Australian Navy. Age—between 27 and 35. Graduate and single man preferred, but not essential. Pay commencing at £1 per day active, and 3/9 deferred, with increments after every three years. Ration allowance, 1/9 per day. One grant of £50 for uniform. Applicants are requested to write in the first instance to His Grace the Archbishop of Melbourne.

CATECHIST—Open for Engagements. Apply: Rev. H. W. Mullens, The Rectory, Granville; or Ring UW8556.

ASSISTANT wanted, St. John's Church, Parramatta. Stipend, £300 per annum. Apply by letter only, to the Rev. S. M. Johnstone, St. John's Rectory, Parramatta.

ASSISTANT CURATE WANTED for St. John's, Toorak, Melbourne. Apply Rev. Dr. Law. Stipend £250 to £300.

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YOUNG RECORDERS. Aims.

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

Toorak Vicarage, Dec. 20, 1928.

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

—P. Brooks.

My dear girls and boys,

Your own birthday is a very happy day, isn't it? I'm sure you look forward to it for weeks beforehand; you make plans for a picnic or some kind of a party, and you know you'll get some nice presents. It's one of the nicest days in the year, and another is Christmas Day, and that's a birthday too, and an important one, not only for you and your family and friends, but it is important for everyone, young and old, wherever they may live. It is the birthday of Jesus, and for nineteen hundred and twenty-eight years people have been keeping His birthday and making it different to other days.

Christmas means a lot of nice things to us, holidays from school, and from offices, parties, presents, lots of friends about and perhaps a trip to the sea—it is a very happy time. While we are enjoying ourselves, don't let us forget that it is Jesus' birthday, and though we can't give Him actual presents we can love and follow Him, trying always to do the things that please Him, and on His birthday it is nice to go to church and hear about how He came to earth, and what He did while here. The service is a beautiful one and we think of Jesus specially that day as the little Baby born so many years ago, and yet still so very dear to us.

You remember how the rulers of that land had ordered that all the people of the country were to be counted—what we call a census was made. To

save the authorities trouble everyone had to go to his or her own centre town and there have their names put on the rolls. You can imagine the crowd in that little town of Bethlehem, all the country people from the farms and villages round about were coming in, the inns were packed, it was winter and cold, people were camping everywhere, and Joseph and Mary were glad to find a resting place in a stable, probably it was a cave dug out of the hill, and there Jesus was born, and there He received His very first presents. You know how the story goes on. The shepherds heard of Him and hastened to worship Him, then the Wise Men came, and they were rich and great men in their own lands, and they brought kingly presents to the little Child, gold, frankincense and myrrh, and they laid them there in the straw at His feet.

St. Matthew and St. Luke both tell us something about that first Christmas Day. I would like you to read the second chapter in both of them.

I hope you will all have a very happy Christmas.

I am, yours affectionately,

Aunt Mat

TO EVERY CHILD EVERYWHERE.

Children o'er all this great, wide earth,
To-day you celebrate the birth
Of Jesus Christ, Who from His youth
Paved the hard road that leads to Truth.

Every small brother in his cot
Will have to bear the very lot
That Jesus bore, for He was born
To bring you through the dark to dawn.

Each little girl as she grows wise,
Will see the way her true path lies;
God grant that none of you betray
The One Who pointed out the way.

Children, o'er all this great, wide earth,
Who celebrate to-day the birth
Of Jesus, let your heart's song be:
"Christ shall be born anew in me."

—Estelle Broughton.

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