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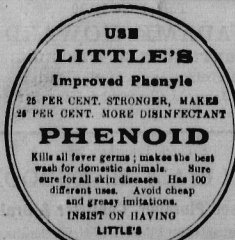
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"The Lord shall give His people the Blessing of Peace."



"He is our Peace."



"Thanks be unto God for His unspeakable Gift."

Current Topics.

To all our friends we send once again the old-time wish of the Festival of Christ—"A very A Christmas Wish, happy Christmas to you." And as we utter the wish, lo! it rises Godward, and becomes a prayer.

And as we think of the prayer we remember that for man the conditions of happiness are found in the three fields of the material, the emotional, and the spiritual, corresponding to the threefold need of his body, his soul, and his spirit.

How greatly enhanced must be the happiness of Christmas for those who during the preceding year have had a faithful part in the high enterprise of Christ for the blessing of humanity! On that day of joy every necessary material good—food, health and home—every comfort of material prosperity must surely bring an additional gladness in the knowledge that they, His servants, have given help to the needy and healing to the sick through the Christ-like work of philanthropic effort.

How greatly deepened and blessed must be the joy of the Christmas reunion of relatives and friends where there is the assurance that far away from home, as a result of the prayers and sacrifices which have been offered, the deep, sweet love of Christ has been infused into the lives of many loveless ones, and has brought a new lustre to family affection.

And how real must be the Christian joy of this Christmas Day to all whose heart and conscience testify that they have sought to fulfil, in some way or other, Christ's great command to publish the Good News in all the world, lifting thereby the burden of its sorrow and its sin!

Once again, then, to you who in the tender mercies of Christ have cared for the broken bodies, the broken hearts and the broken spirits of a weary world—once again to you, "A very happy Christmas."

We are glad to be able to issue a special Christmas Supplement with this number of the "Church Record," because there have come to hand no less than four English mails with their budgets of

news during the past fortnight; and more especially because two sets of that news reports fully the great Church Congress held at Leicester—the first congress since 1913, because of the interruption caused by the Great War. There is only one opinion expressed in the English Church papers concerning that Congress. "The Church in the new age" was the general subject, and the interest seems to have been fully maintained right through. The Bishop of Peterborough evidently made an ideal president, and certainly his opening address was a fine and weighty utterance. In a suggestive manner he linked up the Leicester Congress with the last one which was held at Southampton in 1913. He said:—"We take up the story where Southampton left it. In those days it may have sounded impractical—even academic—to assert that in the Kingdom of God alone can be found the solution of all our problems. But now we know it. During these last five years it has been irresistibly proved. Not all the science of the nineteenth century, not all the educational progress of the age could avert the disaster. Science can be the handmaid of destruction; education, however technically perfect, can be prostituted to a false ideal. It may be urged, indeed, that in this common failure religion must be included. Yet it is not on religion but on the want of it that the blame must be laid. It is not the Kingdom of God that has failed, but the men and women who, though professing allegiance to its ideals, never believed that they were practical, and declined the sacrifice by which alone they could be reached. We now see that they are so practical that, apart from them, the days of civilisation are numbered. . . . The new age is opening; what contribution is to be expected from the Society of Christ?"

The President's opening note remained dominant throughout. The Archbishop of Canterbury, in his sermon, said that the present-day need of the Church was not the theologian but the prophet; for the theologian systematises the experience and teaching of the past, but the prophet seeks the vision of the future. It is, after all, the greatness of the task to which the Great Master summons

His Church that should every time control the minds and wills of those who are called to share in it. There is always the danger to mortals to overlook the main issues of life in view of trivial details that press upon their attention. The recent Congress was fortunately able to sustain right through the appeal of the new age with all its potentialities and its problems pressing for solution; and the fact of that uncertainty and unknown seems to have kept men of a variety of temperaments and convictions serious and united in the aim to discover the right path.

The humidity of the summer atmosphere in the large Australian cities is proverbial, and it is, Ocean Breezes: therefore, probably a fortunate thing after all that for the most part they are to be found on the coast. Hence the seaside resorts are generally crowded at this time of the year, and the city almost empties itself on the beaches near at hand. There is something very bracing in the ocean breeze, something suggestive of the strength of the element over whose broad stretches it has travelled, and the wide horizon out of which it comes, and it is a true instinct which sends the tired city man in search of the tonic which the sea breeze gives. It is a tonic which we would heartily recommend to the Churchmen of those city dioceses as one likely to blow the cobwebs away and give them a broader, larger vision of the Church and her task. We speak especially to such people as diocesan officials, younger clergy, and presentation boards, and we assure them that such a tonic is needed. Standing as we do for a federal outlook we cannot but be anxious about two characteristics of church life in our larger dioceses which we feel cannot but be harmful to the life of the whole Church in Australia. One cause for anxiety is the extreme unwillingness of so many clergy to leave the city areas for work in country centres, and the other, which helps to keep it alive, is the apparent opposition on the part of diocesan nominators to the appointment of men from other dioceses to important parishes in their own. Must our ecclesiastical horizon be always bounded by diocesan limits, and must a man's years in holy orders be counted from the time when he en-

ters a particular diocese? Is a man ordained to the ministry of a diocese, or to the ministry of the Church, and are we always bound to think of things from the point of view of the diocese of X at a time when Australia is feeling after nationhood, and the same wide spirit should breathe through the Church? It does seem to us that the deadly sin of voluntarily spending years of energy in the service of the Church often amid the hard conditions of the Australian bush, should not linger in the official diocesan mind so long as it often appears to do, and that sometimes the offence of leaving a congenial atmosphere for the sake of the cause somewhere else might be forgiven and the man in question received back at the desire of some parish, without being condemned to a preliminary period of penance in a curacy for his sin. Surely, dioceses need not be water-tight compartments, and they remain so only at the expense of the best interests of the Church.

Encouraging news comes to us from the homeland in connection with the recent Railway Strike. The Church and the Social Problem. The Church is sometimes accused, and we must confess not without some grounds in reason, of apathy towards the great industrial questions of the day; and, consequently, is said not to be in sympathy with the labouring classes of the community. Probably the Church has been far more full of sympathy and ministration than is at all realised; and there can be little doubt that she has helped to provide that reasonable atmosphere—the Christian atmosphere—in which the grave industrial problems are being increasingly discussed. However, the following extract from a recently published Church Newspaper makes delightful reading, and, shall we say, points a moral. It runs thus:—

"It is a well-known general complaint amongst the great bodies of organised labour that the voice of the Church is so seldom heard in times of industrial conflict; but here in Sheffield, at least, something was done to remove the prevalent misconceptions concerning the mind of the Church. At St. Paul's, a central city church, daily morning services were held from the first day of the strike, and railwaymen were specially invited to attend. In large numbers they responded to the invitation. They learnt at once, and quite definitely, that the vicar, the Rev. Spencer Elliott, did not approve of the strike, yet he deeply sympathised with their efforts to secure an adequate wage for the lower grades of railwaymen.

"Each day's services began with a hymn, heartily sung by the whole congregation, and the note of purpose and reality was evident, and almost startling, as with deep, strong voices the strikers sang—

"A band of hard-pressed men are we,
Who find life's pathway hard to tread;
Together, Lord, we come to Thee,
And in Thy presence bow the head.
We bring our bitterness of heart,
Our hate and want of charity;
We fain would choose the better part,
And learn to love, dear Lord, like Thee."

The Mind of the Church.

Then followed Litany and Intercessions, another hymn, and the address. Very little was said at any time bearing upon the dispute in progress, but the mind of the Church on social and industrial questions generally, as shown in the resolutions of the Lambeth Conference, the Pan-Anglican Congress, and the Report of the Archbishops' Committee on "Christianity and the Industrial Problem," was clearly expressed. The address ended, questions followed, and this feature of the services was certainly very daring. But the confidence thus shown in the men was not abused, and the devotional atmosphere which had been secured by the earlier proceedings remained undisturbed. The men were deeply in earnest, their questions were reasonable, their outlook was Christian. Not the faintest trace of heat or bitterness was shown, and it seemed as though their first feelings of surprise that the Church took any interest whatever in such subjects deepened into thankfulness. The attendances increased day by day, but the

most deeply impressive service of all was on the Friday of the strike, when the Holy Communion was celebrated. Again the men were invited, and a considerable number attended, and it would be difficult indeed to express what was felt as we realised something of the meaning of the prayer—

"Oh, may we all one Bread, one Body be,
One through this Sacrament of unity."

Main Purpose.

The main purpose of the gatherings was to show the Church's deep concern for all that is just and noble in the strivings of labour, and to create an atmosphere favourable to peace. It may well be that the complete orderliness which marked the conduct of the Sheffield men, and the restrained utterances of their local leaders, were in no small part due to the splendid work of the vicar of St. Paul's. It should be added that after his addresses in the church, Mr. Spencer Elliott spoke at most of the open-air meetings at the special request of the men's leaders.

The Bishop of London has some interesting remarks concerning the absorption into the Church of England of the Wesleyan Church, and there does seem to be something practical and practicable in the suggestions. His lordship said, speaking in the Crypt Chapel of St. Paul's in October last, on "The Reunion of Christendom," that after two years' conference with the Wesleys the scheme arrived at was that after January 1, 1921, there should be no ordinations in either church which were not considered valid by the other. There would be a Bishop with the Presbyters at the laying on of hands, and at the end of forty years there would be no Wesleyan minister who would not have been ordained by a Bishop of the Church of England. In order to get Wesleyan ministers episcopally ordained at once twelve Presbyters would be consecrated Bishops. To obtain the great benefit of union the Church ought to regard the unordained Wesleyan ministers as prophets, and allow them to preach in the pulpits of the Church of England.

The only note of query we would place would be after the word "valid." We are convinced the term "regular" would more express the view of our Church regarding the ministry of the other denominations.

CHRISTMAS HYMN.

Cradled in poverty, laid in a manger,
Thus did the Lord of all come to this earth;
He was to all the world's riches a stranger,
Yet glory from Heaven attended His birth.
Joyfully angels, the tidings when bringing,
Sang their high praise to the Lord for His plan.
Which, in His love, ere the world had begun,
Brought, to His glory, salvation to man.
Angels rejoiced, though theirs not the blessing,
Jesus descending passed all their hosts by—
Manhood He took, and man's nature possessing,
Returned to the throne of His Father on high.
Angels rejoiced!—O let man then, unceasing,
Join in the rapturous chorus above:
Louder and sweeter, with numbers increasing,
Let the whole earth around ring with His love.
Lord, in the gloom of our darkness have pity,
Let Thy good Spirit for us be the Light
Guiding us on to the Heavenly City,
Where we may serve Thee in endless delight.

—A. J. Santer.

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A Christmas Message.

By the Rev. W. J. Carey, R.N.

"Good Christian men rejoice." So runs the old carol, and it adds the cause for joy: "News! News! Jesus Christ is born to-day." Somehow these quaint carols have a strange power and sweetness. They carry us back to the simplicity and warm-heartedness of a real faith and a whole-hearted religion where Christ is part of everyday life, and moves in and out among men as real as one of themselves. He is intimate to them: He sits by their fireside, He is interested in their children or their sheep; while they, in return, sorrow for His sorrows and rejoice in His loving acts or His great triumphs. There is something childlike in all this, yet it must be a childlikeness He loves, for at least He is never made a stranger, He is never remote; hearts are always open, and He never has to stand outside and knock.

Is it possible for us to recover the sweetness of this touching faith? No doubt it is possible, but to-day we must march by a more roundabout road. Not for nothing have we lived since the Renaissance, that revival of the intellect, which has mixed the blessings of scientific research and true history with the loss of much simplicity and unworldliness. The road of simple faith is lined with the figures of spectators and critics, whose questionings or laughter we cannot help hearing. Difficulties, opposition, scepticism, worldliness, do their best to confuse us; we need to fight for the old simplicity; please God we shall regain it, but it will not be recovered—at least for most of us grown-up people—without effort made and toil endured. But beyond that toil lies the old simplicity regained and enlarged; there is all the difference between a living faith won back through sweat and effort, and a feeble half-faith which is neither honest doubt nor triumph after struggle.

For most of us, then, Christmas joy will be something we have fought for. There are, of course, the large classes of children and childlike souls who believe what they have been taught, and accept Santa Claus and Christmas with a refreshing and impartial readiness. Let us not despise them too easily; it is a joy to find anyone in an age of machinery and materialism who believes in the spiritual and ideal. We lost much when the fairies departed. But we cannot help our age; we cannot be Oberammergau peasants nor recover the Age of Faith in the twentieth century. But it is not all loss: a sterner faith that has been earned and not simply received: to fight for faith is our lot, we need not repine. Let us then go back to the beginning and gird our loins to think. Is there a God at all? Is He good? Does He care for us? Did He send Christ to save us? Are we made for union and co-operation with Him? Does He need us for His purpose for mankind? Now, if we are to answer these questions we must examine them in the light of three tests—Religious instinct; evidence; experience.

The First Test.

First of all, Instinct. Why is it that if you examine the soul and mind of man you find—in the vast majority of cases—that they believe instinctively in a God, in goodness, in immortality? At the last census in India, out of 300,000,000 people, only fifteen put themselves down as atheists—men who say there is no God. Why is this so? They have never seen God, yet they feel Him in their souls. "He must be," says the Indian; "there must be a summum," said the Yorkshire miner, both witnessing to an immortal instinct which lies in the heart of man as naturally as the capacity for swimming is born with a duck or fish.

Is it possible that practically all mankind is deceived? If so, what is left? Why should we deny the instinct of God and yet retain the other instinct of goodness? If you deny the one you can equally deny the other, and we are left with a world that is a mad and despairing world where nothing is certain, nothing reliable, nothing fixed, except the death which comes to all men at the end.

So the study of the mind and soul of man (we call this study "psychology") makes us think that it is extremely probable that there

is a God; otherwise the instinct would not be there. We know that the bodily instincts of hunger and thirst have the corresponding realities of food and drink, therefore, when we find instincts of the soul we are pretty sure that they too have a reality to match them; we think—in short—that the instinct for God necessitates God.

The Second Test.

But we do not stop there. We go on to Evidence. Is there any evidence that God has answered this instinct and revealed Himself to men? Yes: the Revelation of the Old and New Testaments, where God revealed His mind through the prophets, and finally in Christ.

Can you really think that the Psalms and the writings of the prophets—so devotional, so full of righteousness and beauty, so enormous to the best feelings and instincts of the soul—are merely a lie or mere wind and nothing more? You can have no soul if you say so. And what of Christ? Is He verily the Son of God? We study His life, the perfect life. We study His claims, to be the Messiah, to be the Son of God. We know the Jews put Him to death, because He claimed to be equal with God. We know He rose from the dead, because the whole of Christianity and the very existence of the Christian Church is built on the Resurrection, on the faith of the Apostles that they had seen Him and handled Him after He rose from the dead. Had there been no Resurrection the history of the Church and of Christianity would never have been. So we believe it, and we believe Him because the evidence is so convincing.

The Third Test.

But we do not stop even here. We test Christ and we test the Christian religion by the most searching trial of all—Experience.

Does the following of Christ lead to inward harmony, to peace, to light, to a power of goodness unknown before? Yes, it does, and anybody who will can try it for himself: to follow Christ faithfully brings a man to a singleness of aim, an inward confidence, a secret joy, a new power for righteousness and helpfulness, which he never knew before. Those who try it know—

He only who has proved it, knows.

What bliss from love of Jesus flows.
Try it, and you will be your own evidence
And your own proof. But when you have won
This faith by the help of God, then, you must
Fling to the winds half-heartedness and faltering faith.

Start Again this Christmas.

Dare to believe boldly, learn to rejoice heartily, begin to build Christ's kingdom resolutely. Go out into a feeble and selfish world and lay deep and broad the foundations of Christ's kingdom for all men, where-in shall be found righteousness and peace and salvation for every child of God. Start in your own home and work outwards as widely as you can. And when Christmas comes round do not be afraid to rejoice. It is the birthday of the Redeemer, the Nativity of your own beloved Friend and Saviour. Prepare for Him in Advent, watch for Him on Christmas Eve, greet Him in your heart and at His Table on Christmas morn. Drink in a new courage and a new confidence every Christmas Day. Christ is born again, evil is doomed again. Clouds may still be thick, but the sun has risen behind them; the battle is still in progress, but victory is in the Face of our Lord. God be blessed for Xmas Day. Deeper each year grows the inner meaning of our chant:

Good Christian men, rejoice,
News! News! Jesus Christ is born to-day
(Adapted.)

WHOSOEVER.

(By George Ernest Merriam.)

Yes, whosoever will may come!
The rich and those of high esteem,
The poor and those of lowly mien,
For Christ meant you and me.

Yes, whosoever will may come!
The eager saint, the little child,
The sinner, frail and all defiled,
For Christ meant you and me.

Yes, whosoever will may come!
The living water to partake,
And so with joy the journey make
To heaven beyond the sea.

English Church Notes.

Personalia.

The Rev. Dr. Bickersteth, of Canterbury, formerly vicar of Leeds, and Mrs. Bickersteth, have left England for a prolonged missionary tour in India, after which they hope to proceed to Japan, where Dr. Bickersteth has been invited to attend the Triennial General Synod of the Nippon Sei Kokwai (the Holy Catholic Church of Japan).

To the great delight of his many friends, Canon Peter Green, of Manchester, has refused the Bishopric of Lincoln, as he feels that he is more useful in a crowded industrial district than he would be in rural surroundings.

The King has recognised the war work of the Uganda Mission by conferring the O.B.E. upon Bishop Willis. The Mission has taken a very large share of war service, and the successful recruiting of the various Labour Corps was largely its work. The Bishop, ten clergymen, one layman, and three doctors undertook service in the field, while three clergymen, one layman, three doctors, the hospital matron, and three nurses, with several other Mission helpers worked hard at the base. In all, twenty-two men missionaries out of the forty-eight engaged in the Mission undertook war work.

The obituary lists to hand contain some heavy losses. The Rev. J. A. Harriess, who just over a year ago was appointed Principal of Wycliffe Hall, Oxford, but was prevented by illness from taking up his duties, died in October at the comparatively early age of 60. The Rev. Henry Lansdell, D.D., the well-known traveller, missionary, and writer died in October at the age of 78. The vivid description of his travels excited wonder and admiration, and his volumes, "Through Siberia," "Russian Central Asia," "Through Central Asia," and "Chinese Central Asia," attracted widespread attention.

The Bishop of Tuam, the Right Rev. the Hon. B. J. Plunket, D.D., has been elected Bishop of Meath. The Bishop-elect is the second son of the late Lord Plunket, who, it is interesting to note, was Bishop of Meath from 1876 to 1885 when he became Archbishop of Dublin. Dr. B. J. Plunket has been Bishop of Tuam since 1913.

C.E.M.S. Revival.

The Archbishop of York recently addressed members of the Church of England Men's Society in Newcastle. He recalled the great enthusiasm that prevailed among men when the society was instituted in the Newcastle district in 1910. What had happened to the large body of men who in those days were waiting for a set summons on behalf of the old Church, he asked. Why had the great offer of service to the Church not been utilized? He could not help thinking that before the war things had gone wrong for want of leaders. He did not think that, as a whole, the Bishops and clergy rose to the opportunities to give the men the leadership and training that was necessary, and the result was that the enthusiasm of the men got cold and stale, and the C.E.M.S. was allowed to slip back into conventional lines. Then the war came, and what branches of the society there were could not carry on.

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All particulars may be obtained from the Headmaster or from Mr. G. S. Lewis, Clerk to the Council, Ocean House, Moore Street, Sydney.

Now that the war was over they would have to begin again at the very beginning. He could not believe that the days of the C.E.M.S. were over. He urged upon the Bishops and clergy the great responsibility resting upon them in this great revival of the C.E.M.S., and appealed to the remnants of the society to arise to the call of its old ideals and move along in the future with spirit and enthusiasm.

An Unique Service.

The consecration of six bishops at one service—an unusual if not an unique event—took place in St. Paul's Cathedral on St. Luke's Day. Among the six were three for the Home Church: Dr. Guy Warman as Bishop of Truro, Canon Garbutt as Bishop of Southwark, and the Rev. H. M. Mosley as Bishop-Suffragan of Stepney; and three for the Mission Field—Archdeacon Kestell Cornish as Bishop of Madagascar, Archdeacon Melville Jones as Bishop of Lagos, and Dr. J. H. Linton as Bishop in Persia. It was an occasion that markedly illustrated the solidarity and unity of the Church's work. The preacher, the Rev. E. C. Dewick, in his able and thoughtful sermon, was careful to point the lesson. He declared that with the sweeping away of old barriers and greater freedom of intercourse there came a new challenge to the Church throughout the world. To be content with the edification of England and to ignore the evangelisation of the world was, under present conditions, strategically unsound. If the Church would be saved from decline and defeat at home she must organise herself for victory in a world-wide campaign in which each front must receive its necessary reinforcements.

N.C.C.L.

The National Church League held a demonstration in Leicester during Congress week. Mr. Guy Johnson, general secretary, stated that the N.C.C.L. was a Church Society with definite principles, practical policy, a positive work, and a Catholic spirit. Its work during the last fifteen years had been quite remarkably successful. Its principles were those of the Reformation, which in their turn were those of the New Testament re-stated in the English Church in the sixteenth century—the freedom of the individual, his direct responsibility to God, the supreme authority of Scripture. These, developed theologically, gave us the independence of the English Church, an open Bible, and the Book of Common Prayer. They were principles for which there was no need to apologise. They lay at the root of the constitution of all enlightened progressive communities and Churches, and were the foundation of the spiritual life of individuals and nations. That there was need to emphasise reactionary and retrograde movements in the Church at the present time was evident. The policy of the League might be summed up in three words—Unite, Organise, Educate. The League had done much to bring together Churchmen who were loyal to those great principles on which the Church was based, and in virtue of which she had grown and strengthened during the last 400 years. Besides a large lay membership, the League now had within its ranks upwards of 2200 clergy, and this fellowship in a great work had drawn Evangelical Churchmen together to a much greater extent than in past years.

The Interchange of Pulpits.

(From a Correspondent in England.)

It remains to note briefly the third attitude on the subject, viz., that of those who are in favour of inter-communion. The Bishop of Manchester wishes to avoid the unreality in an interchange of pulpits between ministers who cannot communicate together at the Lord's Table. He even thinks the proposals may hinder reunion, but hopes that "gain may come out of this unhappy adventure, if it leads to a resolute demand for regulated inter-communion as a real and substantial advance towards reunion." Professor Bethune-Baker supports Bishop Knox, for he notices that among ourselves "high" churchmen, as a rule, keep their pulpits for "high" churchmen, and "low" for "low," and both alike are shy of offering them to "modernists." This certainly shows that ability to interchange pulpits does not necessarily lead to exchange, but would there not be less union in the Church of England than now if there was no possibility of interchange between high and low? However, the Professor would not allow Nonconformists in our pulpits, but desires inter-communion. "Fence the pulpits," he says, "as Bishop Gore desires. Confine ministers when officiating, to their own churches. But let it be clearly understood that no one who is qualified to be a communicant in his own church is disqualified to share, as the spirit of fellowship leads him, in the Communion of any other Church of Christ." This attitude is not likely to be taken up by many.

Of the three attitudes which have been outlined, the second is the most important. Bishop Gore, and his friends are bound to oppose, and most Evangelicals to approve the proposals. The balance of power lies with the broad-minded High Churchmen, such as the Bishops of Winchester and Bombay; and these are distinctly in favour of some kind of interchange of pulpits. What will be the ultimate outcome of the matter it is at present impossible to say. The majority will probably agree to let the question remain over for discussion till the Lambeth Conference meets, but the Bishop of Hereford has indicated that for his part he is prepared to sanction interchange of pulpits in the diocese of Hereford on the condition formulated by the Bishop of Norwich. In the end a decision must be made, and seeing that Home Reunion was under discussion in Convocation in 1870, it is surely not very reckless to try such an experiment as is proposed. If the experiment is a failure, there can be little hope of reunion, and we shall save ourselves the trouble of talking about it. If it is a success, the experience gained would enlighten the subsequent consideration of larger proposals. Dr. Carnegie Simpson sums up the matter well from the Nonconformist point of view in a word to Anglican friends generally: "These union negotiations or pourparlers, have been going on for years. Now union is a matter of business—of high and most sacred business, because the business of the Church of the Lord Jesus Christ; but still business, and not mere abstract speculative talk. Further, it was our Anglican friends, and not we, who initiated this business. We have, on our part, and as regards the question of episcopacy responded almost at risk to the interests of our own communions; if there has been here any loss, it is not to be regretted, for the response was given out of genuine dedication to the higher interests of Christ's one Church, and the honour of His name. But we have now come to the point where Anglicanism is called on to respond. It is a little disappointing here to be referred by individuals to the Anglican authorities, and by these authorities away to the Lambeth Conference, but I shall not comment on that. The main thing is this: If our Anglican friends mean business, the next steps are with them, and the time is overdue; if they do not mean business, I respectfully say that they should not have initiated the matter at all. There has been adequate talk; and there is little profit in more of mere talk if it be not now implemented by accompanying action. I am sure a great mass of genuinely Christian feeling in the country waits for this, and will not believe—as I cannot believe—that the negative of Bishop Gore is the sole and final word of the Church of England in the matter, especially in such a day of opportunity and responsibility as the present." This plain speaking is very refreshing, and though it may offend some, it has the advantage of bringing reunion into touch with reality—a thing much to be desired amidst a surfeit of talk. So some action will always be too soon.

But the wise churchman who desires to heal the breaches in the Church will not lightly or from mere sectarian motives reject this attempt to take a step towards a "consummation devoutly to be wished."

Correspondence

The Second Advent.

(The Editor, "Church Record.")

Sir,—When St. Paul, shortly before his death, was writing to Timothy, he reminded him that he had known the Holy Scriptures from a child, and he added, "All Scripture is given by inspiration of God." The Holy Scriptures, undoubtedly, were the canonical books of the Old Testament, and the great scholars who translated the Authorised Version saw that fact. And it threatens the existence of the Church of England to alter that word. For if the authority of the Scriptures be in doubt, whose authority is of weight. The Archbishop of Canterbury himself has no authority in the Church apart from the Holy Scriptures. So that if he do not teach according to the Scriptures he has no authority. Satan evidently knows that, and so blinds the minds of some scholars to facts. Driver is a name that carries weight with a number, but some are finding out that he is discredited and shown to be unreliable as a critic. Our Lord in His day said to the critics, "Ye do greatly err not knowing the Scriptures." And to some of His disciples He said, "O foolish men and slow of heart to believe all that the prophets have spoken." What the prophets predicted concerning the first Advent was literally fulfilled; and what the prophets predict concerning the second coming will literally be fulfilled. As really as He was born in Bethlehem, so shall His saints be translated, afterwards shall His feet rest upon the Mount of Olives, and every eye shall see him. The works of the saints shall be tested. The living nations in their turn shall be separated. And finally the wicked dead shall be raised and judged and sentenced. In these last days knowledge has increased and the prophecies are being understood as they never have been understood previously; and those who will study with the single eye shall understand, for the Holy Spirit will use the Scriptures for their enlightenment. Our Lord is to occupy the Throne of David. He is the David or Beloved. The remnant of Jews at His coming will be converted. This generation (Greek *genneia*) race or kind of people shall not pass away until all these things come to pass. "The end of the world" is not the end of the earth, but the end of this present world or age. One world ended with a flood. This world will end with the coming of Christ to reign. The next with fire. But I must not take up too much of your valuable space. But scholars often overlook what God reveals to the humble and meek.

A. R. SHAW.

The Rectory, Bulli, Dec. 9, 1919.

Mr. Patton's Paper.

(The Editor, "Church Record.")

Sir,—The Rev. W. Hey Sharp's letter in your last issue is, as your note observes, in most marked contrast in its tone and spirit to the Rev. J. V. Patton's paper, so much so that it is almost cruel to mark the difference. Canon Sharp well remarks that at such a brief conference the whole subject of the literary and historical criticism of the Bible could not be fruitfully discussed; but the assumptions and implications of Mr. Patton's paper made a reference to it certain and unavoidable.

for the matter, substance, and principles to be taught must be fundamental, and take priority over method in the discussion as in the paper.

It is felt that the discussion on this fundamental portion of the paper was quite inadequate and might with advantage be continued at another conference or in your columns. I failed to see signs of that "general approval" of the paper of which Canon Sharp writes. There were, I think, two speakers at the conference who strongly disagreed with the paper, and three who approved of it in regard to the main subject under discussion (besides Mr. Patton). The attendance at the conference was small, the day being set apart for services of intercession for rain, and of those present a considerable number were not clergy, but young men, apparently students of Moore College, some of whom were no doubt demonstrative in their approbation of Mr. Patton and the College authorities who supported him, e.g., when one speaker suggested that our Lord might be ignorant and mistaken in His view of the Old Testament. But apart from these, the conference scarcely showed approval or dissent, and it would be a great mistake to assume that the paper has the approval of the clergy of the diocese.

As the subject has been opened, can it not be more fully discussed? Mr. Patton did not disavow the interpretation put upon his paper, and he cannot have written words without meaning. It is due to the Church that as the matter now stands—one of extreme gravity—it should have further consideration. There are amongst us in the diocese men capable of presenting with knowledge and ability both the conservative and destructive views of the Old Testament. For myself, I enclose my card, but am only

ONE WHO WAS THERE.

(The Editor, "Church Record.")

Sir,—The letter of Canon Sharp has led some plain people to inquire about the paper read by the Rev. J. V. Patton to which he refers, and to read it. The perusal is very disturbing. We have been sending our children to school with the confidence that they would be taught the facts and doctrines narrated and revealed in Holy Scripture—the divine account of Creation, history, providence, and redemption—as given in the inspired writings of the Old and New Testaments. Now it seems from Mr. Patton's paper that some teachers have been teaching a mixture of truth and error, of history and fable, and giving our children pagan ideas of God. This is a very serious discovery; certainly those teachers, clergymen or laymen, should be named, exposed and corrected or discharged. Will Mr. Patton tell us in what schools this teaching has been given, and what are the fables that they have mixed with the inspired history. Members of the Church have a right to know, and we should thank him that he, coming forward and applying his great gifts and experience, and high degrees of M.A., B.Litt., Dip.Ed., Hon. C.F., has signalled his appointment to the office of Director of Education for the diocese of Sydney by making for us these discoveries. He may be able to direct both the teachers who have faithfully taught the scriptures as they stand, and who have introduced fable, error, and pagan ideas of God. I am thankful that my children have not to be educated in the diocese of Sydney.

A FATHER OF BOYS.

December 12, 1919.

"The Times of the Centiles."

(The Editor, "Church Record.")

Sir,—The revered Bishop of Durham, as everybody knows, has lately given an ad-

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A Christmas Hymn.

Gentlest Babe of Bethlehem,
Word of God, Incarnate Son,
Thou by whom all worlds were made,
Come as man to dwell with men,
Veil these eyes of sense, that we
May draw nigh and worship Thee.

Named as Jesus at Thy Birth,
Jesus, Saviour, still Thou art;
Gentle, tender, pure and mild,
Helpless as a little child,
In the hands of those who sin,
Strong as God the lost to win!

Still new born Thy power to save,
Still our weakness to Thee cries.
Tempted, troubled, lured, beguiled,
By the world our soul defiled,
We in lowliness draw nigh;
Thou wilt not Thy peace deny.

To the souls bowed down with grief
Bring the joy of Heaven above:
Thou of Light Divine the Light
Shine upon their sorrow's night;
Give to all their hopes new birth,
Bringer of God's peace on earth!

With a manger for Thy Throne
At Thy birth Thou came'st to reign:
Now in souls, redeemed, and saved,
Once in sin's dread chains enslaved,
Thou art worshipped, God of love,
As by heavenly hosts above.

Thus would we our vows renew,
And with joyful hearts draw nigh;
Make us child-like, Child Divine,
Make us strong, for we are Thine,
Gentlest Babe of Bethlehem,
Word of God, Incarnate Son.

A.A.V.

Amen.

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The Present Call to the Church

(A Congress Address by the Rev. W. E. S. Holland, M.A.)

I make no appeal to-day for Foreign Missions. To the intelligent, the distinction between home and foreign has ceased to carry meaning. We have almost recovered that amazing catholicity of vision with which Christ, standing on a mountain top in Galilee, and looking westward to the Gauls and Britain; and eastward to the Indies and the land of Sinim, bade His little group of followers carry the message to all nations.

The Unity of the World.

A few years ago we were urged to think in terms of continents. To-day we have to think in terms of a single world. A single nation of its sole will put the whole world in war. What Germany has done to-day, a Far East, dominated by militant ideals, can do to-morrow. So intimate is the world unity that we cannot now afford to have a single nation anywhere running amok. One violent or rotten people can wreck the whole world's peace.

We talk of the "unchanging East." Asia is whirling through cataclysmic change. An entirely new Asia is forming under our very eyes; and Asia means more than half the world. What place is Christianity going to have in forming that new world? The Church determines that issue by what it does or fails to do just now. Can you not hear that all but articulate challenge humanity to-day is presenting to the Church? Never has there been anything like it in human history, so glorious an opportunity if seized, so appallingly calamitous if lost.

And the Church, confronted by this unparalleled opportunity and challenge, are we going to go on as before? A whole world needing Christ at once! Do we say "the thing is a sheer impossibility"? Is the plea of spiritual paralysis going to be the response of the Church that has the secret without which the world is going to ruin? To the Church that feels itself impotent rings out the command, "Give ye them to eat. Stretch forth thy hand." As in faith we make the effort for what is impossible, we shall find we have the power to obey. A new power will run tingling through our veins. In attempting the impossible the Church will find itself alive.

A Christian World, or we are Doomed.

And (for this is my special point) the world that thus appeals has to be tackled as a single whole. It is simply futile to try to tackle the world in sections, for even if you get a Christian England you are out, for how much nearer world-peace would it bring you if a Christian Europe were confronted by a pagan Asia? That would only clear the lists for the last awful collision. We must have a Christian world, or we are doomed. Foreign Missions are no side-show. They are at the very heart of things, the world's one way through. Amidst all the perplexity of these times, one set of people at least set their way. One call to us is luminously clear, the call to get ahead as quickly as we may with making the whole world really Christian.

One of the glorious hopes in the heart of those who summon the Church to her world-wide task is the conviction that so she will

be driven to regain unity. It is ridiculous for the Church of England by itself to tackle the world, as ridiculous as for Belgium to take on the Central Powers. But up against the world-task the Church will find the history of the single front in France repeat itself. The single front had to be or we should lose the war. And we shall lose the greater war, we shall fail to win the world for Christ, unless we too achieve the single front.

Take even a selfish view of the interests of the Church at home. "There is that scattereth and yet increaseth." Who were the men whom you called in to lead the religious work, official and unofficial, of the British and American armies during the war? Two men were there before—the Chaplain-General and the Principal Chaplain. Of the men brought in, the Deputy-Chaplain was a Missionary Bishop, the American Chaplain-General was a Missionary Bishop; the head of the American Y.M.C.A. was an Indian missionary, the head of the British Y.M.C.A. in France was an Indian missionary, and the head of the Y.M.C.A. in Germany was an Indian missionary, and the head of the foreign work of the British Y.M.C.A. was an Indian missionary. To lead the religious work among British and American "Tom-mies," the whole six men you picked were missionaries. Men whose training had lain among Negroes and Asiatics, second-class men mostly, so far as academic record goes. (Those three Bishops have only one University degree among them.) But training in the Mission-field gave them back to you as the Church's biggest men in this unparalleled emergency. So will it ever be. We talk doubtfully of the theology we have to offer the non-Christian world. Whence did the early Church get its theology? The theologians of the New Testament are its missionaries, Paul and John. Send your best to their thinking in the Mission-field, where they see Christianity whole, clear in outline, and in its vital balances and values. Whereas to-day you are giving us miserable dribbles of your second and third best. No wonder the Church at home is starved. Do you send your ablest Bishops to the foreign or to the home commands, to build the new Churches of the East or to keep the old machinery at home in working order? Yet, which is the bigger, the more important job? "There is that holdeth back but it tendeth to poverty!" No wonder the Mission Churches are disappointing. "You reap what you sow." We are still crassly insular, and provincial, the best of us.

An Appeal to Bishops.

You who are Bishops in the Church at home, respectfully will you let me ask you, when the best men in your own diocese come to you for advice, do you tell them to go or stay? Mine may have been an unfortunate experience, but I know hardly a missionary in India who has been sent there by his home diocese and I know many who have been blocked. Not by addresses at missionary meetings, but by action in this matter, do you really determine the Church's policy. Is the Church's present distribution of its forces right? If not, it lies more with you than with any others to change it. And as the Church so will the nation be. Our country can only save its soul in this fateful hour of victory, as she gives herself not to commercial aggrandisement, or world domination, but to the greatness that is greater than ruling or dominion, the service of the nations. If our national aim is anything

less than that, this hour of victory is our hour of doom. But only a Church whose man-power and finances are evidently mobilised for not England, but the world, can effectively lead the nation to world-service. Is the Church again to fail in national leadership?

For a few years we have been lifted to an unparalleled height of sacrifice and service. Nothing can save us from relapse into the old pre-war swamp of selfishness except the actual girding of the nation and the Church to hard and strenuous and devoted living for the only end that is greater, the world-kingdom of God.

The World for Christ.

We need a challenge that shall require that every family lives the simple life, and trains its sons and daughters for world-service. At present we are living as though winning the world for Christ were a task that the Church could take casually in its stride.

"Business as usual" will never see the world won for Christ. It will mean extraordinary measures; a radical change in the every-day living of each family, such as the war demanded. Have we yet reached the level when our missionary giving means actual privations in our family life? It cost Christ the Cross. What has it actually cost you in sacrifice? Brother clergy, can you go on any longer with glib phrases about the supreme duty of Foreign Missions, when you spend more on quite alienable additions to Church worship, which yet judged by world-needs are luxuries, than you send abroad? Is not such talking sheer hypocrisy?

Is the whole of our Church life at home definitely co-ordinated to the one objective—the winning of all life everywhere for God. Do you see how the Church's failure to make the missionary purposes the great unselfish end which everything subserves has paralysed all our parochial life? The whole thing at present appears selfish. Folk go to church to get good. That is the universal impression we have created. How we have betrayed the ideal Jesus taught and lived! And there is no way out of the vicious circle until each parish priest sees himself as a company officer, whose supreme business it is to make his congregation efficient as a unit in world-service. There is the great unselfish end that will redeem and ennoble everything. Are we going to make the needed changes? Fathers in God, brothers and sisters, are we going to do this thing? It means that we organise the Church at home on a war footing. The whole of Africa and Asia and Europe has to be won for Christ. The supreme business of the Church is to keep its overseas battalions at full strength. Each Bishop will call on his ordinands and younger clergy for the needed drafts. Is it to be, or are we just going to go on as before, with a few more ringing phrases in our ears? It is you who settle.

What is the task to which we are called? The saving of a whole world from ruin; the revival of the world for human life and brotherhood and God. It is to Saviourhood we are called, to share in the Saviourhood of God. What honour, what a challenge! What will you respond? Saviourhood costs. It cuts right down to the raw quick. It means wounds, blood, suffering, death. The cross always means agony. Are we going to pay the price? A world's fate depends upon your answer. Christ waits to know if we are going to see Calvary through!

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Congress Sermon

Pre-requisites to a Regenerated World.

By The Right Rev. H. C. G. Moule, D.D., Bishop of Durham.

"That the world may believe that Thou didst send Me."—John xvii. 21.

This woefully shaken world has spent already almost a year, since the actual cessation of the main conflict, in its troubled and staggering walk over a new field of history. The field is strewn with black and gory ruins and with innumerable graves. The path is broken and obscure. The traveller, Humanity, moves all unevenly, now as if with hope and purpose, now and again with angry and trampling footsteps. Is it not, to many an anxious watcher, a grave, a bitter disappointment to see in that gait and bearing so little of the humbleness and love which we had hoped for as results of the great tribulation, and yet more to see so little, so very little, of the look of reverence upward which we mean that man, shaken out of presumptuous confidence in himself as his saviour and master, was now turning at last, with reverence and prayer, and the will to obey and serve, to his forgotten God?

The Call to the World.

This sacred intimation from the Lord's lips, uttered in the High Priestly Prayer, has been laid upon my heart as a message directly to the point of our Congress here to-day. In the long decades of its existence the Congress has often found itself in the presence of problems raised by critical events, by great historical hopes or fears. It has met sometimes when England and the Empire were heaving with acute and perilous development or disturbance, and when one or another of all the continents in turn was shaken by the earthquake of war or threatened war. But to-day, after the awful interval and abeyance of five years, we meet to face an England, an Empire, a Europe, a human race, emerging, in a strange bewilderment—here and there still writhing with strife, everywhere loaded with difficulty and doubt—from a war unique in the vastness of its scale, in the horror of its destructions, and in its tremendous collision not only of arms but of ultimate principles, of right with wrong, of truth with fraud, of liberty with despotic and violent will to power, aye, and let me use the words gravely, and with no harsh reference of them to only human forces, of Heaven with hell.

The High Venture.

I do not overdraw the picture as it shows itself to innumerable anxious hearts. In the early days of the war there was a widespread revival of the instinct to pray. But it died down, and assuredly, upon the whole, it is not revived. There was a strong and welcome persuasion then on many sides that the awful peril of our nation (to speak now of England alone) had fused into a union of hearts a thousand old antagonisms; that we should have done in the future with at least the worst phases of the dreary war of classes, that war which, knows so very little, on any side, of chivalry, of heroism, of the glory of a pure and noble aim, lifting the combatant over personal interests towards a common good, and preparing him for generous after-friendships with his foe. Day by day now we watch with uneasy and discouraged interest the movements of a sectional spirit which at least largely takes its watchwords from a collective selfishness, and at least threatens to win its victories by the right of might. And all the while we seem to look in vain in the high seats of government, always excepting the noble example of the highest, for that spirit which assuredly the nation needs above all things in the civil sphere. Where is the strength and majesty of a quiet and single-hearted aim on our governors' part towards the highest common good? Where is the steady will to tell the people of every rank the truth, and to carry out for them the right as right? Where is the high venture (I for one believe that that venture would in no long time win such national support as no party tactics ever possibly can win) to put aside the calculating bid for votes, and to act with an equal readiness to stand or fall for the true good of England? Alas! we have waited in vain for any large, persistent, emphatic recognition of God by our civil ministers; for any sustained call to the nation, in the least degree proportioned to its need, to turn to Him, whether in agony or in victory, with reverent fear and faith. Great utterances by great leaders on the position of our country and of the world have been made again and yet again, sometimes by speakers known to confess personal religious faith,

yet without one solitary reference all through to the eternal order and its Lord.

The Gravest of all Phenomena.

Most grave of all the phenomena, and most humiliating to us, is the issue of the Christendom of England, the nation's organised religious life, from these stern five years, with all too little sign of a new power of faith, and love, and sacrificial service, and reverent joy in God. Many a heart did certainly forecast such graces, and their force with a great hope when the awful voices of the war first seemed, prophet-like, to call men, and to call Churches; to draw together in very deed, to turn away from secondary strifes, away from the substitution of anything whatever for the Christ Himself, incarnate, sacrificed, risen, loving, reigning, coming, as the secret and centre of union for life, for witness, for the winning of the world to God. True, the ecclesiastical air has resounded with discussions and programmes. But these things have little to do with the wind of Pentecost and with its fire. To men who, like me, have lived a long life in the Christian ministry and have been observers all the while of the spiritual conditions around them, it is one of the heaviest shadows on the scene that while one period after another in our memory might justly be described as a day of the right hand of God, an epoch full of the powers of the world to come, the present time is altogether otherwise. The watchful man is tempted sorely, though he will not yield to the temptation altogether, to say that "we see not our tokens, and there is not one prophet more."

God forbid that I should even seem to forget or to under-value the lives of faith and love which I know of, and the uncounted lives like them beyond my narrow range of sight, nor the ministries of patient labour and true light found in our own and in other churches. But, notwithstanding all such reverent recollections, it is a fact of open certainty that our Christendom issues from the war, after all its soul-searching and soul-shaking lessons, and despite the devoted efforts for revival made in the course of it, not with a clearly lifted level of common Christian life, not with an influence on the world manifestly stronger, not with a great revival of converting power through the living delivery of the saving message of the Christ.

Amidst our social and political strifes, on the one hand, and in face of an unhallowed resurrection of selfish, wasteful, and wholly worldly ideals and habits on the other, the Church cannot, unless observation strangely deceives me, be thought to be proving now, in any victorious measure, the light of the world, the salt of the earth. But that is what the Church is created by her God to be.

A Time of Insistent Appeal.

The time is indeed a time of grave and insistent appeal to the Christian, calling him to the secret place of thought and prayer. There first he will set himself to grasp afresh for his own soul the eternal certainties. He will take pains there to feel again beneath his own feet, the everlasting rock revealed salvation in Christ, the immovable fact of the holy history, glorified all over by the Shekinah cloud of the heavenly mystery, the open "mystery of godliness," the wonder-truth of God incarnate and sacrificed for the believer's peace, and holiness, and Heaven. There he will set himself to ponder afresh the sure words of promise for Church and world, given us to shine only the brighter amidst the shadows of time. Perhaps he will especially, there and then, read again, and yet again, as I for one have come to do more than ever, those articulate predictions of the written Word which may well make us deem it at least possible, in view of vast motions of recent history, that the aeon is hastening to its consummation, that the Times of the Gentiles are running out apace over Jerusalem, that the glorious Return of the Lord our Hope is to be looked for with an ever-kindling expectation. Even so, come, Lord Jesus!

"That Blissful Hope."

But if these meditations take their just line and keep their true proportion, they will only make the man who goes apart with God in his chamber more alert, more prompt, as with the vigour of a radiant anticipation, to ask what he can do, what he can pray for, in order to the reviving of the Church for her commissioned work of bringing the world to know that the Father sent the Son. The holy hope, "that blissful hope," he makaria elpis is never for a moment to leave the man who hails and holds it indifferent to duty and opportunity around him. The more assured he is that his Lord may not much longer now delay His Coming, the more will he desire to help to the uttermost to prepare His way. That transcendent expectation, while it lifts

him, in a wonderful manner of its own, out of entanglement in the world's worldliness, will only deepen his sympathies and animate his ambitions to work in the world for the world's revival Godward. He will address himself to the humblest personal duty, and devote himself, if the call comes, to large and far-reaching enterprise for God and for good, with as much entirety of purpose as if he knew that the present order was to last for ever; only he will do it also with an elevation of spirit born of the assurance that he is building, in his little measure, a high road over which ere long shall pass not only the long procession of mortal life, but the returning footsteps of the King in His beauty, and of all His saints with Him.

But upon that supreme hope of the Church I do not linger longer now. To leave it unmentioned was impossible. But reverent humbleness recoils at convictions and expectations aimed upon it inevitably vary, and that in any case we know not the day nor the hour. And we do know the will of our Master, transcending all times and seasons, that through a Church one with the Lord and one in Him, through this vehicle of light and of life above all others, the world shall come to believe that the Father hath sent the Son.

The Mind of Christ for His Church.

That appealing fact of the mind of Christ for His Church is what I press upon your souls accordingly to-day. I have asked you, perhaps too insistently, earlier in this meditation, to recollect with me some of the shadows which hang to-day over the life of our English Christendom, something of the languor of the weakness, of the almost palsy of spiritual energy and effect, which too often challenges our sad attention. But none of these phenomena of fatigue and failure shall allow us to forget that all the while it is through this same imperfect and often disappointing Church that the Lord unalterably purposes to work upon the world. Never does he suggest that, at least within this present aeon of His ways with men, He has in reserve another and better vehicle for the winning of humanity to godly fear and the blessed life. So upon the Church above all things, in this regard, let the Christian bend his thought, his will, his work, his prayer. Upon our own sacred and beloved Church first and most tenderly let the Anglican believer so give himself out in the life and service of love. But he will not think upon her only. Not alone through her, though God grant it may be eminently through her, in her unique wedlock with the nation's life, will He convert the nation. Not alone through her and her sisters in episcopacy will He manifest to the world of other lands that unity of His saints in Him which spiritual reason and a vast experience alike assures us has a source ultimately deeper, immeasurably deeper, than even apostolic order; for it springs from the eternal life of the Lord Himself. Nothing narrower, nothing less ubiquitous, than "the congregation of Christian people dispersed throughout the world" must be the vehicle for the fortifying of that power of the heavenly Spirit which shall save man, in men, what God in Christ can be for man, and shall win from every shore and island at last the vast chorus of a worshipping confession that the Father hath sent the Son.

Pray, Watch, and Work.

So, for the world's sake, we will pray, and watch, and work, but, above all, we will pray for a regenerated Church. There are noble precedents to quicken our hopes and concentrate our prayers. Is it not Lecky who says, with the candour of a true historian, that the Methodist Revival of the eighteenth century moralised England as a nation into a force of principle and will which had vastly much to do with the victorious tenacity of her resistance to Napoleon Bonaparte? Shall not prayer yet be answered, in mighty motions of the Spirit, motions which shall lift a new and yet greater Methodism into being, and so make our troubled and bewildered England morally able to meet the tremendous forces which are at work to-day to draw man from God to materialistic and self-worshipping ideals, whose end is destruction? Shall we not pray, and work, and, above all, pray, till godly fear shall awake and spread with a Divine contagion among classes and masses; till the world of common life, on a national scale, shall feel the supernatural while majestically sober power of a general vision of the supreme reality of God in Christ, the glory and wisdom of His will, the everlasting verity of His Word, the living connection between the individual's salvation in penitence and faith at the Cross and the nation's elevation into the dignity of a people loyal to its Lord, alike in worship and in work!

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The Need for a Converted Church.

As I move to a close, let me speak one more soul-felt appeal. It is uttered, I think our Master knows it, in deep and contrite humility. For I look back on fifty-two years of ordained service, as deacon, presbyter, and Bishop, with a growing wonder that my Lord does, as I dare to believe He does, forgive and love His servant still. But I speak now as pleadingly, as urgently, as I do humbly, to my dear and honoured brethren of the holy ministry. And I call upon them, each and all, of every order, of every age, of every school, to pray, and watch, and live, untiringly, for a great revival and regeneration of us the clergy. Upon us, in all our unworthiness, unspeakably much depends, in the plan of God, for the meeting of this great requisite of a converted Church in order to a converted world. For alike the Master's and the Apostles' words, and the experiences of religious history, and the natural and spiritual reason of things, assure us that for a converted Church there needs a converted clergy. Or let me state it from the other side; granted, as the glorious gift of God, an entire converted clergy, men everywhere in sacred orders who have seen the vision of the Almighty, who know their Lord as all in all things for themselves, who speak about Him the things they know, and testify, lifting up a witness at first hand, to that in Him which they have seen; thus seeing, thus prophesying, and living within the life of those who walk with a known and faithful God; granted all over the land such a ministry of living converts, all filling their historical commission with the power of the Heavenly Spirit; then we may be as sure as facts and faith can make us that the sequel shall soon be a converted Church. And if that means, as it does in the truth of things, a Church whose creed, conduct, and work are hallowed and vivified by the unhindered powers of the eternal Spirit, then infallibly with no long delay the world will take knowledge, the common human soul will awake to the confession, that indeed the Father has sent the Son of His love, to be the Saviour and the King of man.

The Objections to the Enabling Bill

If the arguments of the various supporters of the bill are mutually inconsistent, what shall we say about those of its opponents? Many of these are merely captious, and so are hardly worth our consideration, but some of them are very keen and telling whether put forward against the whole ideas of the bill or against one or more of the provisions contained in it. The general objections to the measure have been most clearly stated by Dr. Henson. In his opinion, the bill will have the effect of turning the National Church into a denomination. "Under the pretence of reform, there is proposed a change of status. Instead of the parish church there will be the Anglican Church in the parish; not the nation as such, but a section of the citizens contracting together for the purpose will 'Call the Tune' in the Church of England. Before the Reformation the Church of England was the local branch of the Holy Roman Church, two provinces of the Latin obedience. Since the Reformation the Church of England has been the Church of the English nation, in which every Englishman has rights, and for which every Englishman has responsibility. Henceforward, the Church of England will be a denomination, one among many, though still suffered to possess the ancient religious endowments of the nation." When this change in status has taken place, there will come in the denominational and sectarian spirit. The dominant party will gain control of the ecclesiastical machine and use its powers for the purpose of crushing its opponents. This dominant party is rather bitterly described by another broad churchman, thus: "The party of the 'good churchmen,' like Diotrophes, 'loved to have the pre-eminence. It has it. For the clergy, at least, it is not only the surest way to professional success—to this many of them are indifferent—but to professional usefulness. They may be excused for hesitating to oppose it, or even for stretching a point in its favor. But though it has elbowed itself into the seats of the mighty, though it commends itself to the esprit de corps of the clergy, and to a considerable proportion of the few laymen and lay-women who interest themselves in ecclesiasticism, it is at once incomprehensible and distasteful to the normally constituted Englishman." All opponents of the Bill dread this possible result of the passing of the Bill, that the "dominant" party will be able to work its will on those whose beliefs and practices differ from its own. The sectarian spirit, which it is said has already

gained such a hold on the more ardent clergy and laity, will be strengthened, and the large liberty which has become distinctive of the National Church will be destroyed. That this is not imaginary danger is evident from these words of Dr. Temple himself: "It is still possible that, when the battle of liberty for the church is won, the battle of liberty within the church will have still to be fought." The risk of the suppression of spiritual and intellectual liberty is felt most acutely by the Broad Churchmen. The Evangelicals do not seem to fear it as much, probably because they realise that with the large Protestant majority in the country, Parliament is not likely to approve any legislation which oppresses them. Then Dr. Henson complains that the Bill contains no promise of finality, for self-government is claimed as of Divine right indispensable to the life and liberty of a Christian Church. "The goal of the Bill will be disestablishment and disendowment, whether designed or desired by Dr. Temple and his friends. We should be but acting with common prudence if we made sure that the probable advantages of self-government would counterbalance the certain losses of disestablishment." The rather peculiar ground is sometimes taken that the establishment of a National Assembly of the Church and the removal of Parliamentary control will have a degrading effect on the spiritual life of the Church. The Bishop of Manchester makes a strong point of this:—"We shall not greatly err if we ask ourselves whether autonomy will make for charity. It will be argued on one side that free and open discussion leads to a better understanding of opponents by one another, and that a spirit of compromise and mutual toleration is thus engendered. There is truth and force in this argument. But we must not overlook the fact that autonomy means restraint of the minority by the majority, and so leads directly to the formation of parties, and all the intrigues connected therewith, and to the unpleasantness of defeat. Even the last Church Council had its signs of 'throwing down the bat' by the defeated (i.e., on confirmation franchise). In the narrow limits of a Parish Council defeat will be more bitter and more disastrous. Each party in the Church secretly hopes to capture the Assembly and the Parish Church Council, and to restore order by suppressing its opponents. What reason is there in Church history to suppose that a regime of ecclesiastical assemblies will conduce to spiritual life, or even liberty for the defeated? The answer of Church history is most discouraging. We have read of spiritual life and liberty under State persecution. We have enjoyed no little measure of both under State control. But what record has history of such vitality and freedom under conditions of ecclesiastical party government." If this argument is sound we have a really terrible case, not only against this Bill, but against Christianity and the whole Christian Church. Is it always to be necessary to bring in the State to stop Christians getting at each other's throats? And the Bishop of Carlisle caps Dr. Knox's argument with this remark: "I have often compared the speeches in Convocation and those in Parliament, and have failed to find the former more Christian than the latter." In our consideration of the arguments against the Bill as a whole, we have noted the dangers of denominationalising the Church of the crushing of liberty by sectarianism, of disestablishment, of degrading party politics in the Church Parliament; there remains, however, another objection to consider. Nobody can be found or created so representative of the general mass of churchmen as Parliament. "If the no doubt estimable per-

sons of both sexes who attend rural-decanal conferences represent the Church of England, the state of that church must be more desperate than even its critics suppose." Those who attend such conferences are the devout laity, the clerically and ecclesiastically minded laity. These persons and the clergy have a like mentality, and consequently on many serious points think differently from the average layman. Their outlook is different. Their perspective is different. Yet it is from these persons that representatives will be chosen to form the House of Laymen in the Church Assembly. Of such persons, Stanley noted that "they do not represent the lay mind of the church, still less the lay intelligence of the whole country. They are clerical men under another form, rather than the real laity themselves." We have the paradox that no representative body in the Church of England can be truly representative of the church as a whole. Similar reasoning would show that no Parliament ever represents its constituency, it only represents those who are sufficiently alive politically to take an interest in public affairs. Let us put aside this new fangled notion of a Church Parliament; this product of a "full-blown and logical denominationalism" and return to the old well-tried method of a Royal Commission. Admittedly, Royal Commissions have been abortive when dealing with acutely controversial matters. Still Parliament needs information, and the normal instrument for providing such information is a Royal Commission. The most urgent practical reforms of tenure and distribution of endowments most churchmen are agreed about, so we can look forward with hope to the work of a Royal Commission, especially, seeing that Royal Commissions dealing with ecclesiastical property have been fruitful in the past.

Turning now from objections to the principle and aim of the Bill as a whole, let us notice those particular points in the Bill upon which opponents have fastened. Many who are not opposed to the Bill as a whole, yet object to special parts of it. The reason why they did not bring these matters forward in the church debates on the Bill is thus accounted for by the Dean of Carlisle: "The clamorous and intolerant spirit shown during the debates made it practically impossible to get any serious discussion of unpopular amendments in the Representative Church Council itself." One weak spot in the Bill clearly was the probability that the method adopted for the exercise of Parliamentary control of church legislation might prove ineffective. A measure passed by the Church Assembly was to become law if not vetoed by Parliament within forty days. Should Parliament be engrossed in consideration of some great public question it might be possible to slip through measures which were really unacceptable to the people of the country.

(To be continued.)

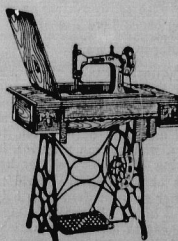
HE IS WITH YOU.

"I am with thee!" He hath said it
In His truth and tender grace;
Sealed the promise, grandly spoken,
With how many a mighty token
Of His love and faithfulness.

He is with thee! With thee always,
All the night and all the days,
Never failing, never frowning,
With His loving kindness crowning,
Turning all thy life to praise.
—Frances R. Havergal.

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dress in which he adopts the line of interpretation which goes to show that the "times of the Gentiles" are practically fulfilled, and that therefore we may expect the solemn and momentous second advent in the very near future. Dr. Gratten Guinness also takes the same view; many of us met and heard him in Sydney about 1906. I cannot profess to have studied their views deeply, nor do I write either to uphold or combat this view or that, but simply because I am puzzled about a question which I hope either you, sir, or some of your readers may be able to throw some light upon.

The problem is whether we can trust our current chronology. Dr. Gratten Guinness and Bishop Moule apparently take as their guide the well-known Ptolemaic chronology, which in turn is based on that of Eratosthenes, and which, it is held, is highly trustworthy. Thus a Mr. Anstey has published a work in two volumes, "The Romance of Bible Chronology" (Marshall Bros.) in which he states that while Ptolemy estimates the duration of the Persian rule as 205 years, it was really 80 years less. Now, if this is true, the views of Bishop Moule and Dr. Gratten Guinness are fundamentally wrong as far as the "times of the Gentiles" are concerned, and that is the cornerstone of the Bishop's address, and also of a great deal of the Doctor's work.

So I would like to ask have we sure historical ground for fixing the date of the beginning of the "times of the Gentiles"? In other words, can anyone tell us whether the generally received chronology is reliable or not? Till we have settled this question further discussion, as to the "times of the Gentiles" perhaps will not carry us very far. I am sorry to say I have not read Mr. Anstey's work—I am merely quoting from a review.

DONALD BAKER.

St. George's, Hobart, 12/12/19.

Diocesan Peace Thank-Offering Fund.

(The Editor, "Church Record.")

Sir,—May I through your paper draw the attention of your readers to the above fund. It is now about 41 months since the appeal was first made, and so far £14,000 have been subscribed, a sum which we have need to be thankful for, but when we remember that this £14,000 only represents about 1000 people ought not to represent all the Church-people in this diocese. According to census returns, there are 371,131 members of the C. of E. in this diocese. The training of men for the ministry is of vital importance to this diocese. We need more clergy; we need men well equipped for the work; I therefore, as Commissioner for this Fund, appeal most earnestly to those who have not already given, to give. If you are unable to send a large cheque, send a small one. You will be giving Xmas presents to your friends, have you not one for your Church? What a wonderful help it would be to the fund, and how it would encourage us to go forward, if, as an Xmas Box, 5000 would send £1 each, 1000 would send 10/-, and 1000 would send 5/- each.

WILLIAM MARTIN.

The Second Advent.

(The Editor, "Church Record.")

Sir,—I read with great interest in your issue of November 21 the very able paper by the Rev. W. H. H. Yarrington; and, on seeing the Rev. Mr. Howe's letter, I carefully re-read the article. This brought me to the conclusion that Mr. Yarrington's contention is the common-sense one. Prophecy is a thorny business at all times; but the man who sets out to interpret the Book of Revelation literally will have few followers in this 20th century! Not only is the teaching that Christ is to set up a Messianic Kingdom on this earth for 1000 years before the coming of the Day of Judgment, unknown to one man in 10,000 of professing Christians, but, when the programme of the literalists is put down in black and white it is calculated to strain the faith of the "way-faring man" to breaking point. 1. Christ died for sinners; 2. He arose from the dead and ascended into heaven; 3. Christ shall come again; and those living believers in Him, and the believing dead shall rise and meet Him in the air, and together reign with Him 1000 years on this earth; 4. after that term has expired, at some unknown interval, the Day of Judgment shall come, and "we shall all stand before the Judgment Seat of Christ."

Well may Mr. Yarrington quote with approval the words of Professor Charles: "The reign of Christ for 1000 years on the present earth cannot be said to belong to the sphere of Christian doctrine." But when Mr. Howe goes on to condemn Mr. Yarrington for asserting that "The idea of the Jews' return as a nation, setting up the Old Dis-

pensation with its Temple and sacrifices, will never be fulfilled," and accuses him of thus denying the Word of God, one wonders why we pray for "all Jews, etc., and take from them all ignorance, hardness of heart, etc., and so fetch them home, blessed Lord, to the flock, that they may be saved among the remnant of the true Israelites," if God intends to make void for the Jews the death of His Dear Son and re-enact the rites and ceremonies of Exodus!

GEO. E. WOLLASTON.
Murrumbidgee, Vic.

Personal.

The Bishop of Goulburn was taken ill on the way from Pulletto to Mannus on the 10th, and the consecration of St. Michael and All Angels' Church at Mannus in the parish of Tumbarumba, had to be postponed. The Bishop returned to Pulletto station and had to remain there until last Monday.

Rev. M. G. Hinsby, L.Th., has accepted the rectory of Ryde, N.S.W.

Rev. F. W. Hart, vicar of Coff's Harbour since December, 1917, has resigned.

Rev. A. S. Greville was inducted as Priest-in-Charge of Coraki, by the Ven. Archdeacon Lampard on Friday, 28th ult.

Mr. Edmond Bourne, who for so many years was a member of the staff of the Melanesian Mission, and who was invalided home about four years ago, has been restored to health. Mr. Bourne has written to the chairman of the A.B.M. informing him that he has accepted an appointment on the staff of St. George's College, Jerusalem, under the Rev. Canon Stacy Waddy, and hoped to start his new work in Jerusalem this month.

Chaplain the Rev. A. J. B. King has resumed duties at St. Stephen's, Kurrajong. A hearty welcome home and presentations, including an illuminated address, were made to the rector by the parishioners. Mrs. King was the recipient of a silver rose bowl.

The Archbishop of Perth has been suffering from a severe chill and had to cancel all his engagements.

Archdeacon Collick has returned to Kalgoorlie after four and a half years absence with the A.I.F.

We learn with much regret of the death of Miss E. Marchant, M.A., headmistress of St. John's Girls' College, Invercargill. Miss Marchant, who was formerly headmistress of the Girls' High School in Dunedin, left her position to devote her life to the foundation of a teaching sisterhood in which sisters might be trained to establish Church schools throughout New Zealand.

Rev. A. W. Tonge, who was chaplain of Melbourne Grammar School 1906-11, and headmaster of Trinity Grammar

School till he enlisted in 1917, has been appointed chaplain of the Church of England Grammar School at Guildford, Western Australia.

Rev. W. Clarke Hudson, of St. Andrew's, Clifton Hill, has been nominated to the parish of Holy Trinity, Coburg.

A general regret is expressed in Melbourne at the death of Rev. F. W. R. Newton, vicar of Coburg. The Archbishop of Melbourne officiated at the funeral service.

Rev. P. P. Maclaren has been appointed headmaster of All Saints' Grammar School, East St. Kilda, in succession to the Rev. C. H. Zercho, B.A., and will take charge of the school next year. Mr. Maclaren is at present headmaster of the Grammar School, Berwick. Previously he was for five years a member of the staff of St. Peter's College, Adelaide, and then assistant master and assistant-chaplain of the Melbourne Grammar School.

Rev. W. G. F. Cooke was entertained by the parishioners of St. Thomas', North Sydney, at a farewell social. A substantial gift of money was presented, being mainly a spontaneous offering from a large number of parishioners, as the individual subscriptions were limited to a small amount. Mr. Cooke has now commenced his ministry at Narramine, in the Bathurst diocese.

Appointments.

Rev. A. Craig, Th.L., to the P.D. of Yarragon (Gippsland).
Rev. W. Backholer, Th.L., to the P.D. of Wonthaggi (Gippsland).
Rev. G. W. Blanchard, to the P.D. of Bunyip (Gippsland).
Rev. Charles T. Boreham to the P.D. of Meehan (Gippsland).
Rev. Leslie Sawell to the P.D. of Poonah and Loch (Gippsland).

NEW LECTIONARY.

December 28, 1st Sunday after Christmas (Holy Innocents' Day).—M.: Ps. 2; 8; Isaiah xl. 1-11; Luke ii. 22-40 or Colos. i. 1-20. E.: Ps. 45, 110, 118; Luke xl. 12 or xli. 1-20; John x. 1-16 or Phil. ii. 1-11.

January 4, 2nd Sunday after Christmas.—M.: Ps. 103; Isaiah xlii. 1-16; Matt. vi. 13 or Eph. i.

WANTED—LADY, Communicant Church of England, to take charge Girls' Hostel, Lismore, N.S.W. £78 p.a. and quarters. Apply Rev. A. R. Ebbs, St. Andrew's Vicarage, Lismore.

WANTED—ASSISTANT MINISTER, Parish Lower Macleay. £200. Write, Rev. C. J. Chambers, Smithtown.

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The FAMOUS KIWI BOOT POLISH



During the war the "Aussies" much desired to never be without their tried friend "Kiwi."

The following letter, written by a soldier to his father at No. 9, Queen Street, Melbourne, is typical:

"You ask if there is anything I particularly want. There is only one thing that I can think of, that is Dark Tan Kiwi Polish. There is nothing in the world to touch it. The man with a tin of KIWI is envied by all his pals."

Our Melbourne Letter.

(From our own Correspondent.)

Your correspondent owes readers of the "Church Record" an apology for not posting a budget of Melbourne news for the last two issues. It has not been for want of news, but of time when life in the Church is accelerating its pace till its climax at Christmas. Alas! in past years we have failed you from having too much time, the fault of holiday time.

Preparations are afoot for giving the Archbishop a fitting farewell in March. He will leave about the second week, and will say "good-bye," not "au revoir." For the last eight months of his episcopate he will be serving his diocese in representing this portion of the great Anglican communion at the Lambeth Conference. He is a master of assemblies, and will not only be at home in the big Pan Anglican Conference, but will add strength to its decisions. The proposal is to have the Archbishop's portrait painted in oils for the Chapter House, where he so long presided over Synod, and a multitude of other meetings of Churchmen.

The Metropolitan Mission has succeeded in looping the loop. Archdeacon Hindley resigned in 1912, to enable the Mission to be inaugurated with a missionary giving his whole time to the work. Events have travelled round, and, lo! after eight or nine years the Archdeacon sails in again where he was before to take charge of the Mission. He will be a real missionary and not a figurehead, for he is giving up some of his work in the country as Archdeacon in order to superintend the work at St. James' and St. John's. It is a great gain to have things in order at last, and one authority responsible for the whole work. The Archdeacon is a wise and tactful leader and no one can accuse him of party bias. Both Churches will get fair treatment while being set to do the work of saving souls with all their might. The Dean's desire that these Churches should preach the Gospel is shared by all. The objection to the last three years' regime at St. John's was that there was danger of another gospel being substituted for the Church's old evangel.

So we are to have a new Archdeacon. There is a learned cleric coming back to Melbourne who has a good set of gaiters and an apron laid up in lavender. We hope to see them get another airing. He has the dignity and learning needed for the office. Melbourne will not know herself with three archdeacons—she will, however, still lag behind, say, Bathurst, in this matter.

One of the finest reforms the Church has experienced of recent years is about to take place. All theological education is to be centred round Trinity College and the University. Our men are promised an adequate training of five years. Some are not anxious to claim the promise and would prefer to get through for Deacons' Orders in two or three years. Melbourne diocese proposes to give the theological student not what he is prone to ask, the shortest possible course, but an adequate preparation such as is needed for ministering to the modern Church. The normal course is to be five years, including three years for B.A. and two for the Th.L., and some practical experience of pastoral work, under approved direction, is to be required in all cases. It may prove difficult to finance men through a longer course. But the money must be found, and Church funds cannot be invested in anything better than in men

properly trained and tested for the greatest work in life. Of course this means the closing of St. John's College. Very few will lament over this, for the establishment of this college, apart from Trinity, was felt by many, from the very first, to be a mistake. The only concern is over the Dean's position. It is hoped that the diocese will make adequate provision for the Dean to continue the educational work for which he is so eminently gifted.

A Great Missionary.

By Mrs. Ashley Carns-Wilson.

"I can't deny that I had a pretty rotten time, but I would not have missed it for the world, for I got to know Dr. Neve," said a British officer who had made an unhoped for recovery from serious injuries in the Srinagar Hospital. Last week's bald wire "Arthur Neve asleep" was heavy tidings to all who care for the welfare of the British Empire and the work of the Church abroad. At the zenith of his powers, he has succumbed to the battle with cholera in Kashmir, whither he lately returned weary from strenuous work here. He was one of three Kashmir missionaries who wear the highest distinction for public service granted by India's Sovereign—the Kaiser-i-Hind gold medal, and the one British missionary who had it from Queen Victoria. His brother, Dr. Ernest Neve, and the Rev. C. E. Tyndale-Biscoe, Principal of the Srinagar High School since 1890, received it from King George. A younger son of a large family, he spent nearly 38 years in Kashmir. His elder brother, the Rev. Clement Neve, was in Travancore from 1879 to 1914, his brother Ernest 33, and his niece, Miss Nora Neve, 25 years in Kashmir. So their mother, now a centenarian, has seen her children and grandchild serve, altogether, 130 years in India. In 1912 he married Miss Havard, for 15 years a Zenana missionary, who is doing valuable educational work.

Solid Foundations.

In Kashmir, the most northerly of the native States, reactionary rulers and corrupt administration hinder political and social progress; and as yet there are no signs of a mass movement to Christianity. But solid foundations for a great future have been patiently laid by some of the most gifted and devoted of missionaries. For instance, William Elmslie, first medical missionary of a society that now reckons up 100 well-qualified doctors, Dr. Fanny Butler, first student at the London School of Medicine for Women, and first woman doctor sent from Britain to India, and Irene Petrie, whose story has inspired so many other cultured girls.

Dr. Neve arrived at Srinagar in the early spring of 1882 to find the C.M.S. Hospital already a potent influence, though as yet only housed in lath and plaster. Much was it needed in a land whose average longevity is 22 years, and large gifts have been accordingly made to it by the Maharajah, a bigoted Hindu, and by the State as such. It receives yearly some 2000 in-patients and some 20,000 out-patients, nine-tenths of them Moslems, folk from a hundred villages coming in one day sometimes, and travelling 150 miles to get there. It has grown into the finest public building in the city, well out of its dust and odours, set on a spur of the Takht-i-Suleiman, and flanked by the pretty little church of St. Luke, the first Christian church in Kashmir, mainly built out of the fees received by the Drs. Neve from European patients, whom their great reputation has drawn to them. Arthur Neve was an ardent scientist, using unfamiliar experience in original research; he was also a man of wide reading, as his books show. They are records of daring travel, which won him the Back Award of the Royal Geographical Society, since he made his way over pass and peak never before trodden by European. Yet one remembers his returning from "scenes in which Nature seems to be everything and man nothing," to revel in the quiet beauty of Kew Gardens, missing nothing of interest that grew there.

When the war began he, with many other missionaries, offered himself to his country, and we at home became familiar with the commanding figure in major's uniform and the intellectual face, feeling instinctively that he was a man who had achieved, though singularly free from self-importance and self-assertion.

—C.F.N.

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The Church Record.

DECEMBER 19, 1919.

"THE GREAT RENUNCIATION."

A very striking picture was painted many years ago by an Australian artist called "The Great Renunciation." It represented Gantama Buddha in the twilight of the early morning, in the act of stealing away from his royal palace, leaving his wife and child and all his riches and his splendour, in order that in solitude he might find out the secret of mankind's sorrow, and if it might be, the remedy for it. But at every Christmastide we commemorate a renunciation greater far than that of Buddha, when "He Who was in the form of God thought it not a thing to be grasped at to be equal with God, but made Himself of no reputation and took upon Him the form of a servant, being made in the likeness of man." That is the great Rock upon which the Church is built, and standing upon which she shall never perish, the Rock apart from which no Church will ever endure.

Very rightly we place Christmastide at the New Year of the Church's seasons; at the threshold of that succession of fast and feast which forms the Christian year. If we do not understand Christmastide we shall never understand all that is to follow, for Christmastide means the Incarnation, that God for man's sake became man, and it is upon that Rock our faith is founded. We shall be told, no doubt, that this mystery is utterly incomprehensible, and challenged to explain how it could be possible. We can only reply that that which is too great for man to comprehend is not too great for God to perform, and shall hold still for our belief that that Word which in the beginning was with God and was God at the first Christmastide "was made flesh and dwelt among us." That God should inspire a wise man, a great teacher, who should show to men the way of salvation, that were comparatively but a small thing, but when God undertook to save man He came Himself—"His own arm brought salvation." "He Who was in the form of God took upon Him the form of a servant and was made in the likeness of man."

It is this thought which makes even the renunciation of Buddha, great and real as it was, fade into comparative insignificance; it is this which gives their full meaning to St. Paul's words when he says, "Even Christ pleased not Himself." For had Christ pleased Himself He would never have come down to this earth of ours to be born as a human

Baby, to be despised and rejected of men, and at last to suffer death upon the Cross. And it was just because He pleased not Himself that He could become our Saviour. The chief priests spoke more wisely than they knew when they mocked Him as He hung on the Cross with the words, "He saved others, Himself he cannot save"; for it was even so, He could not save Himself and us, and so He gave Himself to save us.

But when we speak of Christ's great renunciation let us ever bear in mind who and what He was. The Only Begotten Son of God, who from all eternity was with God and was God. So when we say that Christ pleased not Himself we really say and mean that God pleased not Himself; that self-denial is one of the eternal attributes of God. "The Cross," as someone has said, "is the very innermost heart of God." Now that is a thought which absolutely runs counter to all human ideas about God. The gods which men formed for themselves out of their own imaginations were always self-centred gods, gods whose end was always their own glory, their own joy. A God Who pleased not Himself was something beyond the reach of human imagination to invent. Nothing short of a divine revelation could have suggested to the human mind the idea of a self-denying God. But this is the God Who has revealed Himself to us in Christ.

Now there are two main principles upon which we can frame our own lives, either that of self-pleasing or of self-denial, and in making this choice we shall surely desire to follow what is really the highest. "We needs must live the highest when we see it," says the poet, and man is so made in God's image that he will naturally strive after the highest ideal. And surely the very highest ideal of all is to be like God. This has always, more or less, been the ideal for man. It is this which constitutes one of the most important influences of religion on life. All peoples have tended to make the God or gods whom they worshipped the ideal upon which they framed their own lives. Thus the god of Mohammedanism is an almost passionless Fate, good to his friends, but ruthlessly severe to his enemies, and that more or less is the type of character which tends to be developed in all Moslem people. Or, again, the gods of Hinduism are monsters in cruelty and lust, and probably the world knows no greater monsters of cruelty and lust than can be found amongst the Brahmins, the priestly caste of Hinduism. But our God is One Who "pleased not Himself," so if we are going to take the highest ideal for our model, our lives must be lives of self-denial, not of self-pleasing, and that not merely because this ideal is the best or safest; but because it is the highest. For surely what is highest for God is highest for man too, and "it became Him," the great Captain of our Salvation, to be made perfect though suffering.

There is, of course, a school of thought which has been very much in evidence during these last years to whom all this is anathema. The will to power, they would say, rather than the will to love, is the highest ideal. The Superman, the one who is stronger mentally or physically than his fellows, does not hesitate to trample upon them in order to gain his own ends, this, they would say, is the true ideal for man. But is not all this kind of teaching—which is raising its head in so many parts of the world to-day—is it not just an additional proof to us of the extraordinary way in which the power of the devil is showing itself in the world in these latter days? But

the great foundation stones of Christian morality will never permanently be brought to confusion in spite of all that Nietzsche or Bernard Shaw or their servile imitators may do or say.

Our ideal, too, is the Superman, but our Superman is One Who was greater than all because He was willing to be the servant of all. One Who came "not to be ministered unto but to minister, and to give his Life a ransom for many." Christ is the true Superman Who showed His greatness, not by trampling on others, but by suffering for them, and Who rules now, and will yet rule universally just because He pleased not Himself. So if we are to adopt the highest ideal for our model it must be the ideal of self-denial, not of self-seeking. Self-sacrifice is the only really conquering force in the world. When God wanted to conquer men's hearts, that most difficult of conquests, He did it by self-sacrifice. The Cross has ever been the Church's conquering sign. When she has tried to rule by power or by worldly policy she has always failed. When she has been contented to follow her Master on the pathway of self-denial she has conquered. For the Church's pathway of power lies always through the Cross.

This is a lesson which the Church in the last generation had largely lost sight of, but to-day God is teaching her afresh the old lesson. His work in the world will never be done by a Church which sits at ease and looks after the loaves and fishes. "Nothing less than a Church tremendously in earnest can evangelise the non-Christian world." These words, taken from one of the reports of the Edinburgh Missionary Conferences, are absolutely true. Only a Church "tremendously in earnest" can conquer the world for Christ. And once "tremendously in earnest" the Church will find, as she has found in every age, that the road to triumph lies through the Cross, and that those who would save the world must lose themselves to do it.

A Christmas Message to Men of Good Will.

This is the first Christmas since the declaration of peace, and for the first time for five years we can look forward to the great Festival of Peace with hearts attuned to its message. Our first thought is thankfulness to God—deeper thankfulness than ever, for we have drunk of a bitter cup during the past awful years and travelled along a painful and toilsome road.

Our second thought, as we drop our gaze from Heaven and look on the world around, is that after all there is not peace, but still world-wide bitterness and hatred and strife.

We concentrate our gaze still nearer home, and within the Christian Church, there is misunderstanding and disunion.

Above the strife of tongues we may hear if we will, the Angels' message,

"Peace on earth among men of good will."

Thank God for it. Its message is both a prophecy and a promise. The Angels' message tells us of what is to be, "Peace on earth." It also gives us the eternal promise of the reign of the Prince of Peace; to the Promise is linked the Presence.

"The Word was Made Flesh and dwelt among us."

May we all this Christmas know and be known by the Prince of Peace. For this realisation of the Presence of our Lord Jesus Christ it is required as our Prayer Book expresses it, "to be in charity with all men." That is to be men of good will. Our duty is clear, we must place ourselves among "men of good will." We can only do so by practising good will. We must go out to reach our fellow men everywhere, without distinction of class and colour, only thus shall we deserve for ourselves or bring to others "peace on earth." Thus there is a wonderfully close connection between the Festival of Christmas and Christian Missions. Christmas indeed stands for the

most powerful and profound missionary appeal to you, and to me, and to all men.

"For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder and His Name shall be called Wonderful, Counsellor, the Everlasting Father, the Prince of Peace."

He calls to "men of good will." And to-day He calls more urgently than ever, for the civilisation of the world has collapsed owing to the absence of good will. The Christian Church must stand very strongly for good will amongst the nations. Turn where you will and you will find the greatest constructive work—the most powerful uplifting force and most unifying principle exhibited and carried out by Christian missionaries.

Australia takes her place among the favoured nations of the world, and what is to be her message to the nations and child races that look to us in this hour of need when western civilisation, discredited though it is, is still pouring in? Are we to be classed among the men of good will? Are you? That is the question for each of us this Christmastide. It is a most urgent obligation on all men of good will that the missionary work of the Church should everywhere be strongly maintained and increased. There is a real danger at this very moment when we sing our Christmas hymns and wish each other "a happy Christmas" that our work will be checked, not by lack of workers, but by lack of means to maintain them.

Do not let this opportunity pass of placing yourself among the men of good will and of taking as your Saviour and your leader "The Prince of Peace."

The Christmas season gives each one of us a most suitable opportunity of helping the Thankoffering for Missionary work, for the wise men brought their gifts of gold and frankincense and myrrh when they came to offer their worship to the Prince of Peace—J. Jones, Chairman, A.B.M., in A.B.M. Review.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

"Foodless and Starving."

"One echo from the distant fields of the war reached me yesterday in a cable message from the Archbishop of Canterbury that had taken five days to travel to us round the world, and in which he asked us in Australia to join in an Empire wide movement to raise a fund on Innocents' Day, December 28, on behalf of the famine-stricken areas of I presume, Central Europe. This is an appeal made by the heads of all the Churches in England, and brings before our notice the unhappy plight of the endless thousands of our fellow creatures who will face the cold and snow of this coming winter in Europe, foodless and starving. Our compassion is directed especially to the little children, who are likely to be without food, unless others come to their rescue. This devastation is the direct result of the wickedness of the German and Austrian leaders who 'brought this misery upon those myriads of innocent sufferers, by their arrogant appeal to the sword to promote their own selfish ends. Australia, of all lands, ought to respond to this appeal, in spite of our own disastrous drought, because we have escaped the privations of war that have visited others. We have never lacked food. We have rarely had even a shortage. Yet we have been rescued from the treasts of our enemies. I trust that each parish will consider in what manner it can help best."—The Archbishop's Letter.

Christmas Cheer for Children.

The General Secretary of the H.M.S. is arranging that again this Christmas there shall be some bright entertainment arranged, and some toys given to the poor children who come under the influence of the Mission Zone Fund in its work in the slum areas.

The war has increased poverty in our midst, therefore something of the kind is more needed than ever.

All sympathisers with the work may help it by sending gifts of toys, cakes, sweets, etc., or by a donation to defray expenses and to help special cases of distress, to Rev. Canon Charlton or to Miss Ohlson, L.H.M.U. Office, Diocesan Church House, George St., Sydney.

Home for Incurables.

The annual sale of work conducted by the patients of the N.S.W. Home for Incurables at Ryde carries a forceful two-fold message to all people in general. It is an expression of gratitude on the part of the afflicted for the loving care and Christian kindness which are so richly shown by the matron, the staff and friends of the Home. For weeks previ-

ous to the day of the function the patients are busy in preparation of various articles for the stalls, and though so many of them labour under great disabilities, cheerfulness and perseverance enable them to make a fine display. The sale also is proof that the generous support of people can always be commanded without resort to such doubtful methods as chocolate wheels, raffles, and guessing competitions. The patients' effort for this year culminated in the gathering which was held in the grounds of the Home on Saturday, November 28. Despite the heavy rains which fell and for which everybody was thankful, a large number of friends was present at the opening function. Lady Fuller had accepted the invitation to speak, and in glowing terms referred to the faith and optimism of those who first founded the Home at Ryde and then afterwards launched out in greater venture by acquiring the present property in the pleasant district of Ryde. Appreciation of the good work was clearly shown by those present. Stall-holders were kept busy for the rest of the afternoon and at the close of the day it was found that the net proceeds of the sale amounted to £340.

Headfort School.

The second annual prize-giving of Headfort School, Killara, was held in the Killara Hall on Monday evening. Mr. E. J. Loxton, K.C., presided over the gathering, and the Archbishop of Sydney presented the prizes to the various successful scholars. The large hall was well filled with the parents and friends of the scholars, and quite general was the expression of delight that the Rev. R. T. Wade, the headmaster, was well enough, after his recent illness, to be present.

The chairman spoke in high terms of the success of the school and the good traditions that were being formed—the large increase in the year had brought the numbers up to 120, and the opening of next year would see the school at its full strength of 60 boarders and 90 day boys. He paid a well deserved tribute to both the headmaster and Mrs. Wade.

The headmaster, in his report, outlined the policy of the school, and roughly pointed out the true place of the outside examinations as mere incidents in the school life and not the aim of the education.

The Archbishop, after the distribution of the prizes, delivered an interesting and instructive speech, mainly addressed to the boys, and lit up with touches of humor, that were well appreciated by the whole audience.

The usual votes of thanks, followed by refreshments and musical items, brought a successful gathering to a close. There were also present on the platform the Revs. L. Charlton, A. Macdonald, H. J. Noble, S. Taylor and Dr. Hanson.

Missionary Study.

On December 8 the annual distribution of the C.M.S. examination for Secondary Schools took place in the depot. A large gathering of girls assembled in response to the invitation to "our girls' afternoon." Mrs. Wright presided and the proceedings were most interesting. A group of girls, dressed in native costumes—Japan, China, Palestine, Africa, India, Egypt—were introduced and explained by Mrs. Chambers and Mrs. Matthews. The latter also gave a missionary address descriptive of girl life in various heathen lands, and showed forcibly the need of the Christian Gospel of love being taken to them.

The hon. secretary, Miss French, read the prize list, and gave the results, which showed good study. The girl who headed the list with 99 per cent. belongs to the new Church of England School at Chatswood. As she had chosen a Bible for her prize, she received a beautiful copy with notes and maps. At the close of the proceedings the young people enjoyed an inspection of the fine display of books and calendars, and a visit to the flat roof of the building.

Prize winners: Senior: First, Rose Fishman, Phyllis McCleary; second, Merle Walkley, Phyllis Jackson (all Elmswood, Ashfield). Intermediate: Special First, Sylvia Nardin (Chatswood); first, Amy Jacob (Bedford); second, Nellie Peterson (Bedford); Nettie Tucker (Queen's College). Junior: First, Isabel Blanche (Chatswood); second, Lilian Fishman, Ruth Heighway (Elmswood). Primary: First, Helen Johnson (Balmoral); Evelyn Blanche (Chatswood); second, Jessie Cross, Hilda Mackenzie (Queen's College).

GOULBURN.

Board of Education.

The board met on December 4, the bishop presiding. Miss Barbara A. Jones, organising visitor in the diocese for religious instruction in State schools, attended and gave a report of her first two months' work. Immediate assistance to the extent of £250 each was made to the Wagga Wagga Church

Hostel for girls attending the Wagga Wagga School, and £250 to St. Saviour's Church of England Grammar School, Goulburn.

Council of the Diocese.

The bishop announced the Rev. R. Elliott's impending resignation, and the council made provision for him from the superannuation funds.

The council completed their scheme for diocesan financial re-organisation. This is now ready for presentation to Synod.

Various synod matters and proposals were discussed and dealt with. In view of the fact that this was the last meeting of the year, the bishop expressed his thanks and grateful appreciation of the generous help and expenditure of time that the laymen render to the councils of the Church.

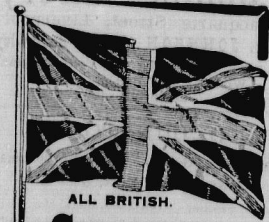
Monaro Grammar School.

On Tuesday week the bishop presided at a meeting of the directors of the Monaro Grammar School, and afterwards at a general meeting in connection with the school. At the directors' meeting the question of the three term system, which has temporarily been adopted by most Sydney schools, was discussed, but it was decided that for continue the present four term system. The directors also decided that it was essential though regrettable that the present low fees should be slightly increased. It was decided that various alterations and improvements to the school buildings should be effected without delay. The general appearance of the school will, as a result, be greatly enhanced.

BATHURST.

Jubilee of the Diocese.

It was unanimously resolved at the last session of Synod (October 21, 1919): Where-as the Diocese of Bathurst came into being on the 5th May, 1870, and will thus complete its 50th year during the year 1920, this Synod resolves that the jubilee of the Synod be observed next year, and calls for the co-operation of the Church people of the diocese in commemorating the event. Synod commends the proposal of the Bishop-in-Council to call upon the Church people of the diocese to provide a jubilee thankoffering of which the sum of six thousand pounds shall be given to augment the Clergy Superannuation Fund and, unless otherwise stipulated by the donors, the remainder shall be allocated by the Bishop-in-Council to such other pressing needs as may be decided upon.



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VICTORIA.

MELBOURNE.

The Archbishop's Farewell.

At a special meeting of members of the Council of the Diocese it was unanimously resolved that, in recognition of the faithful work of the Archbishop during the eighteen years of his episcopate in Melbourne (especially in the matter of education), his portrait should be painted for the Chapter House, and a replica presented to himself, together with such other tokens of goodwill to the Archbishop and Miss Clarke as may be considered practicable and desirable, on the occasion of their departure in March next year.

If you approve of this proposal, will you kindly send your subscription to the treasurer, Mr. W. J. T. Clarke, Selborne Chambers, Bourke Street, Melbourne, not later than December 15, to permit of arrangements being completed?

W. G. Hindley, Archdeacon.

R. J. Alcock

W. J. T. Clarke

A. E. M'Lennan,

Committee Appointed by the Council of the Diocese.

The Late Dean of Melbourne.

The Archbishop and Chapter of St. Paul's Cathedral, Melbourne, have decided to invite subscriptions for a memorial of Dean Godby, whose services for forty years in the diocese deserve a permanent record.

The Dean was greatly interested in the boys of the Cathedral choir. We sometimes find that a boy, when his voice breaks, would like to continue his education at one of our Grammar Schools, with a view to a University training for Holy Orders.

It is proposed therefore to use the interest of the money received for the Grammar School training of such boys as need help. The object was very dear to Dean Godby's heart, and the proposal will perpetuate his memory for long generations, as well as render valuable service to the Church.

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Donations may be sent to Mr. A. E. Keep, Alma Road, Caulfield.

A.B.M. Summer School.

An attractive list of speakers has been secured for the A.B.M. Summer School at Queenscliff on January 5 to 12. There are to be conferences and discussions on the subjects brought forward, and it is expected that the first Summer School in Victoria will be well attended. Intending members of the School from country districts can obtain the usual seaside excursion fares to Queenscliff.

Diocesan Boy Scouts.

A new organisation, called the Melbourne Diocesan Boy Scouts, has come into being, and should solve many of the problems that face those who are trying to win our boys for Christ and His Church. There are many Troops of Scouts attached to Churches throughout the Melbourne diocese, and this organisation seeks to federate these, and to help other parishes in the formation of Troops. A church parade of Church Troops was held in the Cathedral on Sunday last, at 3 p.m., to which the Governor-General, who is the Chief Scout for Australia, was invited.

Examples to the Flock.

A churchman has given £1000 towards the vicarage building in St. Mary's new parish, South Camberwell.

A churchman has donated all the bricks required for a new church at Bittern, the building to cost £2000.

In response to an appeal one Sunday by the vicar of St. Columba's, Glenferrie, a parishioner sent in a cheque next day for £200 to maintain an assistant curate.

A Diamond Jubilee.

On Sunday next, St. Thomas', Essendon, is celebrating its diamond jubilee, and is inviting all its old parishioners back to the old church on that day to help in the celebration. Though the present church was opened in 1859—just 60 years ago—the history of the church in Essendon dates back 11 years earlier, when Moonee Ponds, as it was called—was an out-district of Heidelberg, at that time under the ministerial charge of the Rev. Hussey Burgh Macartney, D.D., afterwards the well-known and much loved Dean of Melbourne. In 1851 a small wooden building was erected on the Mount Alexander Road, close to the spot where the ill-fated Burke and Wills' expedition pitched their first camp, after leaving on their adventurous journey. In this building services were held until eight years later, when the present church was opened.

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THE CHURCH RECORD.

An Honour Board.

The Governor-General unveiled the honour board at St. Mary's, Caulfield, during the morning service on December 7. The board contains 150 names. Under the legend of "Faithful unto Death" are the names of 30 who fell in the war. His Excellency said that the response that Australia had made when the call came might well make us optimistic as to the future of the nation. Before the conclusion of the service the "Last Post" was sounded.

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**The Enabling Bill.**

(By Rev. W. H. Irwin, M.A., C.F.)

The Bishop sums up: "Looking at the whole issue, this Bill should appeal to the Liberal, for it erects representative institutions on just that side of the Church's activity—namely, her administration as it related to the State—where such institutions are permissible and appropriate. It should appeal to the Conservative, for it probably contains the only plan by which the connection with the State can be reconciled with the new corporate consciousness to which I have referred."

Bishop Wood's remarks about a new corporate consciousness leads on naturally to Dr. Temple and the Life and Liberty Movement. Dr. Temple, as one would expect, puts his case forward in a powerful way, casting his reasons in a philosophic form. In most of what he writes there is an almost inevitable reference to Plato's Republic. The principles which he sets forth seem very sound, though, when he makes remarks on the practical working of those principles, he is less happy. At least, to an Australian, some of his statements as to what will happen under self-government, do not seem to fit in with our experience in Australia. To take this example: Dr. Temple says that the way to undermine party spirit is to secure that everyone elected is chosen by people to whom he is known, and to introduce proportional representation—as if you could not elect a party ticket under proportional representation if you only know how to do it. Then Dr. Temple does not show to advantage, as a controversialist. He is too down-right and straightforward. His contest with Dr. Henson reminds one very much of the old conflict between Kingsley and Newman. You feel that the one is right, though the other dialectically defeats him. Dr. Temple's general position is that not only are church reforms needed, but reform will be only a palliative unless the Church as a society obtains power to manage its own affairs. It is the reaction on the spiritual life of the church of the scheme proposed in the Enabling Bill which is his chief concern. We need to see clearly what he means by "the liberty of the Church." It is not the liberty of the individual members. These have any amount of liberty. Its officers, the clergy, are subject to a very limited control; its lay members are hardly subject to any control at all. But the Church itself has very little liberty in regard to matters which concern it deeply. It has no means of taking united action as a normal and habitual thing. It cannot gather up and express its mind on any living question. To these various theologians may give answers; or various Bishops may give answers; but there is no one with recognized authority to say what the Church's mind is. (It is very interesting to note how Dr. Temple conceives the Church sometimes as like the Labour Party, of which he is a member. Not that he thinks that the objects of both are the same, but both are great movements, inspired by ideals. The Labour Party can express these ideals—its mind—through its organization, but the Church—present cannot.) There exists no person or body of persons authorised to act on behalf of the Church in any way. This is not as it should be. What is wanted is that Christians should get the habit of feeling that they make up a really living society which stands for certain quite definite principles, and that Christians should be able to rely on their fellow Christians not to let them down in their support of those principles. But the way in which the members of a society get that sort of feeling is through taking part in the activity of the society's self-government. The Enabling Bill provides for this self-governing activity, and gives the corporate liberty which is essential to corporate life. Dr. Temple believes that this liberty is reconcilable with establishment regarding which the following words indicate his attitude: "No one with any sense of responsibility for seeing that to the poor the Gospel is preached, will lightly throw away the endowments and other resources that in fact make this possible. The Life and Liberty Movement is not aiming at disestablishment. I greatly value the connexion of Church and State, whereby the State as

such, professes its allegiance to God, and the Church is charged with a mission to every citizen and to the nation as a whole. We demand freedom in order to do our work better. If the State replies by insisting on a price to be paid that will not weaken our demand, we are, I hope, ready to give the sacrifice." Of course, Dr. Temple sets forth all the usual arguments for the Bill, but his central argument is this—the necessity for promoting the corporate life of the Church.

This main argument of Dr. Temple is also that of Bishop Gore, but, somehow, it has a different sound in the Bishop's mouth. Hardly anyone would object to it, as set forth by the former, while hardly anyone likes the look of it as set forth by the latter, except naturally those in general agreement with his particular views of the Church. It seems a difference of emphasis, Dr. Temple stressing self-expression in service, and the Bishop self-expression in the discipline and control of Church members. This latter may be necessary, but it is far from popular. Not that its unpopularity would deter Bishop Gore. He likes unpopular causes. Though, like others, he argues for the enfranchisement of the Church to manage its own affairs from the side of expediency, it is on the side of principle that he is most insistent. Bishop Gore is never happy until he can produce a principle. "One likes to have some principle to adhere to," he says, in a note on the use of capital letters in his manual—"The Religion of the Church." So he finds the principle he wants in the belief of the Church that it is divinely endowed with this right of self-government, embodying the principle of the control of the individual members by the whole society. Thus he appeals to the principle of primitiveness, and shows that from the first Church and State were two fundamentally distinct authorities. Why Bishop Gore should drop in this connection the principle of development, he does not clearly state. If anything that developed in the Church could claim to have the authority of the Church behind it, surely it was the union of the powers of Church and State. However, the Bishop considers that "now in England we have reverted to a condition of things in which it is manifest that the State must be impartial in religious matters." The Churchman looks to the State to govern him in secular matters, but he knows, or ought to know, that, if he is to be under any spiritual government, that authority must be exercised, as of old, by the Christian Church, which alone can claim such spiritual functions. To Bishop Gore, State and Church are two distinct and separate authorities, and his attitude toward establishment is something like this, to quote from Lord Parmoor's speech in the Lords: "Disestablishment as a term did not frighten him. It would relieve them of certain burdens which were not undertaken by any other religious organization, and it would give them greater spiritual liberty and opportunity, but they did not want those advantages at the expense of the State and civil life of the country." In short, the church would be better off when disestablished, but the establishment is good for the State, so she endures it. There is one part of Dr. Gore's advocacy of the Bill where his insistence on seeking a principle is distinctly illuminating. To quote his own words: "There ought to be nothing anomalous in the idea of the Church as a self-governing corporation within the State. For my part, I desire to gain as wide recognition as possible for the principle that under the supreme control of the State there should be an abundance of departmental corporations, dealing with different departments of the life of the nation—industrial, educational, social, and religious—all of them having in their own department power of self-government, while the State in supreme control looks-out to see that the general interests do not suffer, and that justice is done to individuals." This may well be the future line of development. These are the main arguments brought forward by the advocates of the Enabling Bill, given to a large extent in their own words. To summarize: They desire the Enabling Bill because it makes for efficiency and reform; it appeals to the great majority of Church people; it gives the laity a share in church government; it will hasten the reunion of the churches; it is the outcome of the aspirations of the younger generation; it is the only hope of saving the establishment; it provides for the exercise by the Church of her divine right of self-government.

CHRISTMAS HYMN.(Tune: "Angels from the Realms of Glory,"
Hymnal Companion, Appendix No. 5.)

Christmas time with songs of gladness,
Joyful hearts and happy homes,
Free from every shade of sadness,
Once again with rapture comes.
Welcome, welcome,
Happy day when Christ was born!

Jesus, Son of gentle Maiden,
Wonderful Child of Virgin Birth!
Comes to us with blessing laden,
Bringing joy from Heaven to Earth;
Welcome, welcome,
Joyous, happy, Christmas Morn!

Jesus, Son of God in Heaven,
Christ the Babe of Bethlehem,
Unto us a Son is given,
Crowned with royal diadem;
Welcome, welcome,
Happy morn when Christ was born.

Thoughts of childhood's happy springtime
Bless this feast of Hearth and Home;
Festal joy to every far clime,
Christmas wheresoe'er we roam;
Welcome, welcome,
Joyous, happy Christmas time!

Jesus by His Incarnation
Saves us from the stain of sin,
Full atonement and salvation
Born this day our hearts within.
Welcome, welcome,
Blessed morn when Christ was born!

Jesus brought to us the story
Of the Father's love to man;
Christmas-tide so full of glory
Thus reveals Redemption's plan;
Welcome, welcome,
While the happy joy-bells ring!

Father, hear the hymns and praises,
Anthems, which we sing to Thee,
Gratitude our hearts upraising,
For Thy blessings rich and free;
Welcome, welcome,
Happy morn when Christ was born!

W.H.I.Y.

Then sing a song:

Do not despair;

His providence

Is everywhere;

Keep faith always

And do your best,

And leave each day

With God the rest.

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Young People's Corner.

A Christmas Lesson.

Here is a rough-looking box containing some hay. What would you think if you were to go into a home and see a tender little babe lying upon hay in such a cradle as this? You would think that the people were very poor, would you not? And you would pity the babe with such a poor cradle. While shepherds were watching their flock one night upon the plains of Bethlehem, an angel appeared and announced to them that a Saviour was born in Bethlehem; and then the whole heaven seemed to burst forth with a song of praise to God, saying, "Glory to God in the highest, and on earth peace, good will toward men."

When they ceased and all was again quiet, the shepherds talked of what they had heard, and started for Bethlehem to see the babe. Upon arriving, they went to a cave that was used for a stable, and there they saw Mary and Joseph, and the babe Jesus lying in a manger. It was probably made of a low piece of rough stone or rock hewn out so as to hold hay.

At the present time there is shown to visitors in the Church of the Nativity in Bethlehem, which is really a small cave fitted up as a chapel, a small manger hewn out of marble. But the one in which the babe Jesus lay was, without doubt, much more rude and probably not nearly so much like a comfortable cradle as the one we have here.

Little babes whose parents are rich lie in beautiful cradles, not in such poor mangers as this; and so the first thing that this manger teaches us about Jesus is that He was poor.

His mother loved Him, and would have gladly given Him a much more beautiful place if she could have done so. No one has ever been born who had a poorer cradle than Jesus.

Now let P stand for POVERTY, which Jesus endured for us; and we will write the word down.

It is not usually considered desirable to be poor, is it? Money can buy us many beautiful things, and people who have plenty of it can wear fine clothing and live in good houses, and their children can have many pretty things.

Did you ever hear of any one being poor because he chose to be? If people are poor, it is not because they are so from choice. But Jesus was born in poverty and laid in a manger because He chose to be. Before He came down to this world He was in His glorious heavenly home, and knew all about where He would be born, and just the kind of a cradle He would have; and He chose to come and be just as poor as He was. He is the only one who ever lived who chose beforehand to be poor all His life.

The voluntary poverty which He bore is illustrated by a poor little African boy who was taken into a mission school. He had been there some time, with ten other boys, and had given his heart to Christ. The teacher in the school supplied each boy with a good blanket. These blankets were a great comfort to the little African boys, and very few possessed such a treasure. One day the twelfth boy came to the school, and there was no blanket for him. So the teacher asked the first boy who had come to the school, and who loved the Saviour, if he would not give his blanket to the little boy who had none.

This was asking him to make a great sacrifice, for it was the dearest thing he had on earth. It seemed to him that he could not do it. The teacher told him how the Saviour loved him, and came down to this world and was poor for his sake; and that he ought to be willing to give up his blanket, for Jesus' sake, to one who did not know the love of the Saviour.

The boy went out under a tree and lay upon the ground, and thought of the Saviour and of the love that led Him to leave His heavenly home and come down to this world, and live in such poverty, and die for him. He felt so thankful for this that he arose and went in and said to the teacher, "I am ready to give up my blanket now, because Jesus gave up so much for me."

Then think of the ENVY which Jesus endured for us, and write the word underneath Poverty. He suffered the taunts of His brothers, the slander of the people of Nazareth, the jealousy of the Pharisees, the envy of the chief priests, and the contradiction of sinners in general. It was the same spirit

manifested toward Him which the murderer Cain showed toward his brother Abel.

Then there was the AFFLICTION which Jesus bore. "He was oppressed, and He was afflicted, yet He opened not His mouth," because He was enduring it for us, and He could not say anything in our favor.

There is a rough sawsaw in Chicago, named Nibsy, who has suffered much that he might help others. On Rockwell Street railway crossing, one day, he saw a child standing, and a train was rapidly approaching. As he sprang forward his companions shrieked, "Back, Nib, back!" "You'll be run over!" "You'll be kilt!" Shutting from view the frightful engine, and closing his ears to the piercing shrieks of the mother and the warning of his companions, he dashed toward the babe. As he seized the child he heard the cruel, merciless breath of the oncoming foe upon him. He quickly, but tenderly, cast the child outside of the cold steel rails to a place of safety, but he himself was terribly injured.

The engineer did not attempt to restrain his tears as he raised the mangled little body, and hugged it to his breast. All conscious, the lad opened his eyes. "De kid?" "Safe, my man," faltered the engineer. Being assured that the child and the mother were safe, Nibsy fainted.

After months in the hospital, he emerged with a crutch, and an arm that will always be stiff. What a noble sacrifice he made to save the life of the child! It reminds us of the afflictions which the Saviour bore to save us.

And amongst those afflictions was the CRUEL MOCKING which Christ endured for us; and we will likewise write those words. Upon the day of His trial they arrayed him in a robe, and bowed the knee before Him, offering Him mock prayers. They also put a crown of thorns upon His head and a reed into His hand, that they might mock at Him for calling Himself a king. They blindfolded Him, and spat on Him, and smote Him with their hands, and asked Him to tell them who struck Him. This they did that they might mock at His being a prophet. But He bore all of this patiently and without a murmur.

Two hundred and fifty years ago there was in one of the provinces of Japan a governor by the name of Hotta, who unjustly extorted money from the people. They were sure that the great prince, or tycoon, of the country did not know of this injustice being done to the people. But no one dared to complain to him; for to do so meant the death of the one who made the complaint, as it was unlawful to make any charge against a ruler. There was a brave farmer, by the name of Sogoso, who determined to bring the matter to his notice.

One day, when the great tycoon was riding through the streets, surrounded by officers, Sogoso rushed in among them and thrust a petition into the sovereign's hands, stating all the just grievances of the people. Soldiers pulled him away, and for this right and noble act he was tried and condemned to be crucified.

When he hung upon the cross he cursed the unjust governor Hotta most bitterly, and died calling him by all the hard names possible. How different was this from the meek and quiet spirit of Christ, "Who, when He was reviled, reviled not again; when He suffered, He threatened not!"

Last of all, think of His EXECUTION. This means that He was put to death; He was crucified; and that, as all His poverty and suffering upon earth, was for us. There is a story told of a father, mother, and infant child who were crossing the mountains in Vermont. A terrible storm came on and they lost their way. The husband left the wife and child to seek for a house. He was unable to find his way back because of the darkness and the storm. At length the morning came and the storm had subsided. The sun rose bright above the earth. Then the neighbours, with the anxious husband, resumed the search.

Toward noon the body of the mother was found cold in death, partly covered with the snow that had fallen during the night. But, wonderful to tell, the child was alive. With a mother's love,

"She stripped her mantle from her breast, And bared her bosom to the storm, Then sank upon the snow to rest, And smiled to think her babe was warm."

She gave her life to save her babe. This illustrates something of the love which Jesus had for us and the sacrifice He made for us.

Notice that the initial letters of the words we have taken—Poverty, Envy, Affliction, Cruel Mockery, Execution—form the word PEACE. It was a message of peace which the angels brought to the world. While it meant peace and good will to us, it meant poverty and suffering to Jesus, as we see by the rough manner, which represents His cradle of poverty, and by the things which we have considered in this lesson. That is, we obtain peace through what He endured for us.

I recently saw, upon one of the mountains along the river Rhine, some large trees, which had grown up out of crevices of the rocks into which one could barely thrust two fingers. Centuries ago an earthquake rent the rocks, and into the crevices the little seeds fell, and there they took root, and now large trees which defy the storms are the result.

So the Rock of Ages was rent through the justice of God. Into that cleft Rock we helpless sinners fall, and find a safe hiding-place, and there take root and grow up into Him, strong trees of God, which defy the storms of sin and Satan. He is our safety and our peace; let us rejoice in Him.

Advent.

Little children, Advent bids you
Meet your Lord upon His way;
Watch! for now the night is waning,
Soon will dawn the endless day.
Little children, Jesus bids you
Daily pray, "Thy kingdom come";
Watch! and wait for His appearing,
Till He come to take you home.
—E. Wiglesworth.

The Birthday of the Holy Child.

Blessed Jesus, Who didst come
To a humble earthly home
From that glorious place above,
In Thy great and tender love,
Hearken to me now, I pray,
On this happy Christmas Day.

Thou Who, once a little Child,
Wast by sin all undefiled,
Look on me who am so small,
Hold me safely lest I fall;
I am weak, but Thou art strong,
And to Thee, Lord, I belong.

Teach me more of Thine own mind;
Make me true, unselfish, kind;
Give me love and lowliness,
That I grow in holiness;
Jesus! may I each day tread
Closer where Thy footsteps led.
R.B.

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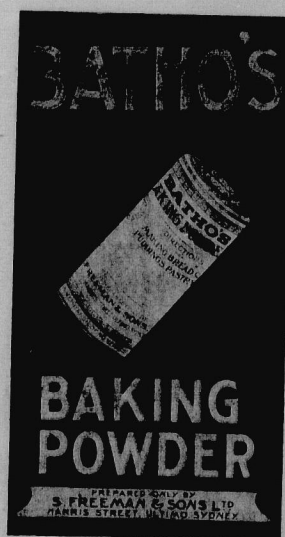
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