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A poet called John Oxenham
has written a little poem about this Pilot.
He says—

Each man is captain of his soul;
And each man his own crew,
But the Pilot knows the unknown
seas,
And He will bring us through.

So ho! for the Pilot's orders,
Whatever course he makes,
For He sees beyond the sky line,
And He never makes mistakes.

We are just at the end of the Church
year. Can you tell me with which
Church season we begin the New Year
and also can you tell me what its name
means?

I am, yours affectionately,
Aunt Mat

Answer to question in last issue:—
The prayer beginning "Lighten our darkness"
comes in the Evening Service, and is
the third collect, a prayer against all perils.

A small award will be given at the end
of the year to all who send in a sufficient number
of answers.

For further particulars apply to the Head
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YOUNG RECORDERS.

Aims:

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

Mt. Dandenong, Vic., Nov. 21, 1929.

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

My dear young people,

Have many of you ever been for a sea trip? Not only just round Sydney Harbour or from Melbourne to Geelong. But on the sea for several days, perhaps even for several weeks. If you have you'll know what a pilot's job is. You know how he comes on board your ship at a port and does not leave till he has guided the ship beyond all the nearby dangers of rocks and shallows and your ship is really out on the open seas. A pilot knows his particular part of the sea as we might know our own home road. We know the big stones to avoid, the bad sandy patch, the awkward turn in the middle; he has learned where the water is deepest, where the sand-bars come, and he knows where the rocks are even though he cannot always see them. While the pilot is on board it is he who directs the ship; the captain does not interfere, he does what the pilot says, he realises that the pilot knows that particular place better than he ever can.

Now, imagine that each one of us is on a ship, the ship of life. Every day we are sailing on and on, and we are luckier than ordinary passengers on an ordinary ship, because we have a Pilot Who never leaves us, a Pilot Who Himself said, "I am with you always."

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of answers.

BE THOROUGH.

Whatsoever you find to do,
Do it well, with all your might,
Never be a little true
Or a little in the right,
Trifles even lead to heaven,
Trifles make the life of man.
So in all things, great and small things,
Be as thorough as you can.

Love with all your heart and soul;
Love with ear and eye and touch.
'Tis the moral of the whole,
You can never love too much.
'Tis the glory of the story
In our childhood once begun:
Hearts without it, never doubt it,
Are as worlds without the sun.

Help the weak if you are strong,
Love the old if you are young.
Own a fault when you are wrong;
When you're angry, hold your tongue.
In each duty lies a beauty,
If your eyes you do not shut,
Just as surely and securely
As a kernel in a nut.

Whatsoever you find to do,
Do it then with all your might.
Let your prayers be strong and true:
Prayer will always keep you right.
Pray in all things, great and small things,
Night and morning, that's the plan.
And for ever, now or never,
Be as thorough as you can.

Mrs. Murray Buntine and Miss C. B. Furphy.

Somehow Farewell Meetings to missionaries of the C.M.S. are never dull nor sad. Solemn, yes, but full of joy, and with a triumphant note resounding throughout the evening in speech, hymn and prayer. This was the spirit which characterised the meeting of friends in the Chapter House, Melbourne, on Monday, 28th October, to say good-bye to Mrs. Buntine, who, with her two children, sailed to join her husband in Africa, on Saturday, 2nd November, and to Miss Furphy, who left for India on the 19th.

Miss Furphy, in some words full of courage and hope, spoke of her call and future plans as far as she could see them. She is to go, after language study, to the great school at Aurangabad, where a former missionary of the C.M.S., Miss Macfie, once laboured. She was presented with a beautiful travelling rug by Miss Lee Appleby, on behalf of the C.M.S. League of Youth, in which Miss Furphy was a valued leader.

Mrs. Buntine told of the great work that she and Dr. Buntine are about to begin in the diocese of Central Tanganyika, referring in detail to the new hospital at Kilimatinde, which is shortly to be begun, and to the urgent need for child welfare work, instancing the splendid opportunity awaiting someone of rescuing the untainted children of leprous parents. A helpful message was given these missionaries by Canon Langley.

The meeting was brought to a never-to-be-forgotten ending when the chairman, asking all to kneel, commended the outgoing missionaries to the care of the Lord in earnest prayer that wove together the prominent thoughts and desires voiced during the evening. One of the memorable incidents was the singing of a Tanganyika hymn, specially written by Mr. W. M. Buntine, the President of the Society, and father-in-law of Mrs. Murray Buntine.

Our Printing Fund.

ACKNOWLEDGED WITH THANKS.

Mrs. Horace Young, £5.
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For Church of England People
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Leader—Noted Letters.

The Oxford Movement—Sessions to Rome.
By Rev. A. S. Devenish, M.A.

Advent.—By Rev. W. T. C. Storrs, M.A.

St. Paul and the Advent Hope (Concluded).
By Canon H. S. Begbie.

A.C.R. Sale of Gifts.

Roadside Jottings.—By the Wayfarer.

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For every convert added to the Church, a thousand souls are added to Chinese heathendom by mere growth of population.

The first book published at the new printing works of the Vatican City is one containing a list of 5000 books which Roman Catholics are forbidden to read.

According to official statistics, there were in Palestine at the end of June, 1929, 154,330 Jews, 572,443 Moslems, 80,225 Christians, and 9006 members of other creeds.

A newly discovered bacillus, of which a mere pinch would kill a million men, was described by Professor Leonard Hill in his presidential address to the

Sanitary Inspectors' Association conference at Lowestoft.

Mr. Baldwin, the late Prime Minister of Great Britain, addressed a meeting of women in London. Said he: "Always keep your eyes on that blue distance. The 'blue distance' is the day when our Lord is King over the whole earth."

Why not throw sermons overboard for at least a year?" said Archdeacon Blackburne, speaking at the Guildford Rural Deans' Conference. "Let us have our worship, and then let the vicar if he is capable, or otherwise someone else, take a class, on the lines of the church tutorial classes."

Lady Simon is publishing a book on Slavery, which her husband, Sir John Simon, M.P., describes as an appeal to this generation to complete the work begun by Wilberforce and Clarkson. Lady Simon says that there are 5,000,000, possibly 6,000,000 slaves today in China, Abyssinia, Soudan, Arabia, and elsewhere.

At the funeral of the well-known East End Rabbi, Hannazk Rubin, in London in July, there was such an immense concourse that an appeal had to be made to the crowd to make way for the hearse. Hannazk Rubin, whose income was £20 a week, died a penniless man, owing to his generous gifts to the poor.

Horace Greeley once received a letter from a woman stating that her church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, Turkey banquets, Japanese weddings, poverty sociables, mock marriages, grabbags, box sociables and neektie sociables. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?" Mr. Greeley replied: "Try religion."

Evolution continues to be hard hit by scientists, and now Dr. Austin H. Clark, the well-known biologist of the United States National Museum, throws consternation into the camp. "So far as concerns the major groups of animals," he says, "the creationists seem to have the better of the argument. There is not the slightest evidence that any one of the major groups arose from any other. Each is a special animal—complex, related more or less closely to all the rest,

and appearing, therefore, as a special and distinct creation."

One of the most difficult problems confronting the League of Nations is the illicit traffic in narcotics, which, according to statistics provided by the League Opium Commission, is increasing alarmingly every year. It is revealed that one factory alone exported in 12 months more than three tons of narcotics. One ton of drugs represents at least 100,000 doses, which means a total profit of £8,000,000. Despite all precautions, morphine and its by-products circulate throughout the world almost as easily as sugar. The official price of morphine in the United States is £20 for 2lb., but the illicit dealers often obtain £25,000 for the same amount.

It is said that out of 1600 million people now on this earth, only 410 millions are nominal Christians, while all the rest are heathen. But included in the nominal Christians are all the infidels, the criminals, the harlots, and all the unbelievers that go to make up the population of every so-called Christian land. Also Theosophists, Mormons, and the devotees of the great variety of modern religious cults that are now flourishing greatly everywhere. The estimate given by some thoughtful person that probably not more than 15 millions are intelligently and honestly seeking to live their lives to the glory of God, so that through faith in the atoning death of the Son of God, they have fully entered into the salvation and purpose of the Divine Creator, may not be far from the truth.

Thoughts.

"The greatest challenge in the world is the spiritual needs of mankind."

—The C.M. Gleaner.

The love of Christ constraineth me—
To give more time to higher thought,
To pause a while to read and pray,
To lift my tasks to a higher height,
To help my brethren more each day,
E'en thus His Love constraineth me.

The love of Christ constraineth me—
To use my days more steadfastly,
To touch the hearts of passers by,
To lift the stress of human souls,
To where, with Christ, they cease to cry,
E'en thus His Love constraineth me.

The love of Christ constraineth me—
To find wherein we fail to grip,
The cords of friendship, East and West,
To urge all men to learn of Christ,
Until we prove His Love is best,
E'en thus His Love constraineth me.

—F. E. Tournay-Hinde.

Jesus Shall Reign

Only if every member of the Church takes a share in telling others of the King.

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Or to—

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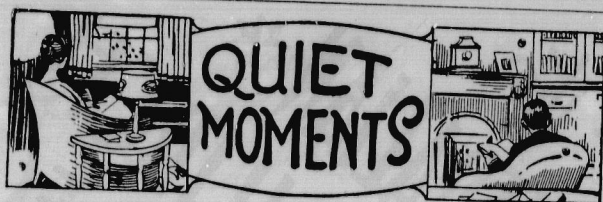
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A Whisper of Springtime.

(By Grace L. Rodda.)

A WHISPER of Springtime! Blue skies and sunshine and a car at the gate.

A toot of the horn and a cheery voice exclaiming, "Come for a run, Mother?" Upon the doorstep stands our son. Surely he has conspired with Nature to conjure a day of Springtime loveliness.

'Twas to have been cake-making day this morning; but who could consider cake or any other kind of making when an opportunity so delightful occurs? Farewell, for a brief few hours, to household cares or duties; and away we go, the car running smoothly, and the air fresh and fragrant with the breath of Springtime.

Familiar landmarks appear and disappear in almost bewildering rapidity, until we leave the well-known vicinity; and see before us a new vista, and one of loveliness, unfolding itself for our delight.

"A promise of Spring and of sunshine,

A whisper of halcyon days;
A fragrance of wattle around us,
In golden and beautiful blaze."

A whisper of Springtime! City and suburban streets are now left far behind. Out of sight and out of sound are they; and this, in a marvellously short space of time. Are we not sometimes inclined to regard as quite commonplace the modern miracle of motor transport? 'Tis but an hour or so, and we find ourselves amongst sweet, pastoral scenes; so peaceful and attractive in this Springtime season, that we could almost fancy we had travelled to another planet.

The long, country road runs ever before us, like a winding ribbon, shining in the sunlight. It dips into a valley and is hidden awhile; but now we pick it up again, climbing the hill before us; and we follow in happy contentment, just wherever it may lead the way.

Hedges abound, of sweet-briar rose, whose delicate perfume floats upon the air.

"A rose, with its petals unfolding,
A dewdrop—the diamond to pale,
A glimpse of an emerald carpet,
Bespread over hillock and dale."

A whisper of Springtime! Far in the distance, clearly outlined against the sky, rises tier after tier of mountain range. Colour blends from softest purple to deep indigo, where the nearer hills stand out, robed in tints of olive green. The vivid, emerald shade of the meadow beside us, serves as a striking contrast to the more sombre beauty of the distant peaks.

We pause to admire a well-grown crop—knee-deep it is, and covering some acres in extent. The breeze, sweeping across it, reveals undreamt-of tints, in sun and shadow.

For sheer beauty of virile life, it would surely be difficult to surpass this simple, Springtime picture of Nature's wondrous living growth. Exuberant, triumphant, and withal displaying a

wealth of glowing colour. Can we gaze upon this single field, without recalling the Divine words, "I came that they may have life, and may have it abundantly."

"The spirit of Springtime
Remaineth a sign
Of life which is promised,
Eternal—divine."

A whisper of Springtime! Our drive continues, and now we view, at a little distance from the roadway a typical Springtime scene.

A young foal and its watchful mother are grazing beneath the shade of a tall gum tree. The rays of the sun are gathering strength; and the refreshing coolness afforded by the leafy branches is evidently appreciated by our four-footed friends. We bring out the ubiquitous camera, for here is a picture too tempting to resist. But 'tis more easily decided upon than accomplished. For the anxious mother scents danger, and we must needs content ourselves with a more distant snap.

A magpie now invites attention. He perches upon a post; so near to us, and so unafraid is he that we may almost stroke his glossy feathers. Almost, but not quite. A step or two in his direction, and our magpie, without warning, rises into the air and floats gracefully upward. After a brief, spectacular flight, he disappears behind a fragrant hawthorn hedge.

Bird and animal alike, each so perfect of its kind, speak aloud of the great Creator's Hand, and of His care for every living thing.

Involuntarily we recall His words about the little sparrow—"Not one of them is forgotten in the sight of God."

"The Spirit of Springtime
Shall enter the heart,
To whisper of courage,
And hope to impart."

A whisper of Springtime! A carpet of gold and green, dazzling in the sunlight, reveals itself, as we draw near, to be a wealth of dandelion, blossoming in the meadow. Surely 'tis rivaling in radiance even the golden sunshine.

In a corner of the field there is a further blaze of beauty, and we are overjoyed to find a large patch of garden iris, blossoming profusely.

Blue ones, and pure white are there; growing together in wild and sweet luxuriance. The bulbs have evidently, at a previous time, been thrown aside into this corner. Mother Nature having received them into her bounteous embrace, this colourful glory is the happy result. And here again, we see and ponder the evidence of Springtime's ever-renewed and vigorous life.

Presently a roomy farmhouse comes into view, a little child is wandering nearby, and gathering the dainty dandelion with an eager zest and appreciation, very pretty to behold.

A bush of yellow gorse, in full bloom, makes an attractive background for the tiny figure. And the child, clad in blue cotton frock, with rosy cheeks and wind-tossed curls, is in herself not

only a sweet floweret, but also a symbol of the colourful Springtime hour.

"Coming in its grace and glory,
Like a perfum'd flow'r,
Breathing faith and hope and love,
Is the Springtime hour."

A whisper of Springtime! The soft shades of evening are beginning to fall, and a gentle haze spreads itself over the landscape.

We turn our faces homeward once more; gladdened and refreshed by our brief communion with Nature.

Milton's words rise unbidden to the mind—"In contemplation of created things, we may ascend to God."

For, reviewing once more the continually recurring miracle of Springtime season; of new life in bud and blossom; in leaf and blade; in tree and field; we realise afresh the ever-renewed life which awaits us in the Great Beyond.

In His promise, "Behold, I make all things new," our Lord surely refers alike to earth and to Heaven, to time and to Eternity.

"Be of good cheer, for nought on earth,
Shall bride and Bridegroom sever;
His mighty love enfolds His Church
For ever and for ever."



The Stevens Case.

Rev. P. W. Dowse, of Lakemba, writes:—

Many of us have read your article on the "Stevens" case with some surprise; for your sympathy seems to be with him and not with the Church.

The facts are simply these: Mr. Stevens is a well-to-do gentleman who purchased some 17 acres of church land on which was an obligation to keep in repair the chancel of the church. When Mr. Stevens bought the land he bought the obligation too.

He says he did not know of the obligation. If so, we can only wonder at his carelessness in buying land and not examining the title; and we wonder what kind of a solicitor he employed, a man who could put through such an important transaction without examining the title-deeds, or without informing his client of their nature.

Presently £9 worth of repairs had to be executed, and the bill was sent to Mr. Stevens, who refused to pay it. Again we wonder what kind of a legal adviser he had?

The vicar of the parish could not afford to go to law over the case; neither had he, as a trustee, the right to let the church's rightful claim lapse; so he reported the matter to the Church Assembly; and the Church Assembly, quite naturally and unavoidably, directed proceedings to be taken against Mr. Stevens. Had they not done so, the rights of the Church would soon have lapsed for all time; and a great wrong would have resulted to the parish.

The trustees were bound to enforce their rights, otherwise they would have been unfaithful to their trust; and the case was tried in the proper court, and the decision went, of course, against Mr. Stevens. The court found that Mr. Stevens did know of his liability; but that in any case, whether he knew of it or not, the obligation lay upon him; for ignorance of the law is never an excuse for non-observance of the law.

However, Mr. Stevens still refused to pay, and was sent to gaol for contempt of court, and the costs ran up to £400, which Mr. Stevens finally paid, and the incident closed.

The enemies of the Church, of course, immediately took occasion to describe it as a monstrous piece of ecclesiastical tyranny. The case had nothing to do with Ritualism or Romanism, or any form of false doctrine. It was simply a case where a man tried to evade an obligation and failed.

The Church authorities were the more bound, in this case, to vindicate the rights of the Church, because the case became a test one. Had the Church authorities lost their case, or let it go by default, thousands of pounds might have been lost every year to the Church. A great deal of farm land in England is bought and sold under what is called the obligation. Whoever holds it, holds it subject to a tithe charge; which must be paid quite irrespective of the creed of the holder. They bought the land more cheaply, because of the tithe charge upon it. And it would be highly dishonest to buy the land cheaply because there is a charge upon it, and then to dispute the charge. This, however, is what Mr. Stevens did. It is, of course, possible that for many years the chance of the church had needed no repairs, so that the right had fallen into disuse. But, if Mr. Stevens had succeeded in his refusal to pay, it is probable that the right of the Church would have been lost for ever. The vicar and the Church Assembly did quite right to insist on payment.

"Reverend."

E.G. writes:—

Not long ago a clergyman—we will not mention his real name, but for the purpose of this article call him John Doe—was talking to some friends. A lady came to him and said, "Well, Reverend Doe, I must be going." A college professor, who was standing by, remarked:

"Isn't it strange that a girl who has been through the grade schools, high school, and university, cannot speak English correctly?"

There are certain expressions which are used colloquially so often as to be accounted, if not correct, at least permissible. For instance, we find some grammarians maintaining the use of "it's me" as being, "as the result of custom, as correct as 'It is I.'" We have even heard the use of "you was" defended when the word "you" refers to the singular person.

But to describe a man as "Reverend Doe" is not yet considered correct English, and, we hope, never will be. The word reverend is not like the word doctor, which is a noun. To say "Doctor Doe" is correct, because the word doctor is a noun in apposition to the proper noun Doe. But the word "reverend" is an adjective, which qualifies a noun. Mister Doe, or John Doe, is therefore to be described as the "Reverend Mr. Doe," or the "Reverend J (or John) Doe."

This correct use of the word can be seen quite easily, if we replace it with another adjective instead of "reverend." Let us take the synonym "respected." One would not say "Respected Doe," but the "Respected Mr. Doe," or the "Respected John Doe," just as one says the "Honorable Chief Justice Irvine" or the "Worshipful Mayor O'Brien."

We have even heard clergymen describe themselves over the phone as the "Reverend So-and-So," and some even send contributions to the "A.C.R." and refer to certain of their brethren as the "Reverend So-and-So." This is all wrong and most ungrammatical.

We have long cherished the wish that all persons who are so facile in the use of "Reverend" when they address parsons, might be chained in deep, dark dungeons, with a jester to shout, "Hello, Reverend," every half-hour of the day and night.

An Appeal!

Rev. H. S. Kidner writes:—

May I enquire through you if any ex-A.I.F. Chaplain has a portable communion set (suitable for administering to 20 or 30 communicants), which he does not use. I shall need such a set for itinerating in the Tanganyika Mission, and would be glad to hear of anyone willing to dispose of the same.

"Catholic Emancipation!"

"Why," "The Record" asks, "after all have the Roman Catholics been celebrating the Centenary of what they call 'Catholic Emancipation.' If it was an occasion for celebration it ought to have been one for Protestants, for it was in reality a celebration which marked the triumph of the Protestant principles of freedom and toleration. These were granted a hundred years ago to Roman Catholics, in spite of the political obligations placed upon them by the Popes, and under which in theory at any rate they still live."

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Occasions

GRIFFITHS TEAS

Roadside Jottings.

(By The Wayfarer.)

THE rain was still falling as the Wayfarer returned to the little boarding house. The party at dinner was a small one. Ensign Jones and his wife, Salvation Army Officers, Mr. and Mrs. Healy, a young couple recently married; and three or four of the young business people of the town; and the conversation turned on the Morning Services in the different Churches.

"I don't see," said the newly-married young woman, "what Sister Angelica has to do with what I choose to wear!"

"What!" said one of the young men, "has she been giving you a lecture?"

"Not me alone," said Mrs. Healy; "she spoke about the whole lot of us; telling us we ought to wear longer skirts; and Father Murphy was nearly as bad in his sermon, preaching about modesty, and avoiding temptation, and I don't know what else. But I don't care; I don't mean to be out of the fashion for anything they say!"

"That's right!" said one of the young men, mischievously; "don't you bother about them. I'm sure you look very nice! What do you think, Mrs. Jones? They can't find fault with you anyway!"

The young Salvation Army sister paused. "I don't know that it's quite my business," she said, "what Mrs. Healy wears; but" (after a moment's silence) "if you ask me, I must confess that I think Father Murphy was right. Surely there ought to be a difference, even in dress, between Christian women and worldly women; and I certainly don't like these short skirts. I think Christian women can't be too modest in their dress. And, I think, too, that now women have taken to wearing these short skirts, men haven't the same respect for them that they had before. At least, I think I see more boldness, both on the men's part and on the women's. I think it encourages taking liberties that are not good."

"You're right, my dear," said the Salvation Army man, rather hotly. "I don't know what women are thinking about! To my mind, they've gone crazy. But it's no use talking. Not one woman in a hundred dares to please herself, or to dress as she thinks right. They've all got to obey the fashion book; and they're all afraid of each other!"

"I stick up for my wife!" cried the newly married Mr. Healy. "I don't see what either priests or parsons have got to do with it. I tell my wife to please herself!"

Then the landlady interposed, perhaps fearing a quarrel. "Well, I don't think it's much good discussing the matter. The Protestant ministers haven't said anything about it, anyway; so it can't really matter very much!"

"They're afraid to!" shouted young Mr. Healy; "and, anyway, they know their people wouldn't obey them, if they did! That's one thing about us Catholics—our priests aren't afraid to speak their minds, and, as a rule, our people obey them too; and that's more than the Protestants can say!"

"Can't say I've seen any striking change in the dress of Roman Catholic women since Archbishop Kelly spoke," said the young business man, drily. "I don't think Roman Catholic women are as much afraid of the priests, as

all women are afraid of each other. I think a lot of women, if they dared, would wear longer dresses; but the one thing a woman is afraid of is that some other woman might say she is out of the fashion. Some of us chaps sat opposite a stout lady in a Sydney tram the other day; and it was the fun of the world to see her trying to keep her skirts down over her knees. We couldn't help smiling, and she saw it; but she couldn't help herself. Women have got to wear what the fashion book says. They've got no choice!"

"You men are just as bad," cried Mrs. Healy; "you always want to be dressed in the fashion!"

"You don't see men crowding round the windows of hat shops," said another young man. "And we read something beside the fashion columns; and we don't spend nine-tenths of our money on our clothes."

"No," said the girl, "you spend it on tobacco and drink and backing horses! That's where your money goes! Thank goodness, women have more sense than that!"

The atmosphere was becoming electric, so the two Salvation Army Officers rose. "We must go to kneel drill," they said, "and to teach the junior soldiers in our hall." And so the party broke up.

The Wayfarer hadn't said a word; but when he was alone he thought. Is it true that Protestant Ministers are afraid to speak to their people about the Sins of the Day? and surely Immodesty in dress and in picture shows, in advertisements in the daily papers, and in almost every direction, is the prevailing Sin of the age.

The Wayfarer heard the other day about a young clergyman, by his dress apparently a minister of the Church of England (but that may have been his informant's mistake), chatting freely on Manly Beach, to one group after another, of young women attired in the very minimum of bathing costume!

Is it true that if ministers spoke on social sins their people wouldn't obey them? And if it is true—does that fact excuse them from the duty of speaking?

In the earlier days, Tertullian and many other leaders spoke with no uncertain voice against the sins of fashionable dress; and the Christian Church listened to them; and men could distinguish Christians by their modest dress and demeanour and by their freedom from worldly adornment!

How is it that to-day the Roman Church is the only one to give its people guidance?

But, stay, is it the only one! Did not the Wayfarer read quite lately that at a conference of native clergy and churchwardens at St. Paul's, Torres Straits, held just a few days before Archbishop Kelly and the Council of Roman Catholic women made their pronouncement on the same subject—one of the native clergy raised this very question of the dress of Christian women.

His words, as reported, were, "Those very short dresses and material that you can see right through—that may be all right for white girls—that is their fashion, and we don't say anything about that. But for our people, either for girls or boys, it is not good to have dress that is a means of temptation."

Has it then come to this, that recent converts to Christianity must set an example of modesty and propriety to those whose Christianity is centuries

old? Has the Christian Church so completely assimilated itself to the world? Has our salt so lost its savour, our Christian separateness so completely broken down, that we must be rebuked by the Christian natives of the Torres Straits islands? Or is it, like Birth Control and easy Divorce, another sign of a decadent civilisation, and of a rejected Christianity? The Wayfarer leaves the matter to the consideration of our Church authorities, and failing them, to the consciences of Christian women.

But, for the rest of that wet Sunday evening a text seemed to be ringing in the Wayfarer's mind, and it was this—

"Love not the world neither the things that are in the world. If any man love the world the Love of the Father is not in him. For all that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life, are not of the Father but of the world. And the world passeth away, and the lust thereof; but he that doeth the Will of God abideth for ever."

China's Agony.

The Right Reverend Dr. D'Arcy-Irvine, Coadjutor Bishop of Sydney, forwards the following letter sent to him:—

I write to ask you to place before the A.B.M. the enclosed letter re the terrible conditions prevailing in North, North-East, and Central China, and to a less extent in South China. The position was brought first of all under my notice by the body of a child being left at our door, who had died from inanition. Its limbs were like the proverbial pipe stems. Owing to the misrule, or rather absence of any rule, due to the rival claims of ambitious military opportunists exploiting the people under the guise of Republicanism, all peaceful occupations are jeopardised, and thousands of formerly industrious people are leaving their homes and streaming into treaty ports and British territory. The L.M.S. is now facing this aspect of the question as it affects the "leased territory" under the control of the Hong Kong Government.

I became interested, and after calling the attention of the public to the circumstances of the death of the child in a Hong Kong street from starvation, induced the editor of the China "Morning Post" to publish it, in which I pleaded for help for the larger question—citing this incident as one not of thousands, but of hundreds of thousands.

Only one person responded by a cheque of 25 dollars, to which I added a similar sum, and sent it through the medium of the Hop Yot Church, L.M.S., of which the Rev. Mr. Cheung is the pastor. This is to explain the form of the letter. Will you? ah! yes, I know you will, place the letter before the A.B.M., and through it bring the terrible condition of things before the Christian conscience of the Sydney people.

Do not misunderstand the position. Much has been done and is still being done, both by means of providing employment through works of public utility, bridges, roads, dykes, to protect cultivated areas from floods, etc., and also by contributions of money, food, clothing and medical service, but not even a tithe of the need is thereby accomplished. Poverty, sickness, disease and starvation are chronic. The great mass of the people are overworked (seven days a week, with little relaxation), and underfed, yet they waste nothing; not only the stalks and roots of edible plants eaten, but the stalks and leaves. Even the grasses are used for food. We in our fastidiousness will eat only the bulbous roots of onions, eschallots and radishes. These poor people eat the whole plant.

All these things are known to the British public here, but because they are "commonplace" they are ignored. We are becoming callous. To strain the old proverb, "Familiarity has bred contempt." Take the average Britisher's dinner here and elsewhere. Nothing but four or five courses will satisfy him. Soup, fish, entree, joint, pudding, fruit, cheese, and a bottle of stout. This, or the cost of it, would satisfy ten Chinese of what we are pleased to call the lower strata. "Shall I not visit for these things."

(Sgd.) J. E. P. WALKER.

Hong Kong. (Any contributions for the relief of this terrible distress will be gladly received by the Editor of the A.C.R.)

Atheism.

(By Rev. Dr. Podmore, M.A., F.Z.S.)

(Continued.)

Atheism Brutalises Mankind—15th Century.

A belief in God founded the greatness of England and led the Pilgrim Fathers to America.

All that saves man from degradation to brute beasts and moral corruption has sprung from belief in God.

Man, without God, cannot be gentle, noble, pure and good, nor can he dwell in safety.

The testimony of history proves this.

The fifteenth century was a century of atheism.

Civilisation ceased to be Christian.

Christ was rejected, and horrors of bloodshed and diabolical cruelties took possession of man.

The century commenced with the assassination of the English King, Richard II.

Then quickly followed the kindling of the cruel fires at Smithfield.

Rev. William Sawtre and Sir John Oldcastle were the first martyrs to feed the flames.

In Europe many brave Christian men perished for their faith, John Huss, and Jerome of Prague being the first victims.

Atheistic and religious wars ravaged Europe. Constantinople, the great stronghold of Christianity, fell into the hands of the infidel Turks in 1453, and mankind became degraded into brute beasts.

The century closed with the hideous and unspeakable tortures inflicted on the saintly Savonarola (1498 A.D.). Every historian confirms these facts.

Results of 18th Century Atheism.

Again, in the 18th century, Atheism prevailed.

In France, King Louis debased manhood. In Russia, reigned the foul woman of the North.

In Saxony, Augustus was full of shamelessness.

In Prussia, Frederick II. made his court the centre of infidelity.

In England, society was corrupt and the grossest immoralities prevailed.

England, however, was saved by a religious revival.

Europe ended in the thunder-clap of the French Revolution.

The boast of liberty ended in a reign of terror.

The boast of humanity turned Paris into a city of blood.

The boast of virtue desecrated churches by blasphemous obscenity, and the worship of a harlot on the polluted altars of Notre Dame.

This was the result of Atheism.

When Christianity is once dead, the whole world will become twice dead.

The existence of conscience proves the existence of God, and the loss of conscience means the loss of God.

No atheist can possess high moral ideals. Some, it is true, appear to live respectable lives. The majority, however, use their Atheism as an excuse for sinful indulgence and vice.

How Men Become Atheists.

The first step to Atheism is the loss of high moral principle. This leads to the stifling and silence of conscience.

The follow-up criticism of the Bible, absence from Church, and the scoffing at religion and religious people.

This is the certain road which leads to unbelief, denial of God, and the loss of all hope in the life beyond the grave.

Sometimes people drift into Atheism without any desire to do so. They read some elementary scientific article which, to them, contains new and startling ideas. These ideas create doubts, and instead of battling with them, they immediately surrender and sink into unbelief. They accept the human and forsake the Divine.

These scientific snares are the Devil's most subtle weapons.

What does Atheism offer? Nothing, absolutely nothing, in exchange for everything. A wretched blank, an empty void, eternal darkness, obscurity and oblivion. How, then, can we regard with equanimity and faith the passing of the soul of a dear parent, wife, or child.

How often have some of us, perhaps, witnessed the beautiful departure of a Christian soul and treasured up the last precious words, "I am happy and at peace."

The lesson of how to live and how to die, is alone sufficient reward for our love and trust in God.



Canon Langford Smith and Mrs. Smith will leave for New Zealand early this month on a six months' holiday.

Rev. S. J. Kirkby, B.A., will preside at the C.M.S. Summer School at Austimner, commencing on January 4.

The Melbourne "Herald" announces the engagement of the Rev. Dr. A. Law, of St. John's Church, Toorak, Victoria, to Mrs. Rena Lillie, Toorak.

The University of Saskatchewan has conferred the degree of D.D. on the Rev. F. Bate, the able Secretary of the Colonial and Continental Church Society, England.

Rev. F. W. Walton, M.A., the Director of Education in the Sydney Diocese, will act as Warden of St. Paul's College, Sydney, during the absence of Canon Garnsey, who has obtained 12 months' leave of absence.

The Bishop of Central Tanganyika has been invited to England by the C.M.S. to share in their campaign for £50,000 for their debt-reducing effort. The Bishop was timed to arrive in London, 2nd December.

Owing to the illness of his wife, the Rev. A. J. Thompson, of the Australian Board of Missions staff at Wanigela, New Guinea, has been granted a short furlough. Mr. and Mrs. Thompson reached Melbourne last week.

We express sympathy with the Bishop of Goulburn in the loss he has sustained in the death of Mrs. Radford. Mrs. Radford had been ill for some considerable time. The remains were cremated at Rookwood and the ashes taken to Goulburn for burial.

Miss Nancy Walsh, B.A., daughter of Mr. C. R. Walsh, the Registrar of the Sydney Diocese, and chairman of committee of the C.M.S. in New South Wales, has been appointed to St. George's Girls' School, Hyderabad, and will leave for India by the "Narkunda" early in December.

Mr. Maurice Clement Pay, of Ridley College, Melbourne, has been notified that he has passed the intermediate examination for the degree of Bachelor of Divinity in the University of London. Mr. Pay is a son of the Rev. W. J. T. Pay, vicar of St. Paul's Church, Fairfield.

Rev. R. J. Campbell, D.D., Vicar of Holy Trinity, Brighton, England, has been appointed by the Bishop of Chichester to the post of Canon-Teacher in the Diocese of Chichester. Dr. Campbell will hold a prebendal stall in Chichester Cathedral, and will serve the diocese as teacher and preacher in different centres.

Dean Aickin, Administrator of the Diocese of Melbourne, has been ordered by his medical adviser to take a month's complete rest. Subjected to heavy strain during the last two years owing to the vacancy of the see and other unusual occurrences, Dean Aickin has worked from early morning to late into the night.

Archdeacon Herbert William Williams, who has been elected Bishop of Waiapu, New Zealand, is the third member of his family

to hold this particular bishopric. Dr. William Williams, his grandfather, was the first Bishop, holding the office from 1859 until his resignation in 1876. The archdeacon's father, Dr. William Leonard Williams, was bishop from 1895 and resigned in 1909.

An interesting wedding took place at St. James' Old Cathedral, Melbourne, on October 29, when the Rev. Frank Girdler, Th.L., vicar of Clunes, in the Diocese of Ballarat, was married. Mr. Girdler was for seven years, without missing a single Sunday a worshipper at St. James' when the Old Church stood in Little Collins Street, and for the greater part of that time was a member of the choir, later serving on the vestry for a period of twelve months.

While the Rev. Dr. Griffiths, of Bendigo, was at St. Catharine's College, Cambridge, Canon Head (Archbishop-elect of Melbourne), was dean and tutor of Emmanuel College. Often he came to St. Barnabas' Church, Cambridge, where Dr. Griffith was assistant, to speak at the special men's services in the afternoon. When he was announced to preach, the men (mainly employees of Great Eastern Railway) attended in much larger numbers than usual to hear his virile and worthwhile message.

The headmastership of the Geelong Grammar School, which was resigned recently by the Rev. Dr. F. E. Brown, has been offered to Mr. James Ralph Darling, a graduate in arts of Oriel College, Oxford. Mr. Darling is the senior history master of the sixth form at Charterhouse. He was educated at Repton on the classical side, and was head of his school. He is aged 30 years, and before going to Oxford he entered the army and served in France, with a commission in the Royal Field Artillery.

The article on "The Stevens Case" will be concluded in next issue.

Witness for Christ at the Seaside.

THE Church is confronted with a very difficult problem at some of our great seaside resorts. During the season thousands come and go. Most of the people behave as exemplary citizens. Some others are difficult to control. One of the latest challenges is known as the backless bathing costume. There can be no doubt that the introduction of such is wholly undesirable. We are therefore very glad to find that the Rev. A. R. Ebbs has boldly attacked the proposed innovation at Manly. The following statement appeared under his name in the last issue of his parish magazine:—

The Surfing Season.

"I am very concerned by the fact that manufacturers, in order to make more money out of the public, and without any regard to the moral aspects of the matter, are making many of the bathing costumes more scanty than ever. I do not hesitate to say that many of the bathing costumes worn by men and women on the beaches in and around Manly are positively indecent. The wearers of them should be hunted off the ocean and harbour fronts; and now we are promised the degrading spectacle of seeing costumes without scarcely any backs in them. I hope they will be absolutely prohibited here. They are being introduced for two purposes only—to make money, and to lower the morals of the community. I plead with our people to refuse to touch them. I counsel our younger people not to wear them."

We heartily commend the clergy and Christian people to the prayers of their fellow churchmen as they strive to bear faithful witness to Christ in our seaside resorts.

THE NEW KIWI TIN OPENS WITH THE TWIST OF

A PENNY IN THE SPECIALLY DESIGNED SLOT

Obtainable in BLACK and all shades of TAN

WATERPROOF AND PRESERVATIVE





"If I could hear Christ praying for me in the next room I would not fear a million enemies. Yet distance makes no difference; He is praying for me."—McCheyne.

"I pray for these that they may behold my glory."—Christ.

DECEMBER.

- 6th—St. Nicholas' Day. A bishop of Asia Minor in 326 A.D. The patron of seamen and merchants, and of Russia. Also the Boys' Patron Saint. Hence, perhaps the letter "N" in Catechism, after the question, "What is your name?" He is said to be the original of Santa Claus.
- 7th—End of South African War, 1902.
- 8th—2nd Sunday in Advent. This is the Church's Bible Sunday, wherein we are taught to see Christ coming in His Holy Word. It is by spoken communication that we realise the personality of the speaker. We may hear Christ speak as clearly as if He were present in the flesh. His Word has marvellously sounded down the ages. Death of Richard Baxter, the great divine, in 1691.
- 12th—Delhi became the capital of India, 1911.
- 13th—Council of Trent, 1545. This Council was Rome's attempt to meet the growing demand for reform. It tardily and grudgingly effected some improvements, but made Rome's general position more hopeless of real reform.
- 14th—Duke of York born, 1895.
- 15th—3rd Sunday in Advent. This day teaches us of the Coming of Christ through His Ministers. It would make the clerical life so much more true and effective were there some such regard more generally held by people. It is not desirable to increase Priestcraft, which is the false presentation of the true ideal of the ministry. But it is a privilege that man may represent the Saviour in ministering to His children.
- 18th—Ember Day, and Friday and Saturday following. We must not only pray for blessing on the clergy, but that there may be increase in their numbers.
- 19th—Next issue of this paper. Our Christmas and New Year number.



Noted Letters.

AMONG the number of epistles which have become famous as relating to the world's affairs must be placed that which Pliny wrote as his report to the Emperor Trajan of the state of the province of which he was Governor in Bithynia, in Asia Minor, in the year of Our Lord III. He describes what appeared to him to be a harmless, if illegal, religious sect. The problem to his righteous mind was, Should they be prosecuted for their illegalities? There are times when the Church must set itself above the law of the land. Such times are when grave moral or spiritual issues come to the fore. To make excuse at the present moment for the episcopal bench in England to defy Parliament is to put the whole Church into a wrong position, and by no means to win the martyr's crown. Were it the latter there would be found not a few to stand with the Bishops. Now they have but the machinery of the Church on their side. The real life differs from the mechanical presentation in

all things, and most of all in spiritual matters.

When the letters of Junius in 1785 wrought havoc in the political life of England, there was demonstrated the power of an unknown writer, having truth behind him for the most part, to urge his cause. We cannot commend the methods of decadent political subterfuge, but we may learn again from the children of this generation the power of the pen. Most Evangelicals seem content with thinking their orthodoxy, and do not aid the efforts to spread the written truth. The pen is still a powerful advocate of righteousness within as well as without the Church. Never was the need more clamant that we should express our convictions, so that other people may know there are many who do not uphold the peculiar "catholicism" which for the moment seeks to dominate the Church. We ought to write far more than we do in order to spread abroad ideas regarding those things which make for peace. For there must first be purity, then peace.

The Letters of Lord Chesterfield to his son concerning his manners and general deportment, would not be wasted upon those modern Christians who make piety a substitute for kindly and considerate action in little things. Godliness is no excuse for bad manners. Indeed, the two are utterly at variance. And you may best test the saint by asking his household what they think of him, and by observing his way with his fellow-creatures. As he is towards man so will he be towards God. At least, that is the teaching of the Lord's Prayer. It is a fact that while we may meet some polished Pagans, it is Christianity which spells culture in the widest sense.

There are those small but sharp Letters addressed to the Seven Churches in Asia Minor, and so to all the world. If we could take these personally and make our own local application, how the Church at large would to-day revive! Have we no fear about our Candlestick being removed because we have ceased to let our light so shine before men that they may glorify God? We may take heart from the fact that if in our day it appears that the Church is shrinking in popular regard and influence, at all events she is increasing in intensity of effort and in deeper realisation that she must first set her own house in order. If only for this reason, those who are lightly called disturbers of the peace, because they cannot rest with compromise and specious statement in Prayer Book or Pulpit, should be esteemed the chief benefactors of this age.

"Let us have less, but let it be better,"—should be our slogan. Not crowds of people thronging the Courts of the Lord, but Character in those who worship Him, is the supreme need of the moment, and will be the great test in the light of the Coming of the Lord Who will first judge His Church that she may be made perfect for her eternal service in His Glory.

Think not rashly that, because Modern life is smooth and fine, 'Tis not subject to the laws Of the Master's high design: That we less require endurance Than in day's of coarser plan,— That we less demand assurance Of the Godhead hid in man.

—Lord Houghton.



Is the Bible the Word of God?

CANON T. A. LACEY, at the Worcester Diocesan Conference, is reported to have said that the Bible did not claim to be the word of God. Surely there is something lacking from this report. It certainly looks like a "garbled version," such as we so often suffer from. We must suspend judgment on the Canon until we get the exact wording of his speech. It is so fatally easy to give a totally wrong impression through the brevity of a condensed report. Also the Canon is stated to have said that the Bible only contained "a broken record of men blindly seeking after God." Now, could the Canon have said such an absurd thing as that? To deny the fact of a revelation is to cut away the ground from under our very feet. It is because the laity give too ready adherence to such statements as this, as reported from time to time in the press, that religion is losing its hold. But "we have a more sure word of prophecy, whereunto we do well that we take heed."

Secular Education.

THE recently held Education Conference disclosed some uneasiness among experts regarding the growth of common honesty in the rising generation. One stated that the inculcation of morality had been left to the Church and to Chance, and he was not sure which was winning. We may be very sure in these days of voluntary religion which will win, and we may see herein the apparent superiority of the Roman style of forceful training of the young. We certainly, as Protestants, have to face anew the position as it unfolds itself. We do not wish for one moment to decrease personal development. At the same time we do not delight in the liberty of the fowl-yard, which is what modern social life is approximating to. Dishonesty in little things, such as school property, is related to that honesty towards God which controls the major actions of life. How can we inculcate into a free mind the sense of proper restriction? The only answer is by Christian teaching, both in Church and Home, and by Scholastic courses devoting more attention to moral instruction. Australian general education sorely lacks morality, and Government ought to realise its responsibility in this respect far more than is the case. Why should religion, that great and chief factor in morals, be relegated to a back-wash in the educational flow? Yet we put first things first; in education, as in all else.

Drought Conditions.

WHILE we all should have sympathy for those who face the difficult and discouraging experiences on a drought-stricken area, we may not forget that it is in part but the penalty which has to be paid for a handful of people spreading themselves over a vast continent. Australia has less than seven million people, and much of her land has yet to be proved capable of sustaining human life in prosperity. It is this testing which is now taking place, for we have

recently occupied parts of the land which were always declared incapable of satisfactory settlement. Science can achieve much, and it is a wonderful testimony to science as well as to the character of our modern pioneer that we can penetrate places and hold on despite adverse natural conditions. Let us therefore all learn again what we owe to the enterprise and pluck of the adventurer, and what we owe to God for the wealth of this land, which at one stage in its early career was thought to be an impossible proposition and should be abandoned.

China.

IT is when we turn away from our own state to look upon the things of others that we reflect how grateful we should be for our estate. We publish elsewhere a communication which sheds a lurid light upon the sufferings of countless number of our fellow-creatures. China is indeed enduring the throes of a new birth. Had she attained proper freedom in the political sphere she would be better able to adjust herself to the incidence of failure of crops. As Christian people, we cannot turn away from the call to help those who are in misfortune; and what has been done for the suffering Heathen by Christian people speaks of the Mind of Christ actuating a common regard the world over for those who are in affliction in China.

Separate Classes in the Public Schools.

THE demand for abolishing separate religious classes in the State Schools calls for careful consideration. On the surface it might appear as a gesture of intercommunion, and of lessening bigotry. But when further thought is given it will be seen that no more reason applies to this than to a proposal which might conceivably be made to throw all our churches into one, while yet retaining our separate denominational existence. Let it not be supposed that by saying this there is any intention to discourage working towards reunion. That can best be achieved by carefully teaching our own children, and the separate class system does enable the denominational instructor to follow up the influence of the Sunday School among the same children. Reunion will not be aided by untrue methods. And it is not right that any denomination should be asked to merge its activities before the time has come to sink all distinctions. That time will come, we sincerely hope and pray, but it will come quicker by adherence to right methods, and not by increasing the laxity of definite teaching which is all too common to-day.

Sunday in Sydney.

IN Paris, Sunday is the chief day for horse-racing. The greatest race-day of the year is Easter Day. Whatever our interpretation may be of scriptural teaching on the subject of the Lord's Day, there is certainly a long interval between Sunday horse-racing and New Testament Christianity. We have noticed outside a number of Roman Churches in Sydney a placard announcing Sunday motor trips. These are usually at 5/- for each passenger. What is behind this? The love of money? or antagonism to the so-called Puritan Sunday? Or what? Many know the truth of the phrase, "Sydney for pleasure." This newest development in the Roman Church is not meant to make things easier for those who teach Evangelical religion.



Bishop Chambers and Lepers of Central Tanganyika.

The Bishop in his last quarterly letter says that a new leper treatment centre has been opened at Berega, and the care of 35 more lepers has been undertaken.

Advent.

Who Shall Stand?

THE Season of Advent suggests to us some serious thoughts. We will seek to centre them round a question asked in the book of the Prophet Malachi. The question is—"Who shall stand when He appear-eth?" Happy is the man who has sure and true ground of standing when that great day comes! First, we must acknowledge there are those who never can expect to stand. Their sins are so glaring. One asks how could such expect to stand unless they had truly repented and found forgiveness through Jesus! The grossly immoral can have no hope of standing. The drunkard, on the testimony of Scripture, can have no hope of standing. Those who forget God, who put Him out of all their thoughts, cannot hope to find acceptance with God in that day. But we must too affirm that there are many who expect to stand who never will. Such as have only a formal interest in Christ, whatever their expectations may be, will never stand. Like many a Pharisee he may be able to talk well on religion. He may be thoroughly orthodox, never questioning the existence of God or of the Devil, of Heaven or Hell. He may allow no broad views, no rationalism or modernism, but because he is purely a formalist, he cannot hope to stand. Such may be found not infrequently in office in the Church, may command respect and attention in the Assembly. Such may show an apparent reverence for sacred things, desiring to be careful about ceremonial and symbolism. All worship must be accompanied by the beautiful, the ornate. Yet all may be only outward religion, the religion of respectability, the religion that is sensuous, not spiritual, knowing no real love, no devotion to a personal Christ.

The idle man will not stand in that day. "Thou wicked and slothful servant," may be to some of us severe language, but it is the language of Christ. If you have not come to the help of the Lord against the mighty, you cannot be surprised if the curse of Meroz finds you out. The selfish man will not stand in that day. Are you living as Dives? You fare sumptuously every day. The poor get the crumbs which fall from the rich man's table, but there is so often no really personal interest in the afflictions of others, nothing which really means self-sacrifice. The Luke-warm man has no hope of standing in that day. The Master, speaking from Heaven, says so in unmistakable language. Of such He

says, "I will spue thee out of my mouth." Is there no zeal for God? Is there no chill towards what is evil? Nothing positive in your life, only a desire to stand well with all men? Woe unto you when all men speak well of you! Such often flatter themselves that they are rich and increased in goods, and know not that they are wretched, blind and miserable, lacking the great essentials of the Gospel. The coward has no right to hope to stand. "He that is ashamed of me and of my words, or him shall the Son of Man be ashamed." Are you afraid to be known as religious, as a Christian, as one who is interested in the news of the Gospel? Whosoever shall confess me before men, him will I confess before my Father.

But back of all these things there lies the real cause. Such have no living, personal connection with the Lord Jesus. They have never been to Him in true penitence. They have never taken the place of the Publican, asking mercy as the sinner, as if there were no other sinner to compare with themselves. They have never come and appropriated by faith, the righteousness of God in Christ, that robe in which God finds no flaw. Here is the real reason why such will not stand. There has been no personal dealing with Jesus Christ.

But it is possible in all reality to use the language of Count Zinzendorf:

"Jesus, Thy blood and righteousness
My beauty are, my glorious dress,
'Midst flaming worlds, in these array'd
With joy shall I lift up my head."

Bold shall I stand in Thy great day,
For who ought to my charge shall lay?
Fully absolved from these I am,
From sin and fear, from guilt and shame."

And what gracious results such a position brings—a heart at leisure from itself, ready to minister to others the comfort, wherewith it is comforted of God—a calmness amid the chaos and uncertainty of things, knowing that there is an assured future for the people of God—a quiet strength for all that lies unseen in the future of life and eternity. Face this question! Make it personal! Shall I stand when He appeareth?

Certainly in our own little sphere it is not the most active people to whom we owe the most. Among the people whom we know, it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible change and work; it is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance of active usefulness.—P. Brooks.



AUSTRALIAN CHURCH NEWS



NEW SOUTH WALES.

SYDNEY.

Marrickville.

A successful sale of work was held in St. Clement's Parish Hall, with the splendid result of £320. The Rector, Rev. S. H. Denman, and his workers, are to be congratulated on this fine effort.

Leichhardt.

A missionary mission was held at All Souls', Leichhardt, from November 17 to 24. The services and meetings were splendidly attended, and the amount raised for the C.M.S. by the direct giving campaign was £122. The speakers at the mission included Revs. P. W. Stephenson, J. W. Ferrier, S. Wicks, H. G. J. Howe, L. M. Dunstan, C. Short, S. H. Denman and Miss M. Harper.

C.M.S. Summer School.

The annual C.M.S. Summer School will be held at Austimmer from January 4 to 11.

VICTORIA.

MELBOURNE.

Bishop Green dedicated a new two-manual organ in Trinity College Chapel, erected as a memorial to Bishop Moorhouse.

In a short address, Bishop Green said that he had been the first theological student under Bishop Moorhouse at Trinity College.

Dr. A. E. Floyd, organist of St. Paul's Cathedral, gave a short recital.

The organ is the first memorial erected in Melbourne to Bishop Moorhouse. It was built by Mr. J. E. Dodd, of Adelaide, and it is erected on the chapel screen to a design specially adapted to the needs of the building. A brass plate affixed to the organ bears the following inscription:—

"This organ was presented by old Trinity students and other friends of The Right Reverend Father in God, James Moorhouse, Bishop of Melbourne, 1876-1886, in memory of his great episcopate. To him the Church owes special gratitude for the founding of St. Paul's Cathedral and for the creation of the theological faculty within this college.

Archbishop Head.

On the day of the enthronement of Archbishop Head, December 23, a special committee has arranged to hold a large meeting in the Exhibition Building in the evening. It is expected that more than 10,000 persons will be present and they will be led in the singing of hymns by a massed choir of 900 voices. An effort is being made to have every parish in the diocese represented by at least 100 persons. The chairman will be the Administrator of the Diocese (Dean Aickin) who will welcome Archbishop Head on behalf of the clergy, Mr. J. K. Merritt will

represent the laymen of the church, and the chairman of the executive of the Church of England Men's Society (Mr. G. E. James) will also speak. The Bishops of the Province, members of the Cathedral Chapter, and the council of the diocese will be seated on the platform.

The enthronement ceremony will begin in St. Paul's Cathedral at 11 o'clock. A luncheon at which clergy will be present will follow in the Chapter House. The Lord Mayor (Councillor H. D. Luxton) will receive Archbishop Head in the afternoon.

TASMANIA.

The Half-Castes of Bass Straits.

A Call for Missionary Work.

The report of Mr. A. W. Burbury, one of our well-known pastoralists, on the conditions prevailing at the Half-Caste Reservation on Cape Barren Island, one of the Furneaux Group, has just been published, and sad reading it makes. This population sprang from the union of escaped convicts from Port Jackson, runaway seamen, shipwrecked sailors, and sealers, with the native women, taken not only from Tasmania, but Australia, New Zealand and the South Seas; the islands of Bass Straits in the early years of the last century being a region where the power of the law did not run, and a safe hiding place for the criminal. As early as 1830, G. A. Robinson, the Protector of Aborigines, visited Flinders Island and brought back eighteen Tasmanian women who had been kept there by sealers against their will.

Bishop Nixon on several occasions went to these Straits Islands, and it was on the eve of such a journey that his well provisioned and equipped yacht, lying off Bishopstowe, in Nextown Bay, was seized one night by convicts, who succeeded in safely reaching California and its gold diggings in her. Bishop Montgomery also took much interest in this outlying part of his diocese and saw several churches built there. The first attempt at a reservation for half-castes on Cape Barren Island was made about 1872, and in 1912 the Cape Barren Reservation Act was passed with the object of settling some fifty families there on a 99 years' lease, and also providing loan money for fencing and stocking the farms.

The scheme has been a distressing failure, and the appalling conditions on the reservation, seen on a recent visit of the Fauna Board to the island, caused Mr. Burbury to undertake an enquiry and make a report. There are at present some 250 people on the reservation. "How they live is a mystery," says Mr. Burbury, for they will not cultivate their land, or grow vegetables, their stock has vanished, their fences been destroyed, and in their two-roomed shacks, amid insanitary surroundings, they are dying off of preventable diseases, a prey to consanguinity.

The one bright spot in this dark picture is the work of the schoolmaster and his

wife. I wonder if Australia ever realises how much she owes to the right living and steady work in discouraging surroundings, of the schoolmaster outbreak?

I recently asked a one-time resident of Cape Barren what was the best thing to do with the half-castes? "Drive them into a lethal chamber and shut the door. That would be the kindest thing," was the startling reply. Mr. Burbury does not take this hopeless view. He recommends that the islands be taken over by the Federal Government, that the Church of England make it one of their mission stations (this concerns us), that the reservation men work as day labourers, for which they are better adapted under a competent supervisor of the reserve, that the conditions of the mutton bird industry—their chief support—be regulated, and that above all the children, on leaving school, must be got away from the reservation and taught to earn a living in other parts of the State, where there may be a possibility of their being absorbed into other communities.

This problem, the result of dreadful wrong-doing on the part of the white race in times past, is unique in one aspect, because the black race, to whom the wrong was done, died out fifty years ago. Is it likely, or desirable, that good white blood will mate with a mixed strain debilitated by disease and promiscuity?

Sale of Work.

(Written for the "A.C. Record.")

A very successful one day sale of work, in aid of the funds of "The Australian Church Record," was held at the Chapter House, Sydney, on Tuesday, November 26. The official opening took place at 3 p.m., Mrs. D'Arcy-Irvine (wife of the Coadjutor Bishop), performing the opening ceremony.

Amongst those present on the platform were Canon Langley, Rev. A. R. Ebbs, Rev. R. B. Robinson, Rev. H. S. Denman, Canon Langford Smith, Rev. L. Gabbott, Rev. D. J. Knox, Rev. L. Dunstan (C.M.S.), Rev. A. E. Morris, Rev. S. Wicks and Rev. H. G. J. Howe. Also Deaconess Pallister and Mrs. E. Bragg (convenor of sale).

Archdeacon Charlton, who presided, spoke of the value of "The Australian Church Record," with its firm stand for the foundation truths of our glorious Church of England. He added, "Not only are we heirs of a past trusteeship, but also wardens of present and future generations, since to us is entrusted the privilege of promulgating the sacred doctrines of the Anglican Church."

A vote of thanks to Mrs. D'Arcy-Irvine was proposed by Rev. R. B. Robinson (Sub-Editor of the "A.C. Record"). This was ably seconded by Mr. W. G. Acocks (Chairman of the Board of Directors of the "A.C.R."). Mrs. D'Arcy-Irvine was then presented with a bouquet of pansies and carnations.

Rev. R. B. Robinson spoke of the very effective work done by the "Australian Church Record," by its outstanding voice with regard to the Reformation principles of the Church of England, so dear to the hearts of all present. He hoped for the not too far distant day when, with ever-increasing subscribers, we shall be able to command a weekly issue of the magazine.

A vote of thanks was also extended to Mrs. E. Bragg for her work in connection with the organization of the Sale of Work, was moved by the Rev. A. R. Ebbs and seconded by Canon Langford Smith.

Those in charge of the stalls were as follows:—

1. Groceries and Produce.—Mrs. W. G. Acocks and Mrs. Staples, assisted by the Misses Armstrong, McMurreck and Dunbar.
2. Fancy Goods.—Mrs. E. Bragg, Mrs. Woodward and Miss Spragg.
3. Bachelors' Stall.—Mrs. F. P. S. Gray, assisted by Mesdames Forbes, Richardson and Denneth.
4. Miscellaneous Stall.—Mrs. R. B. Robinson and the Misses Cox and Barnes.
5. Cake Stall.—Mrs. Alderton, assisted by Mesdames E. W. Sparke and Russell.
6. Sweet Stall.—Miss Marjorie Oxenbould and Miss Nellie Mathews.
7. Calendars and Cards.—Mrs. L. M. Dunstan and Miss Alford.
8. Flower Stall.—Mrs. L. Gabbott and Mrs. F. Lane.
9. Home-Made Jams.—Mrs. R. S. White.
10. "The Australian Church Record."—Miss C. Bayley (Secretary, A.C.R.), and Miss Tournay-Hinde.
11. Refreshments.—Mrs. Tress and Mrs. Rixon, assisted by Members of St. Paul's Church, Chatswood.

THE RECTOR, Sydney Suburban Parish (North Shore) would give use of Rectory during January in return for Sunday Services. Apply, "SERVICE," this Office.

The Oxford Movement.

Sessions to Rome.

(By Rev. A. S. Devenish, M.A.)

No. IV.

THE defection of Father Vernon to Rome is a sad comment on Tractarianism, and a sorry punctuation of the centenary of a movement that promised much good, but whose evil leaven far outweighs its earlier promise. The Roman bias began very early and has been maintained with steady persistency since. This element in the Oxford Movement is one of its most pronounced evils; and it may be argued that there must be something fundamentally rotten in the presuppositions of a system that produces so continuous and steady a flow towards papalism.

In 1899 W. Gordon Gorman issued the fourth edition of a volume entitled "Converts to Rome." This book runs into nearly 300 pages, and allowing an average of twenty names to the page, it will be seen that the Romeward bias of Tractarianism has produced an ample crop of ecclesiastical tares. But what is more regrettable still, while this steady stream flowed on in an alien direction, it continually threw up on its arid banks the wreckage of those who made shipwreck of faith altogether. The Rev. E. G. K. Browne, who lets in a good deal of light on the seamy side of the movement, relates of a certain Mr. Hammer that he was obliged to secede to Rome because he saw nothing else open to him, but an avowed and open infidelity. Why this should have been the case is not so obvious at this time of day; but it speaks volumes for the intellectual and religious atmosphere created by the Oxford Movement, that it produced a kind of frenzy or mania, so that for the time being men seemed to completely lose their balance, and become transfixed on the imaginary horns of a more imaginary dilemma. Hardly any movement in the long story of the Church has produced such a sophisticated and attenuated atmosphere as that of Tractarianism. Others, however, were less fortunate than Mr. Hammer, for, as Browne says, two or three of the Tractarian party avowed themselves pantheists, and one of them justly (sic) ridicules the Establishment "as having nothing really established; its doctrinal teachings being still the subject of endless controversy." Another (F. J. Newman, brother of J. H. Newman) laughs and sneers at miracles; while another, W. Froude (Hurrell's brother) openly glories in his unbelief.

Browne speaks with undisguised glee at the ripening of the Tractarian harvest; and his expansive animus against everything that would impede the stream of the Romeward bias is both amusing and amazing; but Browne illustrates the type of mind the Oxford Movement was fairly prolific in producing.

In 1842 the harvest commenced. A certain Mr. Sibthorp, a product of the Tractarian rout, seceded to Rome in that year. He had an "erratic tendency," says Browne, and, like the prodigal when dissatisfied with hussks, soon returned to the Establishment, where he became a species of ecclesiastical hermaphrodite suffering from great "mental disquietude," and eventually landing in Wiseman's private chapel where he said mass and found peace in a quaint blend of Ultramontanism and evangelicalism. Browne spoke of the return of Sibthorp from Rome as being "like the return of a

dog to his vomit, and a sow that has been washed to her wallowing in the mire." So blindly did the perverted Browne worship at the shrine of the Scarlet Lady that he even speaks of the famous Chillingworth as that "notorious apostate"; and in similar terms he describes others who, in a fit of misguided ardour, seceded from but subsequently returned to the Church of England.

Browne's history of the Tractarian Movement to 1856 must have been a surprise of considerable unpleasantness to those who were instrumental in engineering that disruptive event. With undisguised gusto Browne chronicles the Romeward bias; and with an indiscreet, if not indecent joy, retails the story of the rich harvest gathered by the Roman reapers. He publishes his books "Permissu Superiorum," and with the imprimatur of * John Kilduff.

The more serious and sober-minded Palmer bears out the facts Browne so incontinently trumpeted from the housetops. Firstly, he points out that for two years the "British Critic" had steadily, deliberately and consistently carried on a propagandism fostering the Romeward bias. This it did quite unblushingly, and in the face of the fact that it was injuring the Church of England, and causing displeasure, annoyance and embarrassment to the firmest friends of church principles. Newman went so far in Tract 85 as to maintain that the leading doctrines of Christianity are no more explicitly taught in Scripture than the distinctively Church doctrines, and therefore both must be equally received, or equally rejected. This was called a

(Continued on p. 12.)

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Katoomba Convention

The 27th ANNUAL CONVENTION will be held (D.V.) from 11th January to 17th January, 1930, in the grounds of "Khandala," Katoomba.

The Convention is conducted on Keswick lines, and has been the means of spiritual uplift to many in past years.

The Committee issues a hearty invitation to attend, and asks your prayers that the gatherings may be abundantly blessed.

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The Dawning of that Day.

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

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Parish Bookstall Society.

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

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

The Parish Bookstall Society is a private venture. Profits are given to various Church of England causes. Since 1917, 280,000 copies have been printed, and £2600 spent. HALF PRICE for cash orders of over 12/- worth.

Archdeacon Hamilton, Gippaland, writes:—"I consider the Confirmation Booklet 'From Baptism to Communion' (6d.) the best thing published. I have used it for years. It is so thorough and covers all the ground."

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

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

"Our Wedding Day" is a chaste little book of 60 pages, exquisitely printed. The subject of marriage needs plain speech, combined with the utmost reverence. This is characteristic of the eleven chapters.

"I can imagine only feelings of gratitude from those about to take the holy order of matrimony upon them, for the wise counsels and advice."

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

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

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

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

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St. Paul and the Advent Hope.

(Canon H. S. Begbie.)

(Concluded.)

The second letter to the Thessalonians, written soon after the first, is also full of references to the Lord's return, and other features as they bear upon an "advent hope." That was to come "first," the "revelation of the Man of Sin," the "Wicked one," and his final end, the "working of error," by which many would be led astray, the day of wrath for such as obey not the gospel of our Lord Jesus Christ, these and other features of the Advent are clearly given us. Naturally you would expect to find confirmation of things he had written to them in his earlier epistle a few months previously, so he reminds them of the hope of "being caught up to meet Him in the air," in his expression "our gathering together unto Him."

(2) A period of about four years pass, and we find him writing in due course two letters to the Church at Corinth, and a little later, his incomparable epistle to the Romans. Has his "view" changed? Is he regarding this hope now as a folly and mistake of his former immature experience? And we must remember always (as we seek honestly to discover the mind of St. Paul on this subject in his various writings) the occasion and the purpose of each letter. These may be such as not necessarily to call forth any explanations or the featuring of events connected with the return of the Lord Jesus. But we might reasonably expect to see the Hope shine forth here and there if it be still the Blessed Hope revealed unto him by his Lord and inspiring in some degree his work for the Master.

And in these epistles we discover that this is so. While his first letter to the Corinthian Church deals largely with questions that had been asked him, e.g., re marriage, divorce, church consecrated to idols, the customs of women in the assembly, gifts of tongues, system for raising and forwarding alms-funds, and other matters of church interest or church discipline, still he speaks of the Corinthians as "waiting and watching to see the cleaving heavens reveal our Lord Jesus the Messiah" (1. 7, Dr. Way's translation). They were not to risk any premature judgment ere "the coming of the Lord" (iv. 6).

In the great resurrection chapter he again makes an allusion to an elect resurrection when he speaks of the Order of Resurrection in vv. 23-24, "Christ the First-fruits, afterwards they that are Christ's, at His coming," the rest of the dead not being raised until the end of His reign. The word "end," in v. 24, signifies the last of a series of events, and this is applied to the dead, other than those "that are Christ's." There is the "first resurrection." And as we read in Rev. xx., "the rest of the dead lived not again until the thousand years were finished." Here again Scripture agrees with Scripture and gives confirmation to the truth expressed. He concludes this epistle with the watchword of the Lord's return, when he says, "If any man love not the Lord Jesus Christ, let him be anathema. Maranatha," or "Our Lord is coming" (marc.).

His second Epistle to the same Church deals largely with the defence of his apostleship, etc., and has been called his "Apologia vita sua." You would not expect to find a great deal upon the subject now being reviewed, still he tells us the Advent Hope was ever before him, for in chap. v., he speaks of "being burdened, not for that we would be unclothed, but clothed upon, that what is mortal might be swallowed up of life." He groaned, "earnestly desiring to be clothed upon with his house which is from heaven." He preferred this experience to that of "being unclothed." All this agrees with what he had written to the Church in his previous letter, chap. xv., 61-64, when he unfolds "the mystery." We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised and we shall be changed." The "corruptible must put on incorruption and this mortal must put on immortality and then shall be brought to pass the saying that in written Death is swallowed up in victory." How closely this corresponds with his statements in his first letter to the Thessalonians! (see chap. iv., 13-18). Clearly up to this point there was no difference in his outlook so far as the Blessed Hope was concerned.

His letter to the Romans also clearly affirms the same Hope. While the whole Creation "groaneth," and its earnest expectation "waiteth for the unveiling of the sons of God" (which will only be when Christ returns). See Col. iii., 3-4; 1 John iii., 1-4), the Church of God also groaneth, as "groaning," waiting for the adoption, to wit, "the redemption of the body."

The word translated "waiteth" is a very strong word. It occurs only seven times in the N.T., and in each case has a clear reference to the coming again of the Lord Jesus, and the blessings which will be ours at that Coming. Here the Church is represented as "waiting," with eager expectancy to the return of the Lord Jesus; for the "redemption of the body" will not be realised until that supreme event takes place.

(3) This is clearly seen by reference to the Epistle to the Philippians, iii., 20-21. Here again the word occurs which in Romans is translated "waiteth." "For our citizenship is in heaven, from whence also we are looking" (this is the word) "for the Saviour, the Lord Jesus Christ, Who shall fashion anew the body of our humiliation, that it may be fashioned like unto the Body of His glory, according to the power whereby He is able to subdue all things to Himself." What is the reference here, but to the "redemption of the body?" And this epistle to the Philippians was written only six years before his death! And again he speaks of "looking for the Saviour," employing the word he used three times in Romans viii. Professor A. T. Robertson, in "The Minister and his Greek New Testament," thus defines the meaning of this word used "apelechemai," where the prepositions "apo" and "ek" are both used in the compound verb, "The picture is like that of a wife who watches at evening for her husband who tarries. She steps out of the door, down the steps, into the street with longing for his coming." Apply this thought to these verses quoted above, and how they are illuminated! How clearly does the Blessed Hope shine forth—the eager expectancy and looking forward with loving longing, for the return of the Saviour! Living in expectancy of His arrival at any moment!

Although the Hebrew Epistle is regarded as not the work of St. Paul, it is significant that this same word again occurs in this epistle, chap. ix., 28, "Unto them that look for Him, shall He appear without sin, unto salvation"—the loving longing of the redeemed soul for the return of the Lord Jesus "unto salvation," in its fullest and completest sense, when the body will share in the blessings of Christ's redemption.

(4) Let us in closing look at the Pastoral Epistles, written 67-68 A.D., just prior to the apostle's martyrdom. His gives in 1 Timothy, as an express revelation of the Spirit, various events which were to take place in the latter times, and in his final charge exhorts Timothy to "keep this commandment (referred to in vi., 11-12) without spot, unrebukeable until the appearing of our Lord Jesus Christ." It is still "the unveiling of Jesus Christ" which was ever to be kept before him, the "revelation of the Lord from heaven."

Likewise in Titus, chap. ii., he exhorts him to "live . . . looking for that Blessed Hope even the appearing of the glory of our great God and Saviour Jesus Christ."

Always to live in expectancy of the Master's speedy return—and this was written a year before his death! And in his last writing, his Second Epistle to Timothy, while he seems to have recognised that in his case he was about to be called upon to pass through the portal of death, this unquenchable Hope still dominates him as he concludes, with those inspiring words, "I have fought a good fight, I have finished the course, I have kept the faith. Henceforth there is laid up for me the Crown of life, which the Lord the Righteous Judge shall give me in that Day, and not to me only, but also to all them that have loved His appearing."

Do we "love His appearing," if we pour contempt upon this glorious Hope? Are we in line with God's Will, when that of which He thinks so much, we think so little?

There is no more practical doctrine in the Holy Scriptures than that of the Blessed Hope of the Lord's return, which I have believed and sanely held. May that Advent light shine upon our ways and works, and may the thought that "It may be in the morning He will come" stir our hearts to earnest endeavour to make Christ known where now He is not known; to fulfil His parting command to evangelise the world, and in every way possible "occupy till He come."—H.S.B.

Donations to "Special Effort."

Per Mr. W. G. Acocks: Ven. Archdeacon Charlton, £5; Mr. R. J. Yeomans, £10.
Per Miss Vance, Toorak, V.: Miss M. D. Vance, £5; Sir John Grice, £5; Miss Lane, £5; Mrs. and Miss Loughrey, £5; Mr. F. G. Hooke, £10; Misses Collier, £5.

Consecration of the Bishop of Armidale.

THE consecration of the Ven. Archdeacon Moyes, M.A., as the Bishop of Armidale took place at St. Andrew's Cathedral on Saturday last. The Bishops at the service were the Archbishop of Sydney, the Bishops of Newcastle and Bathurst, the Bishop Coadjutor of Sydney, and Bishop Gilbert White. There were clergy present from the Dioceses of Sydney, Newcastle and Armidale, and the ceremony was witnessed by a large congregation. The preacher was the Dean of Newcastle, and the presenting Bishops were Bishop Long and Bishop Crotty.

The new Bishop, although a young man, has been well tried. For five years he was the Archdeacon of Adelaide, and he comes to his new task with a splendid record of work. His predecessors in the See of Armidale were men who did yeoman service, and his Bishops will have high traditions to maintain. We believe he will be equal to all that is expected of him. The Bishop will go to his new sphere with the prayers and goodwill of all his brother clergy and of the whole church, and we wish him well as he undertakes his responsible office.

Geelong Grammar School.

The Chapel of the Geelong Grammar School was consecrated on Friday, November 1st, by Bishop Stephen, on old boy of the School.

The Chapel, as completed, provides an additional 61ft. in five bays. The earlier part of the building has had the old tracery taken out and new tracery built in, giving more subtlety and depth. The Chapel now consists of three parts, Chancel, Nave and Narthex. The North and South walls of the Nave are arched and lead into aisles which besides providing passage-way, will give shade, and a play of contrasting curve and line to the interior architecture. The Nave is separated from the Narthex by arches and screens, while above the Narthex is a gallery giving added accommodation. Access to this is obtained by staircases in the North-West porch. In the South aisle, near the Narthex, is an Apsidal Baptistry. A feature of the West End is the big window of three main lights with massive mullions.

Externally, the aisle buttresses are carried up and merge into those of the Clerestory, giving added depth of shadow and lighting effect. Gabled turrets help to conceal the junctions of the new and old structures, and corner turrets give abutments an added interest to the roof outline. The steep pitch of the old roof has been retained, also the design of the old Roof Trusses have been repeated.

The Associated Architects are Mr. Louis R. Williams, F.R.V.I.A., Melbourne, and Messrs. Laird and Buchan, F.R.V.I.A., of Geelong. The Contractors for the building are Messrs. R. A. Dixon and Son.

Upwey Convention, 1929-30.

(By Rev. H. T. Rush.)

Upwey Convention! The words have a great significance for numbers of people. Upwey has become a favourite resort at the Christmas season. What is it that draws them? Not alone the beautiful scenery in or around that little town nestling close to the heart of the mountains; nor the pleasure resorts in its vicinity. These have their part to play; but above everything else there is the drawing of a great spiritual magnet. Hundreds gather there from all the Churches in a great spiritual unity, which is realised in the drawing of a great interest. Last, but not least, is Dr. Northcote Deck. He was at Upwey in early days, is a member of the Council, and will be welcomed by those who heard him of old time and those to whom

his voice will be new. Mr. A. P. Smith is secretary; with Mr. J. Mathewson, late of China, as the Assistant Secretary. A great feature of the gatherings will be the presence of young men and women in goodly numbers.

Who says young men and women do not care for religion to-day? Many of them do, especially if it is the religion of the Bible, and if it is presented with attractiveness and skill by men full of the Holy Ghost. The Melbourne Bible Institute will be well represented; so also the Boys' Camp. A new feature will be the C.M.S. League Camps of young men and women, 100 strong. These will vie in their interest and enthusiasm with people of more mature age. The sessions commence on Tuesday, 24th December, with a preparatory prayer meeting at 8 p.m. Each morning meetings are timed to start at 10 a.m., 11.15 a.m., and an evening gathering at 7.30. It needs scarcely to be said that Upwey is after the far-famed Keswick Movement model.

Each year the attendance increases and the growth of the Convention necessitates prayerful consideration in order to provide the necessary accommodation. Come! Write to Keswick Book Room, 315 Collins Street, for information.

Opinions on Books.

C. A. Studdert Kennedy, by His Friends. Published by Messrs. Hodder and Stoughton. Price 5/-.

Perhaps a formal biography of this remarkable man would be an impossibility. There was a certain elusiveness about him, certain qualities which everyone recognised, yet no one could define. So this volume gives us six memoirs followed by an epilogue, written by friends who had intimate personal knowledge of the man and his work. From them all we gather a compelling impression of a man upon whom the mantle of the Old Testament Prophets had fallen. Like them, he said things which shocked the smug sensibilities of his listeners. Like them, he was consumed with a zeal for God's righteousness in the social and moral life of his generation. Like them, he tore down the fusty curtains which had covered the hollowness of conventional religion. Like them, he gave to his hearers a vision of the brightness and the loveliness of God. A prophet—yea, more than a prophet, because he had seen the Divine glory, love, and power in Christ.

We of the Australian Church lost much through his inability to visit us. We sadly need his courage, fire and unconventionality in our ecclesiastical circles at present. His presence and message in our midst would have been infectious and the result would have been a glorious "scrapping" of much of the useless machinery which "clutter up" the Church. Our hope is that this book will be widely read and that some personalities will break free, withal working within the limits of a healthy churchmanship, yet giving expression to the freedom of the Spirit that is in them.

We must thank the memoir writers for what they have given us. (Our copy from Messrs. Angus & Robertson, Castlereagh St., Sydney.)

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YOUNG RECORDERS.

Aims:

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

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

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

My dear girls and boys,

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

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

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

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

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

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

I am, yours affectionately,

Aunt Mat

WE MUST HAVE THESE.

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

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

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

THE OXFORD MOVEMENT.

(Continued from p. 9.)

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

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

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

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

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A Christmas Greeting.

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

Church Overseas.

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

Illustrations.—Bethlehem.

Leader.—To Order.

The South India Scheme.

Verses.—Christmas Carols.

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The questions which Nature does not
answer concerning the Creator and
which Science cannot, are answered
by Jesus Christ our Lord.—Charles
Brown.

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

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

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

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

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

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

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

A very Happy Christmas to all our readers

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

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

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

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

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

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

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

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

The Christmas Message, 1929.

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

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

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

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

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

—M.