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Aims.

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

every one of you a very, very happy
Christmas.

I am, affectionately yours,

Aunt Mat

Toorak, V.
9th December, 1926.

"A big prayer and a tin of petrol."
—(The Real Australian.)

My dear young people,

Some time ago we were thinking
about heroes and adventurers and the
wonderful things people have done
through the ages. Well, I've just been
reading some letters from two women
here in Australia. They are working
for the Bush Church Aid Society, and
it is a wonderful story they have to
tell. Do you know anything of what
this Society is doing in the back-blocks
of our huge country?

The Ladies' Mission Van, run by
these two women of whom I'm talk-
ing, set out from Sydney on its first
trip a few months ago; set out for the
far inland country to try and reach
people living hundreds and hundreds
of miles from any city or even town-
ship. These two drive and look after
the car, they hold services in places
where perhaps a Church service never
has been held; they teach children,
quite big ones, something of God and
His marvellous goodness to us. Every-
where they are received with open
arms. In one place there had not been
a service for ten years, in another boys
and girls of eighteen years old didn't
know what was meant by the Old and
New Testament.

And then the roads to get to these
places! One lady writes, "Months
just crammed with interest, from be-
ing creek-bound to climbing "monkey
tracks" on the mountain side in order
to reach some solitary soul. We asked
why a certain track was called the
"monkey track," and were told, "be-
cause it is only supposed to be suit-
able for monkeys to climb. But we
did it." Another time the car was
firmly stopped in the middle of a creek
and we had to make ashore and walk
four miles through the bush for help.
I do not think I shall try an unknown
creek again without wading through
first to feel where the bottom is." Such
bright and brave letters, and such an
encouraging story of help given and
received. Some of you may know these
two ladies; I wonder if any of you do!
I like the sentence at the top of this
letter. One of the districts visited by
the Mission Van adopted it as a slogan.
All of us can do the first even if we
can't give the second.

Will you find the place where Jesus
Himself says, "Ask, and it shall be
given you." You will find it in the
Sermon on the Mount. And I wonder
if you can tell me why, in Church, the
Prayer Desk is turned sideways?

I am so pleased to have a letter from
Angela again. I was beginning to be
afraid she had forgotten us.

Holidays and Christmas are very
near now. In case you don't get an-
other letter before then, I want to wish

Correct answers to last week's questions:
Verse to be found in the Epistle for the
first Sunday in Advent.—Rom. xiii. 12.
Why in some Churches do we stand up
when the clergy enter the Church? As a
sign of respect for God, in Whose Name
they come, and to show that we are ready
to join with them in the service.
A small award will be given at the end of
the year to all those who send in sufficient
answers.

Thomas Moore.

A Carpenter.

Archdeacon Boyce has sent a copy
of his well-known study of Thomas Moore,
"An Early Australian Worth." It is signifi-
cant that this man who has done so much
for the Church of England in Australia was
a carpenter. It is true that he became in
later year a shipowner and a magistrate, but
it is most pleasing to hold him in remem-
brance as one who in some way united the
trades of our Master and St. Paul.

He did his business in great waters, and
was on one occasion attacked by pirates,
when after a six hours' combat he succeeded
by help of his crew in beating them off.

He was, as Archdeacon Boyce has stated,
"one of our pioneers," and as such he did
much to help in the establishment of our
College, which exists for the purpose of
training men for a ministry which will be
a sort of spiritual pioneering. Men who
will have to traverse the unblazoned waste
of many an irreligious heart.

Thomas Moore was one of the men who
came here first.

"The men who by their courage,
Took this country at its worst,
Australia needs be thankful
To the men who came here first."

Such an one was Thomas Moore. He was
closely associated with the Rev. Richard
Johnson and later on with the Rev. Samuel
Marsden.

Thus it will be seen that Moore College
can almost claim to be an historical institu-
tion, in its association, at least in name, with
that great Australian worthy, Thomas Moore.

C. W. CHANDLER,
"Societas," Moore College Magazine.

**CHURCH OF ENGLAND CONVENTION—
WHAT IT WAS—WHAT THE PROPOSED
NEW CONSTITUTION IS.**

(Continued from p. 5.)

amendment on fundamental matters includ-
ing safeguards and the basis of representa-
tion.

The November letter of the Primæ
suggested to me that the true interpretation
of the singing of the Te Deum at the end of
the convention was the manifestation of a
fervent desire for constitutional unity. I
had been struggling against the feeling
that there was policy in the singing of it
and purposely absented myself, but I am in-
debted to the better interpretation for a much
happier mind about the Te Deum.

As the Primæ indicates, there is now,
after the Te Deum, so interpreted, no danger
to the unity of the church; and the church
can therefore set itself with confidence
calmly to consider the much amended docu-
ment and endeavour to produce by further
amendment a generally acceptable constitu-
tion.

The alternative course, based on a nega-
tion of the better interpretation above sug-
gested, seems to be a rush at panic haste
to carry the document into effect at once in
fear that opportunity for calm consideration
may imperil its present form.

But any such haste may imperil much
more. It may tend to throw away the
good work of which there is much already
accomplished in the direction of unity on a
comprehensive and permanent basis.

The AUSTRALIAN CHURCH RECORD

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

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Topics.

As Others See Us.—A Criticism of Anglo-
Catholicism.

Christmas and other Poems.

Illustration.—The Child Christ.

Leader.—1926—A Retrospect.

Quiet Moments.—A Christmas Message.

The New Constitution.—By Layman.

The Real Presence.—By Nemo. An article
of interest and of importance.

The Reformation Settlement.

**"THE AUSTRALIAN CHURCH RECORD"
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To insure insertion in any issue, advertise-
ments should reach the Sydney Office not
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publication.



Change of Address, Sydney Office.

Our office address in future will be
Harvard House (4th floor), 192 Castle-
reagh Street, Sydney, one floor below
the C.M.S. Depot. Our Secretary,
Miss C. Bayley, will be in attendance
Monday to Friday, from 10 a.m. to 4
p.m. Will our friends and correspon-
dents please note the change.

After living almost one hundred and
six years of age, Mrs. Smith, of Jep-
arit, Victoria, lately passed away.

N.S.W. Drink Bill, the Government
Statist says, has doubled in the last
ten years! Increased prices provide
part of the rise.

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the Manger Child
Has brought God's life to me.
—Exchange.

To Perth belongs the distinction of
being the first diocese to accept the
new Constitution Bill of the Church of
England in Australia.

"We don't want Mother Grundy back
again, but we want Mrs. Common-
sense," said Mrs. Weldon at a Mel-
bourne meeting protesting against
"Beauty Shows."

B. & F.B.S., Victoria, lost a case
of December issue of "The Bible in
the world." As it was being loaded it
slipped into Hobson's Bay. A day or
two later the broken case washed
ashore—empty. Not a case of "cast
thy bread upon the waters."

"The Australian Church Record"
desires to express the heartiest good
wishes to every one of its readers, to
thank its subscribers and contributors
for their valued assistance during the
year past, to hope that their efforts
for the good cause will receive ample
reward in the shape of realising
that they have helped others, and to
wish that the Coming Year may bring
added spiritual blessing and power to
witness to the truth.

One of the disquieting features of
modern crime is the youthfulness of
the culprits. Juvenile offenders chiefly
come from non-church families. "Grit"
repeats that religion makes the ordi-
nary man extraordinary, and the extra-
ordinary man ordinary.

For £10 a week on two hours a day
a man will climb and balance himself
on a tall pole upon a parapet of 120
feet high building in the city for adver-
tising purposes. What hesitancy at-
taches to making exhibitions of our-
selves for truth's sake.

Melbourne has increased its Sunday
morning trains to the Beach. The
Church cannot complain because of
the use made of Sunday trains by
church-goers. Trams will shortly, it
is rumoured, begin regular Sunday
morning runnings.

Women in Turkey must not wear the
veil because it is unhealthy. Another
straw showing the way Turkey has
reversed the Koran's injunction re-
garding marriage, and adopted the
Swiss system of divorce. A man can-
not simply divorce his wife by saying
so. The Calendar also of Christendom
has been in use. The Turk writes
1926. Does he write it A.D.?

A Melbourne clergyman on being
asked rather pointedly whether his

trousers wore out first at the far ends
or the seat or the knees (the reference
being to visiting, studying and pray-
ing), thought to escape the enquiry by
replying that at all events there were
always two holes in his trousers. He
was amused at the immediate reminder
that there ought at least to be
three.

Archbishop Mannix said recently in
Melbourne that "he wished, so far as
consistent with his conscientious con-
victions, to make no distinctions be-
tween creed and creed. It was not
easy to live up to it," he confessed,
and possibly some people would say
he had done much to justify his epis-
copal motto of, "All things to all
men." However, his intention was
good, even if he had fallen short of his
ideals.

A certain priest of austerity
Climbed into a high church steeple
To be near God.
That he might hand God's Word to
the people.
So in common script he often wrote
What he thought was sent from
heaven,
And he dropped it down on people's
heads.

Two times each day in seven.
In His time God said, "Come down
and die."
And He cried out from his steeple,
"Where art Thou, Lord?"
And the Lord replied, "Down here
among the people."

YET ABSOLUTE.

Just a little Baby,
In a manger bed,
See His Mother bending,
Softly o'er His Head.

Just a song of seraphs,
Pealing to the sky,
Waking ev'ry echo,
With their praises high.

Just a world that waiteth,
For its Lord and King,
Gold and myrrh, as off'ring,
Frankincense they bring.

Just a loving Saviour,
Mighty to redeem,
Strong and true and tender,
Absolute—Supreme!

Grace L. Rodda.

ST. JOHN THE EVANGELIST.

December 27th.

"Whom Jesus loved"—oh tender phrase,
Oh word divinely sweet,
That speaks of faith and hope and love,
A friendship all complete.

"Whom Jesus loved"—and whom He called
To follow Him below—
To see His glory on the mount—
To share His joy or woe.

"Whom Jesus loved"—I St. John was true,
And constant to the end,
Sustained and kept through exile long,
By this dear, loving Friend.

Grace L. Rodda.

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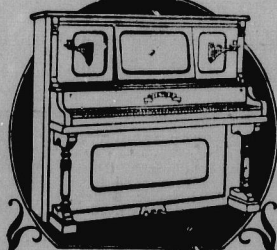
For the Big Work of the Bush Church Aid Society we need an extra £300 by 31st December, 1926

At present there are 23 Workers in the field supported wholly on in part by the Society, also 13 Students in training. It maintains its Mission Hospital, Children's Hostel, two Motor Mission Vans (for far country), Sunday School by Post, and other Missionary activities in lonely Australia.

The B.C.A. depends upon the voluntary giving of people.

You can help with a gift for Xmas. Send to—

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Organising Missionary,
Diocesan Church House,
George Street, Sydney.



The name

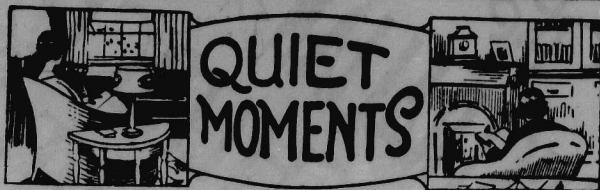
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QUIET MOMENTS

The Word became flesh and dwelt among us.—Jno. 1: 14.
He that hath seen Me hath seen the Father.—Jno. 14: 9.

NEARLY 900 years ago Anselm entered the Abbey of Bec, of which, eighteen years later, he was elected Abbot. Deep thinker and profound scholar, he recognised, as all must who ponder the matter, that the Advent of the Lord Jesus is the central fact of human history. He made public his researches in a great book "Cur Deus Homo"—"Why did God become Man?"

To that question the New Testament gives four explicit answers:—Jno. 14: 8; 1 Jno. 3: 5; 3: 8; Heb. 9: 28.

At this Christmas season we direct our thoughts to the first of these.

Philip's Question.

Obviously Philip was convinced that some relation existed between his Master and the Eternal Father. Christ confirmed his belief and advanced the claim of our second text. There was nothing metaphysical in His reply. "To be capable of His doctrine Christ only required that His hearer should be a human creature wanting to know the truth."

To realize the magnitude of the claim one has but to imagine it upon the lips of any other. History has justified it completely, for where it is accepted He has been the inspiration of all progress, while its rejection, as in Islam, involves complete stagnation.

"Unitarianism," says Romanes, "is an affair of the reason, merely abstract theory having nothing to do with the heart or the real needs of mankind. It is only when it takes the New Testament, tears out a few of its leaves relating to the Divinity of Christ, and appropriates all the rest that its system becomes in any degree possible as a basis for personal religion."

Philip's Experience.

Notice that Christ appeared to Philip's own experience. Of this St. John has preserved the record in three passages.

1. Jno. 1: 45. "We have found Him." Legislator, prophet, psalmist all pointed to a Coming One Who should fulfil all the aspirations of the human heart. We read their foreshadowings in the light of Christ's authority, Philip in that of His Person. And thus the conviction grew within him—Here is One Who fulfils all ideals and realises all foreshadowings.

2. Jno. 6: 5. "This He said to prove him." The discourse which followed the feeding invested it with new and deep significance, and Philip knew, beyond all possibility of doubt, that in Christ he had found One Who could satisfy all the hunger in the hearts of men.

3. Jno. 11: 22. Philip and the Greeks. Here, again, he realized that in his Lord was One Who was in perfect accord with the Father in His redeeming work for all.

4. Jno. 14: 9. Here Christ appeals to this threefold experience. Later, Pentecost illumined all, and our last glimpse of Philip is of one going forth

as an Evangelist to share with others the joy of his own discovery.

This then is our Christmas message.—To know the Father as revealed in the Son is to have deep rest of heart which the world can neither give nor take away.

Such knowledge calls for submission of the reason, love of the heart and surrender of the will.

The Reformation Settlement.

The Elizabethan Prayer Book presents peculiar historical difficulties. Too often the gaps in available evidence have been filled by

Hasty Conjectures

devised in the interests of particular parties. Dr. Gee admits that we can only "penetrate the obscurity by means of mentions, limits and allusions." (Elizabethan Prayer Book, p. viii.) He quotes Dr. Frere further to the effect that "In the case of the Elizabethan Prayer Book the facts are still scantily known." In view of such admissions, all who attempt the reconstruction of the history ought to proceed with great caution. Every statement should be carefully documented and surmise carefully distinguished from fact. Too often the very reverse of this procedure has been adopted. It seems abundantly evident that

The Promoters of the Elizabethan Prayer Book were movers in the earlier proposals for reform.

A document entitled "A device for the alteration of Religion," suggests as men suitable to undertake the task of revision the names of Bill, Parker, May, Cox, Whitehead, Grindal and Pilkington.

Of these Grindal was once a Royal Chaplain, and also chaplain to Ridley. In his capacity as Royal Chaplain, he reviewed the Articles of 1552. Cox supported the Prayer Book of 1552 during the troubles at Frankfurt. He corresponded with Calvin and in earlier years had been closely associated with Crammer. He had some share in the 1549 and 1552 revisions. May took a prominent part in the demolition of altars in 1550. Pilkington was equally prominent as a Protestant reformer. We only know concerning Bill that he had been deprived under Mary. Conjecture has here become life and the suggestion is freely made that Parker and Bill were associated in a moderating scheme in opposition to the avowed opinions of the other active participants in reform measures.

Parker indeed seems to have incurred Unjust Suspicion

because he tried to carry out the exacting demands of his Sovereign in a very difficult position. He sums up his position himself in the following words: "Does your lordship think that I care either for cap, tippet, surplice or wafer-bread, or any such? But for the laws so established I esteem them, and not more for exercising contempt against law and authority, which I see will be the end of it, nor for any other respect. If I you, or any other named 'great papists' should so favour the Pope or his religion that we should pinch Christ's true gospel, woe be unto us all." In matters of doctrine Parker's sympathies were with the fullest reformed position. He wrote: "Upon hearing of a Diet for conference of learned men appointed in France, I wished that Mr. Martyn, or Calvin, or both, could be procured thither; they were as able to stand in defence of a truth, assisted by him whose cause it is, as the adversaries striving against God, et adversus Christum, once should have any great cause to glory." He stoutly defended the quotation from Augustine on the non-participation of Christ by wicked communicants—"I am advised still in mine opinion concerning so much wherefore they be alleged in the article." He protested strongly against the crucifix and lighted tapers in the Queen's Chapel, speaking of them as "the enormities yet in the Queen's closet retained." He desired "the punishment and stay of that offendic." Such limits as these, together with Parker's resolute enforcement

(Continued on p. 12.)



"Infelicitous Quotations."

Oxford Diocesan Board had before it a poster issued by the Publication Board of the Church Assembly which read:—"In the days of the Apostles the little church led by twelve men turned the world upside down. Pray that the servants of the Church to-day may be filled with the same spirit and may do the same thing."

A lay member suggested that it was a most inopportune time to suggest that they should turn the world upside down. The Bishop of Oxford said that, on the grounds of scholarship the diocese should not support infelicitous quotations. It was decided to call the Publication Board's attention to the poster, and not to use it in the Oxford diocese.

"Most Maligned Man in Most Maligned Town."

Dean Inge, who accepted the presidency of the Wigan Education Society, addressed a large audience in the Technical College, Wigan, on "English Literature in Education."

The Rector of Wigan, in proposing a vote of thanks to the Dean, said they had with them the most maligned man in England on a visit to the most maligned town, and they had a perfect proof that he never was entitled to his sobriquet. He thanked him most cordially for the highly intellectual treat they had had that evening.

£1,000 Note in Offertory.

An anonymous donor placed a note for £1,000 in the offertory bag at the Salisbury Cathedral, where special services for the Society for the Propagation of the Gospel were held.

London's Old Churches.

In the House of Commons, Lord Hugh Cecil (Conservative) moved that the House should direct that the Union of Benefices and Disposal of Churches Bill be presented for the Royal assent. He explained that the measure authorised the sale of the sites of certain London churches owing to the loss of the Sunday population. There were now 47 parishes for 12,000 resident inhabitants.

Sir Vansittart Bowater (a former Lord Mayor of London) moved the rejection of the bill, urging that the object of the measure was to pull down great and ancient churches in the city in order to get money to spend elsewhere.

Lord Hugh Cecil's motion was rejected by 124 votes to 26.—Cable report.

Esperanto Wedding.

For the first time in the history of the Church of England, a marriage was recently solemnised in Esperanto at St. George's, Hart Street, Bloomsbury, London.

Spain.

What would John Wesley have said if he knew that a Watch Night Service had been held in a southern town in Spain on December 31 last, where, a few years ago, there was not even a nominal Protestant. Senor Aguilera, a Spanish evangelist of the Glynn Vivian Miners' Mission, just reports that a miner who was converted at a Watch Night Service last December had since had much opposition from his own family. On the 9th of last month, however, his wife decided for Christ.

Paten Restored after Fifty Years.

Recently, the Rev. E. B. Whalley, vicar of Slade Green, Kent, bought in an antique shop in Rochester, a chalice and a paten for his own church. The paten was of solid silver, old and unusually heavy, but it was not until he reached home that the vicar noticed a somewhat faded inscription, which ran:—

"St. Peter's Church,
Rawdon,
Near Leeds, 1723,
Remodelled 1872."

Mr. Whalley at once got into touch with the parish of St. Peter's, Rawdon, and the interesting fact was revealed that the paten, with a chalice and processional cross, have been missing from the church for fifty years. Needless to say, the paten has been restored to Rawdon.

Dr. Dinsdale T. Young.

Dr. Dinsdale T. Young recently preached in the village chapel at Scragglethorpe, in the Malton (Yorks) Circuit, where at the age of 15 he delivered his first sermon. Born at Corbridge-on-Tyne, Dr. Young was the only child of his parents, his father being a medical man. At the age of 65 Dr. Young is still in his prime. He believes that the British are the lost ten links.

Resignation of Bishop Pinkham.

After serving as Bishop for forty years, first as Bishop of Saskatchewan and later as Bishop of Calgary, Bishop Pinkham has resigned owing to ill-health. He first went to Canada in 1868, when Winnipeg had a population of but two hundred. He was a pioneer of the West, and took more than his share of the personal discomforts associated with its development, and the Church there prospered greatly under his hand. He is an Evangelical, and probably the oldest consecrated Anglican bishop in the world.

Journalist Ordained.

The Rev. Charles Henry Dant has abandoned journalism for the Church after a long and distinguished career as journalist, author and lecturer. While residing in Bath he assisted Dr. Sweetapple a good deal at Combe Down Parish Church, and also preached occasionally at Frome Road House and St. Philip's, Odd Down. Mr. Dant has been ordained by the Bishop of Chelmsford.

Intolerance.

Religious intolerance in Spain proves that the clock is deliberately being set back in that country. Few more striking instances of unexpected happenings in the Twentieth Century have been published than the detailed references to acts of intolerance that reach memories of days we all believed to be things of the past. It is strange that they should occur at a time when in England Roman Catholics are pleading for the relief of disabilities that in practice for the most part no longer exist. Where Rome has the power she exerts her will with a tenacious hold on principles that were behind the Inquisition and the suppression of all Religious Liberty in lands under her sway. We are informed that the Concordat has a clause "that education public and private shall conform to the doctrines of the Church," and it seems as if the Directory is about to put in practice this article and by so doing suppress all Evangelical schools. We have now once again in practice the maxim, "Where you Protestants and Liberals are in power we demand religious liberty for ourselves, for your principles require it; but when we are in power we deny it to you, for it is contrary to our principles."

LULLABY IN BETHLEHEM.

(Henry H. Bashford.)

There hath come an host to see Thee,
Baby dear,
Bearded men with eyes of flame
And lips of fear.
For the heavens, they say, have broken
into blinding gulfs of glory,
And the Lord, they say, hath spoken
in a little wondrous story,
Baby dear.

There have come three kings to greet Thee,
Baby dear,
Crowned with gold, and clad in purple,
They draw near.
They have brought rare silks to bind Thee,
At Thy feet, behold! they spread them,
From their thrones they sprang to find Thee,
And a blazing star hath led them,
Baby dear.

I have neither jade nor jasper,
Baby dear,
Thou art all my hope and glory,
And my fear.
Yet for all the gems that strew Thee,
And the costly gowns that fold Thee,
Yea, though all the world should woo Thee,
Thou art mine—and fast I hold Thee,
Baby dear.

Commit thy trifles unto God; for to Him is nothing trivial.—Martin Tupper.

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KATOOMBA CONVENTION

The 24th Annual Convention

for the deepening of the Spiritual Life, will be held, D.V., at

"Khandala, Katoomba Street, Katoomba, from Monday, 10th to Friday, 14th January, 1927. Missionary Day, Thursday, 13th.

Daily Sessions, 3.30 and 7.30 p.m.

A hearty invitation is extended to all.

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SOME OF HIS NAMES.

Thou, little tender Babe in manger bed,
Art wonderful to me,
Coming with grace and glory on Thy head,
Light of the world to be.

Thou art (although so tiny, helpless, weak—
In Mary's arms to-day),
The way by which God comes His lost to
seek,
To God, Man's only way.

O Son of God, now born of Adam's race,
God's word, the Truth, art Thou—
Through life we see Thee full of Truth and
grace,
Guileless at death as now.

Though now Thy life hangs by so frail a
thread,
Thou comest life to give,
Being Thyself The Life and Living Bread,
Whereby our souls may live.

And Thou, O Saviour, Christ the Lord, art
ours,
To save our souls from sin!
Now by Thy grace we open wide our doors,
O Holy Child, come in!

Mary Pryce.

THE OLD YEAR.

"I am with you."

The year is swiftly dying,
The moments one by one,
Are speeding onward to the end,
Their race is almost run.

And ever growing nearer,
We see the great Divide—
The shadow deeps loom before—
We fear the flowing tide.

But hark! a gentle whisper,
Is stealing through the air,
It tells of help and comfort nigh,
Oh hope for our despair.

"Oh, I am with you always!"
Oh, while we journey here,
This Voice shall be the guiding star,
That leads to Heaven's New Year.
Grace L. Rodda.

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The Rev. F. Townsend, Th.L., will begin
duty as assistant curate at St. John's,
Toorak, Victoria, on 1st March.

Mrs. Harrington Lees, we regret to say,
has not maintained the good results of her
recent operation, still enduring pain and as
yet is unable to walk freely.

The Rev. J. Good, St. Jude's, Carlton, V.,
is taking two months vacation, having be-
come overworked.

The Bishop of Warraratta met with a
painful mishap through a fall, the sinews of
a foot being lacerated.

Mrs. M. Anderson, the mother of Mrs.
Bruce, wife of the Prime Minister, died at
Toorak, V., on 9th December.

The Rev. E. D. Kent, M.A., Th.L., as-
sistant curate of St. John's, E. Malvern, V.,
has been appointed chaplain of the Brighton
Grammar School.

The Rev. F. T. Thornborough, of London,
who has been appointed general secretary of
the Victorian Church Missionary So-
ciety, is not expected to arrive in Melbourne
until February. It was previously announced
that he would arrive in December.

The work of the Rev. H. E. E. Hayes and
Mrs. Hayes for Toc H (Victoria) has con-
cluded. At the Toc H Central Club, Howey
House, Collins Street, the united groups of
Toc H said good-bye to them. The Boy
Scout Association presented Mrs. Hayes with
a scout thanks badge, in recognition of her
work in beginning and managing its cafe-
teria.

The Rev. C. H. Nash, M.A., formerly
Canon of St. Paul's Cathedral, Melbourne,
and incumbent of Christ Church, Geelong,
having resigned his positions in bodies out-
side the Church of England, has been given
a licence by the Archbishop of Melbourne.

The Rev. R. Fenwick Brown was inducted
to the cure of Holy Trinity, Williamstown,
V., on December 9, by Archbishop Hindley.

We hear Canon and Mrs. Batty are due to
return to Brisbane early in February.

The parishioners of St. Paul's, Ipswich,
Q., have decided to place a stained glass
window and a brass tablet in the church in
memory of Canon Jenkin, who was rector of
that parish for sixteen years.

The Rev. H. G. J. Howe, rector of Glades-
ville, N.S.W., will give the Bible Readings
at the C.M.S. Summer School, Austimner,
and the Rev. L. Gabbott, rector of Rock-
dale, N.S.W., will give the closing medita-
tion each evening.

The Rev. Wynn Jones, of Holy Trinity,
Dulwich Hill, N.S.W., will leave for Eng-
land in February prior to taking up work in
the Mission Field under the C.M.S.

Mr. Edmund Clark, of the Children's
Special Service Mission, is arranging Boys'
Camps at Shellharbour, Katoomba, Cron-
ulla, Dee Why, Bayview and Austimner,
N.S.W., during the Christmas and New
Year holidays. He will be assisted by Rev.
Wynn Jones and Messrs. Alec Brown and
W. Porter.

The Rev. J. W. Ferrier, N.S.W. Gen. Sec.,
C.M.S., has returned to Sydney after an
extended deputation in the Bathurst diocese.

Archdeacon Ward is resigning the Cath-
edral parish, Goulburn. He has been ap-
pointed by the Lord Chancellor to the parish
of Hunsworth, in Norfolk, and expects to
leave Goulburn in February next. Ordained
in 1896, he came to this diocese with the late
Bishop Barlow in 1902, and now has the
longest service in the diocese to his credit
of any priest on the diocesan staff. The fol-
lowing is a bare list of the appointments he
has held since 1896:—Curate of Hughenden
from 1896 to 1897 and of St. James' Cath-

edral, Townsville, from 1898 to 1899, and
from 1900 to 1902. His appointment to Hun-
sworth will not be his first experience of min-
isterial work in England, for in 1899 and
1900 he was curate of Christ-church, Crouch
End, London. Coming to Goulburn in 1902,
he was chaplain to the late Bishop Barlow
from 1902 to 1913. During these years he
held the office of Minor Canon of St.
Saviour's Cathedral, from 1904 to 1913, and
was Precursor from 1911 to 1913. From
1908 to 1913 he was registrar of the diocese.
In 1913 he went to Cooma as rector and
Archdeacon of Monaro. From 1916 to 1917
he was on active service with the A.I.F. He
returned to Cooma in 1917 and remained
there until 1920, when he acted as the Vicar-
General of the diocese during the present
Bishop's absence at the Lambeth Confer-
ence. He succeeded Canon Carver as Vice-
Dean of St. Saviour's Cathedral and incum-
bent of the Cathedral parish in 1920, and
later succeeded Archdeacon Bartlett as Arch-
deacon of Goulburn.

The Rev. A. R. Bowie, who was admitted
to the diaconate at the Advent Ordination
in St. Andrew's Cathedral, Sydney, on Fri-
day last, will serve as an honorary deacon
in the parish of St. Andrew, Summer Hill,
N.S.W. Mr. Bowie is a retired business
man, who has done yeoman service for the
parish of Summer Hill, and is admirably
fitted for the new work he has taken up.

The Real Presence.

(By Nemo.)

AMONG the many questions agitating our
Church at the present time, there are
none more pressing than those associated
with the above doctrine. As is well
known, a strong attempt is being made to
allow the Reservation of the Eucharistic
Elements for the purpose of Adoration. "How
beautiful it is," some urge, "to be able to
pray in the very presence of Christ, what a
wonderful and grand thing it is." Now,
why do we as Evangelicals object to this?
Well, in the first place we believe it gives

A FALSE Conception of the Presence of Christ.

This is seen very clearly when we go back
to the institution of the Sacrament. For,
consider once again what happened on that
sacred night in the Upper Room. Our
blessed Lord took the bread and said, "This
is my body." Now a very little thought
shows (O that people would think more of
that our Lord could not mean that the bread
actually and literally became His Body, for
His Body was there before them all the time.
Even allowing for the possibility of miracle
(though there is no need to postulate a mir-
acle here) no miracle ever flatly contradicts
our reason. A miracle does indeed tran-
scend our reason, but is never in opposition
to it. Consider such a stupendous miracle
as raising one from the dead. This by no
means contradicts our reason, for it is a
perfectly rational ground to take up that the
Creator Who gave life could easily restore it.
And similarly with the other N.T. miracles.
It is indeed an axiom that miracles never
contradict our reason. Well now, what has
reason to say with regard to our Lord's
Body at the institution of the Eucharist?
Is it not just this—that a thing cannot be in
two places at the same time. Surely no
axiom of Euclid is more self-evident than
this. Our Lord's Body was before the dis-
ciples and therefore could not be in or under
the form of the Eucharistic bread. The argu-
ment surely is final. The logic is as ir-
resistible as it is simple.

It will be remembered that at the Chelms-
ford Conference some few years ago this
argument was presented to Bishop Gore, and
he did not answer it, saying it was "extra-
ordinarily difficult," and he preferred to
maintain a largely agnostic position with
regard to it. "Extraordinarily difficult" it
certainly is to those who hold that, in or
under the form of the bread and wine is
Christ's literal and actual Body and Blood.
Indeed it is not too much to say that every
aspect of the latter theory, splits upon this
rock of fact, i.e., the fact of the circum-
stance of the institution.

But does it follow that we as Evangelicals
reject all theories about the Real Presence
in the Holy Communion? Very far from it.
For example what conception of Christ's
presence could be more beautiful, or surely
more true to fact, than that put forth by
the saintly Bishop Handley Moule when he
said that "if our eyes were opened, we
should see our Lord, not on, but at, the
Holy Table, taking the consecrated bread
and wine, and giving them to us"? But not
only do we believe the ordinarily accepted
Anglo-Catholic view of the Holy Communion
is due to a false conception of the Presence
of Christ, we believe further it gives rise to

A SMALL Conception of the Presence of Christ.

It is not big enough. It is not grand
enough. For, consider. If I want to say
my prayers in the Presence of Christ, and
have to find a Church where the Sacrament
is reserved, it LIMITS the presence of
Christ. The New Testament conception is
that Christ is everywhere. We may find
Him just as truly and just as really in the
cabin as in the Cathedral, in the desert as
in the Sanctuary. Our Lord's express pro-
mise is, "Lo, I am with you always, even
unto the ends of the world." The keynote
of Christianity is universality. As Bishop
Lightfoot says, "it has no special sanctu-
aries, because every time and every place
alike are holy." And again, "a temple con-
fined only by the limits of the habitable world."
Now then, surely the conception of Christ
being everywhere, being immediately acces-
sible to the humblest Christian is a far big-
ger and grander one than that of localised
presence in or under the form of the bread
and wine. Even if from the point of fact
we were able to agree with their doctrines of
the presence of Christ in the H.C., we would
still say, "Your view is too narrow, is too
small. You say it is a beautiful thought,
a wonderful conception, a grand truth, but
our answer is that it is not grand ENOUGH,
nor WONDERFUL enough or BEAUTI-
FUL enough. In actual practice your doc-
trines defeat themselves and work out ex-
actly the opposite to what you intend. You
wish to bring Christ nearer, your design is to in-
crease communion and fellowship, you ac-
tually decrease it, so that if we could not
find a church with the reserved Sacrament
we would have to say with Mary of old
"They have taken away my Lord, and I
know not where they have laid Him." This
surely is the true and FULL doctrine of the
Real Presence. We do indeed find Christ in
the Sacrament, and as there we recall again
His dying love for us, our devotion is deep-
ened, our emotions are rightly stirred, our
APPREHENSION of His ever-available
presence is quickened, but that does not say
that from Christ's point His presence is
more real. For "closer is He than breath-
ing, and nearer than hands or feet," and
that too not only in the blessed Sacrament,
but ALWAYS, so if the doctrine of Christ's
presence in the sacrament is a glorious
one; our conception, the Biblical conception,
of this abiding continuous presence is more
glorious, is the glory that excelleth. Every
bit of comfort which the Anglo-Catholic
obtains from the consideration of the pres-
ence of Christ in the Eucharist, comfort
which from the nature of the case must nec-
essarily be intermittent, we may have AL-
WAYS. Our difference with him is that his
view, his doctrine, is not big enough.

As others see us.

(The following formed the leading article
of "The Methodist.")

ASIGNIFICANT paragraph in the "Re-
ligious" column of one of our Sydney
morning papers informed the public
that in connection with the assembling of
bishops and representatives at the recent
Anglican Convention, a conference was held
of the bishops connected with the Anglo-
Catholic Movement within the Church, and
consideration was given to measures to be
taken to promote the purposes and practices
of that branch of Anglicanism in Australia.
Apart from the Archbishops and their coad-
jutors, there are twenty-one or twenty-two
diocesan bishops within the Commonwealth,
most of whom were present at the Con-
vention. Of the number it is said that thirteen
are avowedly Anglo-Catholics, and are pledg-
ed to administer their dioceses in accordance
with the tenets and practices of Anglo-
Catholicism. It is well, therefore, that at-
tention should be given to what that move-
ment stands for and aims at, especially in
view of the efforts being made in the direc-
tion of union or re-union of the Protestant
Churches with the Anglican Church.

In the interests of the religious life of
Australia generally, and in view of the con-
siderable effort that is likely to arise as the
result of the conferring together of the
Anglo-Catholic bishops, it is well to enquire
what the movement stands for, and what are
its prospects of success. If we may judge
from the literature that bears its brand and
is published under its imprimatur, Anglo-
Catholicism stands for the restoration of
everything that is ordinarily regarded as
distinctive by Roman Catholicism save and
except submission to the Pope as the su-
preme Pontiff in Christendom. Describing
with unqualified approval a Church in which
Anglo-Catholicism dominates the situation a
recent and authoritative book says: "Taste,
care, and expense have been lavished upon
the decoration of the Sanctuary and side
altars, of which there are two—one especially
—used for Masses of Requiem. There is a

statue of Our Lady and a statue of St.
George; the walls are bright with pictures,
the Stations of the Cross are hung in the
nave; there are two confessionals, and the
times at which confessions can be heard are
written up in the porch. The Blessed Sac-
rament is reserved in the "lady" chapel, and
there is always someone at prayer before it.
The notice board shows that there is a
Daily Mass, and that a Sung Mass is the
chief service on Sundays. Devotions before
the Blessed Sacrament take place on one
evening in the week. In this Church not
only are the Eucharistic vestments worn,
but there is every adjunct of Catholic cere-
monial—lights, incense, and "holy water."
It will be seen from the foregoing that there
is almost a complete approximation to the
ritual of Romanism, even to the adoption of
its terms and phrases, and to so compara-
tively small a detail as holy water. It is
the apotheosis of Sacramentalism—the
imitation in closest detail of Romanism.

Even in regard to an almost arrogant ex-
clusivism, Anglo-Catholicism is prepared to
adopt the policy and attitude of Romanism.
Here is another quotation: "Toleration is a
whole point of the Anglo-Catholicism Move-
ment is the conversion of England, the
restoration of the Anglican Church to the
fulness of Catholic faith and practice, which
are hers by right of her inherent Catholicity.
Because of this, it is held that "to continue
as a party in a state of toleration would
merely be to perpetuate the division of the
Church of England, and establish a camou-
flage of schism." The term "Protestant"
is, of course, repudiated. The seven sacra-
ments, the Real Presence in the Eucha-
rist, the Invocation of Saints, and
Purgatory, are tenets the Anglo-Catholic
adopts. "The central acts of worship" is
declared to be "the Mass," and a daily Mass
and a Sung Mass on Sundays are described
as "necessaries of religion." What differ-
ence of value is there between all this and
the splendid sacramentalism of Rome and
her system of confession, absolution, and
lastly, of extreme unction? Anglo-Catho-
licism stands for all this, and aims openly at
converting modern Christendom into the
Romanism against which Luther revolted and
out of which Ridley, Latimer, and Cranmer,
and their associates, led the English nation
in the heroic days of the Reformation.

The rejuvenating of the forces of Anglo-
Catholicism in Australia by the action of the
Australian bishops who are of that cult
creates a situation which all the Churches
will do well to watch and which throws a
special responsibility of our Methodist
Church as a custodian and champion of
evangelical religion.—"The Methodist,"
Sydney.

The Archbishop of Melbourne.

Objection has been taken to the fol-
lowing paragraph in our issue of Novem-
ber 11, as conveying incorrect in-
ference:—

Archbishop Lees, in Convention,
expressed the hope that we should
"take warning from the impossible
situation which had arisen in the
newly-constituted Church in South
Africa." It may be noted that the
Church of South Africa is almost
monopolised by what are called
Anglo-Catholics, to the exclusion of
others.

It will be understood that there was
no intention to misrepresent the Arch-
bishop. The words he spoke referred
to the impossibility of any diocese re-
maining outside a new constitution. In
accord with the style adopted in "Gen-
eral Jottings" a remark is added with-
out intending it to be taken as belong-
ing to the speaker's words. In this
instance the absence of quotation
marks to the added statement emphasised
that. But as it appears not to be
perfectly clear to some people, and
as we are asked to apologise for the
paragraph, we can say we are sorry
that it was open to this mis-reading,
with the qualifying statement that the
added remark is absolutely true in and
by itself.

It may be stated that the words
"newly constituted" applied to the
Church in South Africa were in that
connection attributed apparently in
error to the Archbishop. But everyone
knows the Church in South Africa was
constituted 20 years ago.

It has further to be explained that
the sole reasons for designating a
Bishop or Archbishop by his legal sur-
name are to give information to our
readers who often wish for it, and be-
cause it is the most common form of
reference among them.—Editor.

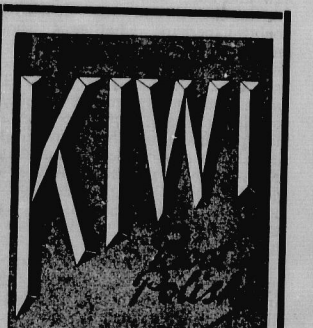


Budgerie Bill, by "W. I. O'Neill," is a
real Australian romance for little Australians.
It is delightfully written, and as well illus-
trated by B. E. Minns. Angus & Robertson
publish it for the Cornstalk Company, at 3/6.
We are glad to see the author exercise his
gift off the track on which we have known
him, and we wish this trifle well.

Rome's Masterpiece, by Rev. T. Davies.
A timely protest against the proposed Eucha-
ristic Procession in Sydney in 1928. This
is full, too full, to be as attractive as it
should, in presenting a polemic to the popular
eye. Protestant literature badly needs
brightness and "display." Despite the de-
fect referred to, there is much solid argument
which may be of use.

The Everlasting Doors. B. & F.B. Society
Annual Report. Just an illustration of how
to do the very thing spoken of above. The
Bible Society do know now to dress their
goods in more ways than one. Here the
ordinary man must be impressed, and the
pulpit speaker furnished with numerous facts
of deep interest. The summary at the end
of the well illustrated book tells us the B.
& F.B.S. has issued 365 million copies since
1804. In 1925, 10 million, 579 languages
are now employed in this Pentecostal work.
The Anglican Communion depends greatly
on the Society—C.M.S. using 135 versions,
and S.P.G. 83.

Twenty-five Years as Bishop of London.
Angus & Robertson Ltd., Sydney, have sent
out a timely record in 118 pages, by Charles
Herbert, of the life of Bishop Winnington
Ingram, but, to be truthful, the book says
very little about the London Episcopate as
some of us would like to know of it. There
is no explanation of how the Bishop main-
tains his evangelical professions with a lavish
patronage of clergy who are Romanisers,
which is a puzzle to simple-minded people,
who meet with it elsewhere than in this
instance. But the book gives some most in-
teresting accounts of the virile work and in-
tense earnestness of this leader of the
Church, who has been copied in style and
policy by others in the episcopate. It shows
that intensity, without tremendous intellec-
tual or oratorical gift, will win its way. The
humanity also of the Bishop is well illustrat-
ed. The Bishop, who is now 68 years of age,
has had a wonderful career, and his early ad-
vantages of family and position have been
utilised to the full for the cause he has at
heart. On the paper cover there is a fine
photo study of the Bishop addressing an
outdoor meeting, which might have been
included in a more permanent way within
the covers, and there is a good photo of the
Bishop standing outside his study window at
Fulham Palace.



KIWI BOOT POLISH
IS WONDERFULLY
WATERPROOF AND
ECONOMICAL AND
POLISHES BOOTS
PERFECTLY



"The workman is paid even for the time he sharpens his sickle."—Goodwin.

DECEMBER.

25th—Christmas Day.
26th—1st Sunday after Christmas. St. Stephen, the first Christian Martyr, and one of the Seven Deacons.
27th—Monday—St. John the Apostle and Evangelist.
28th—Tuesday—Holy Innocents' Day.

JANUARY.

1st—Saturday—The Circumcision of Christ.
2nd—2nd Sunday after Christmas. Collect, Epistle and Gospel for the Circumcision.
6th—Thursday—The Epiphany, or Manifestation of Christ to the Gentiles; also called Twelfth Day. Next issue of this paper.



1926

THE year of Grace, popularly, yet erratically, numbered 1926 has almost gone beyond recall, indeed, to most busy people it has simply flown. There are so many distractions in this age of telephone and wireless, and of innumerable meetings and committees, that we do nothing well. We skip from one thing to another. Life is very much like the front page of the modern news-sheet, full of countless items which we scan and hurriedly pass on, and as speedily forget. Our strength is dissipated in a feverish haste to rush from one engagement to another.

This is an evil in our modern style of life. In religion it spells disaster. Even earnest Christians find short time for prayer or meditation, and, as for serious reading, it seems a sheer impossibility to many people. Our pulpits are infected by this triviality, and it may fairly be said that the most popular sermons contain a minimum of experimental thought. Their result is commensurate with their content. 1926 has not improved our manners in these respects.

The foes of true religion increase with the added years. There are more new and fancy cults within and without the Church than ever. It is as yet doubtful, perhaps, whether we should include modern scientific invention as inimical or not. Motor cars take away as many as they bring to church. The wireless, ministers, without a doubt, to countless sick and distant people, and may perhaps bring the sound of the Gospel to a few careless ears. But it seems as if it will lead to further neglect of church-going unless it be most clearly and emphatically impressed that listening-in is not worship.

The most momentous local happening of the year, undoubtedly, was the Great Convention, and if it did not do all some of us wished, it indicated a fine of advance towards self-government of the Church as a whole in Australia. While it is possible to say much for or against it from the "party" viewpoint, there is a grave general criticism which pertains to it. It is to be feared that the Church of England is developing too rapidly at the head and is getting overweighted with her own machinery. Just as a

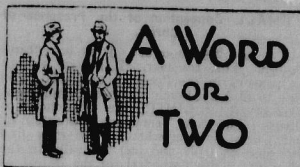
church service may be spoilt through too much form and ceremony, and its peculiar intention of reverence defeated through over-much outward expression, so is the Church, organically considered, running the risk of developing in an unhealthy manner. We must all see to it that 1926 has not spent itself merely in manufacturing a great machine, because it has so often been proved in the years past that the Spirit of God cannot be organised, and, moreover, does not remain in an organisation simply because it once has borne the title of the House of God.

The chief and searching question at the end of the year is this: Is the Church spiritually stronger than she was twelve months ago? Is she better equipped for her work of witness to the truth as in Jesus? Not—Has she extended her material state, or has added to her buildings, or her retinue? But is she purer and less worldly, and is she more intense, and keener to accept the enmity of the world, or is she frankly and vainly trying to serve both God and Mammon? The sole justification for conflict in the Church that truth may be more truly manifested.

While it would be easy to compile a long list of statistics for 1926 of Church activities, of names of prominent workers, and of buildings erected, the best effects of preaching the Gospel can never be tabulated nor counted by human mind. That is the little pardonable weakness of the beginner. As the Church grows in years she should shed all juvenile delight in boasting of acquisitions of a worldly nature. Where are the prophets who will speak before, not after, others? How many martyrs for the faith does she produce in these lax days? The Early Church delighted in speaking of her wealth of martyrdom. It was esteemed the sign of heavenly glory. It is requisite that the modern Church should realise that only the martyr's spirit will turn present opportunity into grandest achievement in the Name of Jesus. Never has there been a year of such enlightenment and scope. Will 1926 be remembered for display of dauntless piety and abandon for the truth?

In the wider field of world interests as distinct from our local one, the year 1926 passes with the Church still "up in the air" regarding critical matters. Prayer Book Revision pursues its tedious course, and we now await the results of the Episcopal consideration of the proposals. We fear that the Bishops will practically recommend two Books and two Religions for inclusion in the Church of England. We devoutly pray we may be wrong. The English Coal Strike has been concluded in an inconclusive fashion. Men are muttering threats of renewal. But Mr. Baldwin and his associates have gained respect throughout the difficult negotiations, but it is doubtful if Church interposition was on correct lines or was very helpful. Among other grave issues, the end of 1926 leaves Russia and China deliberately rejecting the Gospel of Christ so far as their present ill-advised rulers can dictate. The two ebullitions of anti-Christian antagonism, and anti-British let it be noted, are one and the same. Mussolini is seeking to revive some replica, or effect a resurrection of Imperial Rome, and with promise of some success.

These happenings and portents are some of many which should rouse the Christian Church to increasing constancy, and to deeper reality, and to intense watchfulness. The message of 1926 is "Watch!"



Peace Be With You.

CHRISTMAS fills the mind with placid thoughts of the end of strife. We see, prophetically, a world in which confusion and strife give way to the beneficent rule of the Prince of Peace. We see a Church healing her schisms and avoiding doctrines and practices which stir up contention. Christ is then truly the only Head of the Church. We see the individual abolishing from his life every selfish motive and every evil action. In brief, we see Christ again walking among men. It is thus we express our greetings to our friends. A wondrous inspiration is found in idealism, though, nay, because ideals are remote from the actuality of life. Thus the Hebrew seer looked beyond the limitations of Israel to the ideal Kingdom of the future. Thus we endure as seeing Him Who is invisible. Thus we wish our readers, one and all, a Happy Christmas.

Junior Clergy.

A TIMELY and useful note is struck by a correspondent to whose letter in this issue we invite the serious attention of those who may be concerned. Incidentally, it may be stated that it is refreshing to find people spontaneously expressing their thoughts in our columns, which furnish space and welcome to anyone who has something to say for the common good. It is hoped this letter to Junior Clergy may bring response. Many of the laity (this is primarily a layman's paper) are under peculiar misapprehensions regarding the actual state of affairs in the Church. In this instance, they fondly imagine that the Anglican course of ministerial training is perfection. As a matter of fact, oftentimes the most necessary equipment is omitted. There should be courses on Preaching, on Catechising, on Conduct of Services, and on Visiting, as well as on Etiquette. Does the youthful, or the matured, cleric always know exactly how to conduct a wedding, or to visit with effect. There are theological handbooks issued without authority which serve to impart some directions; these however, are vitiated by being often of a "party" or weird character. The conduct of a recent baptism in Melbourne was something wonderful with a parade of "candles" and frequent change of stoles. Weddings reveal that almost every clergyman has a different rite. Too often the Junior Cleric is flung, unprepared by such apprenticeship as is required in other active work, into the charge of a small parish to sink or swim. Is it any wonder that he sometimes sinks, or flounders until, perhaps in despair, he adopts rule and regulation from doubtful quarters?

Independent Journalism.

THERE is too little encouragement to independent thinking and writing forthcoming from the very people who make most boast of being honest. Therefore something should be said in favour even of a section of the secular Press, which, while it too sadly trespasses upon good taste, does the State a service in showing up grave scandals, which more respectable jour-

nals gloss over or altogether hide away. The path of a Church paper is not strewn with roses in these days of peace at any price, and fearsome regard for popular opinion. More often peace at any price is found to be "my price," and he who loudly decries the stirring up of "strife," as he regards it, is later on discovered to be on the opposing side. What should extend is a kindly correction when one errs, avoidance of hasty judgment upon outspoken comment, and the encouragement of free interchange of opinion even when it hurts our vested or personal interest. Only so can truth survive.

The Constitution.

(By a Layman.)

THE Convention which sat in Sydney in October last was truly a momentous one. There have been other assemblages in Australia, but this differs from them all. One thinks of the constitution which was given to the Church of England in Australia in the year 1866, and which set up the General Synod. While, however, the measures passed by this General Synod are merely by way of suggestions to the dioceses, and do not bind any diocese unless it think fit to accept them, the General Synod which the convention proposes to constitute will, within the ambit of its legislation have plenary powers, and will, of its own inherent capacity, give to its ordinances legislative force which will bind the dioceses whether they like these ordinances or not. This is the first and great consideration which occurs to one in thinking of the convention, and the declarations are the root principle of the convention, and the powers which are proposed to be given to the General Synod must determine whether the dioceses will be disposed to accept the constitution which has been framed. The declarations set out various matters to which "this Church" (which, it is said, is not a new Church), assents. Whether the present doctrinal position of the Church of England in Australia is sufficiently safeguarded by a declaration that the Church will not change its "character" as instanced by its assent to all the declarations is a matter calling for serious consideration.

One point of criticism devoted to the Draft Bill propounded in the convention was that the representation proposed to be accorded to the dioceses was not in a fair proportion to the members of the Church in the diocese, and the Alternative Draft proposed to make the basis of representation according to the numbers of such Church members in a diocese. This proposal was defeated by the convention, and a basis laid down of one clerical and one lay member proportioned to every 15 licensed clergy in the diocese, with a minimum of two members and a decrease where the point was reached at which the number of clergy exceeded 300. While this is a much fairer representation than the numbers proposed as a basis of discussion in the Draft Bill, it is still far from satisfactory when the Church populations of the different dioceses are considered.

There is another matter which occurs to one! While it is true there are certain provisions in the proposed constitution which cannot be altered, and some which can be altered only with the consent of the Diocese, it is also true that the



THE CHILD CHRIST.

CHRISTMAS DAY.

The mighty word of God,
Has come to man below,
In grace and beauty from above,
"The way" of Life to show.

The Christ expected long,
The "Light which lighteth" all,
The One of Whom the prophets sang,
Whose love shall never pall.

And still He comes anew,
On ev'ry Christmas Day,
And shining in the darkness, shows
The Life—the Truth—the Way.

Grace L. Rodda.

THE INNOCENTS' DAY.

December 28th.

Sweet and pure and stainless,
All unsoiled by sin,
Are those baby-martyrs,
Safely gathered in.

Wholly unavailing,
Herod's anger wild,
For the angel guideth
Mary with her Child.

Low before their Saviour,
Kneel those babies sweet,
First of all the martyrs,
Near the Throne they meet.

Grace L. Rodda.

constitution can be radically altered by some of the Dioceses only, and as the proportion works out this alteration could be made by those representing a minority of the members of the Church. This is far from satisfactory. Indeed it can scarcely be said that the work of the convention is that of the majority of the members of the Church in Australia. It is also true that it will not be obligatory upon any one diocese to accept a Prayer Book revised by the General Synod and under the proposed constitution. For this we may be thankful, as it will be competent for those representing a minority to revise the Prayer Book. The provision that the decisions of the Privy Council shall not be binding on any Court can hardly be regarded as a matter for congratulation in view of the Evangelical position which some of the past decisions have maintained and safeguarded, and of the ability of the High Tribunal which gave these decisions. The proposed constitution indeed places a degree of confidence in the Tribunal which will be elected by General Synod itself, a confidence which is profound in its self-satisfied complacency.

The ideal of a homogeneous Church in Australia is a very desirable one, provided that we know the kind of homogeneity which will be attained.

As it has emerged from the convention, the draft Bill, before being accepted by the dioceses, requires the most careful consideration. Before the Bill to federate the Australian States was finally agreed upon, at

least three sittings of the Federal Convention were held. There is no necessity to rush matters. Festina Lente is a maxim which is worth considering. Enthusiasm—using the word in its true sense—God-inspired zeal—is what we all require, but let us be sure that our zeal is zeal with true knowledge and that is really inspired of God. Festina Lente—Hurry Slowly!

BISHOP AS CHIEF.

Dr. Pinkham, the retiring Bishop of Calgary, was recently, at Cardston, Alberta, made a Blood Indian Chief, as an appreciation of his work among that tribe, and as a token of their affection and esteem. Chief Mountain Horse, whose son, Lieutenant Mountain Horse, was killed in the Great War, addressed the Bishop as follows:—"Before the white man came, we looked to the Sun Dance for our inspiration. We now try to practice in our lives the religion you live and teach. For many years you have held our respect and our love. On behalf of the Blood Tribe I now bestow on you the greatest honour within our power to give. I name you 'Natacupi,' meaning 'Holy Rest,' a 'rest' which is made 'holy' by the many kind deeds you have done for us." He then placed on the Bishop's head a headdress of eagle feathers supported by a beaded band on which was worked the inscription: "1887—Bishop of Calgary—1926."

SIDE-LADIES!

Some of the sidesmen at St. Thomas' Church, Exeter, having been reported as slack in their duties, Alderman Stocker, at the Easter Vestry said, "Appoint ladies, and shame the men." The vicar of Tavistock, on a similar suggestion being made said notice must be given, as it would create a precedent. But during the incumbency of the Bishop of Plymouth, ladies became "sidesmen" at Bow Church, Cheshire. Or were they "sidesladies"?—C. of E. News-paper.

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NEW SOUTH WALES.

SYDNEY.

Ordination.

At the Ordination Service held in St. Andrew's Cathedral on Friday, 17th inst., the following were ordained as Priests:—Herbert Eric Felton, Th.L., Archibald Edward Hodgson, Th.L., William Wynn Jones, B.A., Th.L., Seering John Matthews, Th.L., Keith Benjamin Jack Smith, William Hursthouse Stanger, M.A., Th.L., Leonard Neville Sutton, B.A., Th.L. The following were admitted into the order of deacons:—Ronald George Bush Ashcroft, Harold Duncan Bagot, B.A., Alfred Robert Bowie, Charles Walker Chandler, Oswald Sydney Fleck, Norman Fox, Frederick Jones, Frederick Herbert Meyer, William Noel Rook, Cecil Edward Arthur Reynolds (by request of the Bishop of Tasmania), John Walter Russell, Reginald James Tuck. Bishop Gilbert White preached the sermon.

New Cathedral Site.

The Premier of N.S.W., Mr. Lang, has announced that the Government had decided to grant the Mint and District Court Site in Macquarie Street to the Anglican Church for the re-erection of St. Andrew's Cathedral. The site is one of the most valuable in Sydney, and it will command a most prominent position.

Leichhardt.

The Missionary Exhibition and Sale of Gifts, held at the end of November at All Souls', Leichhardt, was splendidly attended and the amount of £110 was taken for C.M.S. funds. There were Missionary Courts representing India, China, Africa, and Moslem lands, and missionaries from these lands gave addresses which were informative and interesting. The exhibition was opened by the Ven. Archdeacon Charlton, and amongst others who were present at the various sessions were Canon and Mrs. Burns (All Souls' "Own Missionaries"), Rev. and Mrs. S. Wicks (China), Rev. and Mrs. F. S. Rogers (Africa), Rev. H. and Mrs. Dudley (India), Misses Pownall and Suttor (China), Mrs. Bradley (Egypt) and Miss Harper and Rev. R. J. Hewett, of C.M.S. staff.

Close attention was given to the addresses at the various Courts, and besides the splendid financial result the educational and spiritual value should be far-reaching.

St. Paul's, Chatswood.

At the 25th anniversary service at above Church on Sunday, December 5, the donations to the anniversary fund amounted to £974.

The rector, Rev. D. J. Knox, is to be congratulated on this splendid achievement, which came by direct giving.

St. Paul's has an excellent record of 25 years' work, and a strong parish has been built up. There have been four rectors, viz., the Rev. H. G. J. Howe, the present Bishop of Gippsland, Rev. E. Walker, and the Rev. D. J. Knox.

VICTORIA.

MELBOURNE.

The old wooden building of Christ Church, Newport, has been replaced by a brick Gothic building which cost £3,149. Of this amount £2,100 was raised by carnivals and direct appeals, and the sanctuary furnishings and a pulpit valued at £300 have been given by parishioners. The foundation stone of the new church was laid by the Archbishop.

At All Saints', E. St. Kilda, £150 has been raised for a memorial to Bishop Crossley, a former vicar. It will take the form of an Oak Reredos in the side chapel. Suggestions are being made to erect a memorial to Canon Potter, a most gifted vicar, who died 20 years ago.

A legacy of £100 for the parish of St. Cuthbert, East Brunswick, was provided for in the will of the late Sir Charles Snodgrass Ryan.

A handsome gift has been made to the Brighton Grammar School of a clock for the tower of the new school. It has two dials and four bells and Winchester Chimes. It was given in memory of Mr. and Mrs. McGlashan, by their remaining family.

St. Stephen's, Darebin.

On a recent Sunday afternoon, the Archdeacon of Melbourne laid the foundation stone of a chapel of ease, which is being erected at Darebin, the southern hill of the parish of St. James, Ivanhoe, Vic. With furnishings, the cost will be £3,000. The architect is Mr. Louis Williams, widely known for excellent church building. The Rev. F. Lynch, M.A., B.D., is vicar of the parish.

WANGARATTA.

At a cost of £1,000 a new pipe organ has been installed at Holy Trinity Cathedral, Wangaratta.

QUEENSLAND.

BRISBANE.

On Tuesday, 23rd November, Coadjutor Bishop Le Fanu administered Confirmation at the Church of St. John Baptist, Bulimba, in the parish of Balmoral. In this same suburb of Bulimba, by the way, the choir of St. John Baptist Church and the local Methodist Church have combined in practising for a concert of religious and secular music to be given about Christmas time. Fortuitous circumstances prevented the local Presbyterians joining in, as they did last year.

The forty-eighth anniversary of the laying of the foundation stone of the Church of St. Andrew, South Brisbane, is being celebrated by a festival week from November 28th to December 5th. It is high time something were done in the matter of extending this fine church. Perhaps those who hold the funds and those who wish to spend them may reach some form of agreement during the festival week. We hope so.

St. Andrew's has had as rectors the present Bishop and Dean of Hobart, the Bishop of Grafton, and Rev. J. S. Needham, the Chairman of the Australian Board of Missions. Mr. Needham has recently been doing some hard work in this Diocese in connection with the November Mission Appeal. He is welcomed wherever he goes. His fervour is a great thing, but he is unique in having the capacity to make us feel missionary duties are very pleasurable. Whilst visiting South Brisbane recently Mr. Needham presented the church with a photograph (taken at convention) of the four former rectors mentioned.

The recent diamond jubilee celebrations of St. Andrew's, Lutwyche, so long faithfully served by the late Archdeacon Osborn, were wonderfully ample and representative of every feature of church work. An adequate description would require columns.

An ordination was held in St. John's Cathedral on Sunday, 19th December, on which

occasion Revs. T. C. Gernke, W. P. B. Miles and G. L. A. Peters were ordained priests, and Messrs R. A. Munro and Howard Saul were ordained deacons. Mr. Saul will take up duty as curate at Gympie and Mr. Munro will occupy a similar position in the parish of Ipswich.

The second Sunday in Advent was observed as "Sunday School" Sunday and appropriate prayers, hymns and references appeared in the services of the day. Perhaps the Sunday School is the weak end of our work in this diocese. Certainly there is room for improvement, but if rectors will insist on little ones coming to morning Eucharist in the hot weather they must not feel annoyed if those same children do not attend Sunday School in the afternoon, especially when distances and hot weather are taken into consideration. This by no means condemns the practice of bringing children to the morning service, but physical limits will be recognised by the most spiritually minded. The clergy will do well to ponder over this aspect of the matter.

The Pageant of Youth and Health.

On the evening of November 16th, at the Exhibition Buildings, the Young Women's Christian Association of Melbourne produced, under the auspices of the Health Week Committee, the Pageant of Youth and Health. Nearly one thousand girls and young women took part in the performance. The first part of the programme was a march past of 48 different countries, all influenced by the Y.W.C.A. Each group was represented by from six to ten girls. In turn Europe, Asia, Africa, America and Australasia filed on to the platform, were greeted by the embodiment of womanhood, and then took their places on the raised seat behind, forming a large triangle. At intervals displays were given by various physical exercise classes and the audience joined with the performers in Community singing.

The second part of the programme dealt with Physical, Social, Mental and Spiritual Health in their various manifestations. Clubs carrying appropriate banners passed across the stage, demonstrations were given by the Playbourn Association of Victoria, the Life Saving Club, St. John's Ambulance, and many other associations. Baby Health Centres and the Free Kindergarten Union made a good showing. Church Clubs and G.F.S. Clubs lent their aid. It was indeed a wonderful production and much appreciated by a large audience, spite the very wet evening.

"The health of the world of to-morrow, depends on the Youth of to-day" was one of the Pageant slogans and should be a most encouraging one to us who saw this huge crowd of happy and healthy young women.

The Y.W.C.A. is to be congratulated on this fine practical demonstration of the way to health.

ST. THOMAS.

December 21st.

Their risen Lord they see,
Within the room He stands,
With quiet "Peace be unto you,"
He shows His Side and Hands.

And those disciples sad,
Are overjoyed once more,
Yet one is absent, "of the twelve,"
And absent—doubting sore.

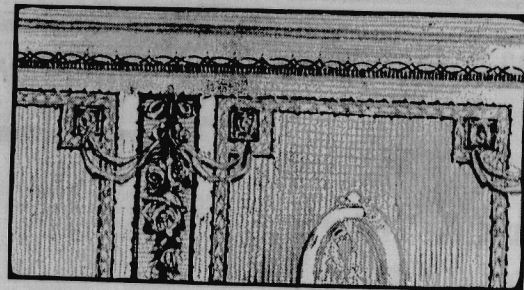
'Tis but a week gone by,
Again we see them meet,
The doors are shut, yet Jesus comes,
With kindly word to greet.

"Thy finger hither reach"—
Each sacred wound He shows—
Till Thomas, touching not, believes—
His risen Lord he knows.

Grace L. Rodda

THE PRICE OF REUNION.

The difficulties that attend schemes of union between Churches of differing traditions are well illustrated by the formation of the United Church of Canada, which took place last June. A pamphlet has recently been published indicating the support received from the three combining Churches. The Methodists (the largest body) apparently found the new constitution entirely to their liking, and only eight out of the one hundred and eighty-two Congregationalist units were unable to accept it. But in the Presbyterian Church, which naturally has a much stronger ecclesiastical tradition, the results were not so favourable. At first sight it would seem that the great majority of Presbyterians were in favour of



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(By Frank Lynch.)

Question 1: I have two letters, one from "Nemo," the other from an esteemed bishop, seeking to find what authority have the Canons of A.D. 1640? Are they on an equal footing with the Canons of A.D. 1604? In answer, let me refer to a sentence of two in the article, "Canon Law," Envy, Britt, V., 201: "The canons of 1640 are apparently upon the same footing as those of 1603; notwithstanding objections made at the time, they were void because convocation continued to sit after the dissolution of Parliament. The opinion of all the judges taken at the time was in favour of the legality of this procedure."

As so little is known of the canons in question, I think it worth while to record here the following facts:

In 1640 the nation had been without a Parliament, and therefore without any Convocation, for eleven years. At last, April 14, the "Short" Parliament assembled, also the Convocations of Canterbury and York. This Parliament issued a Royal Commission authorising the Convocations to make "certain canons for the establishment of true religion and profit of the State of the Church."

Now, while the Convocations were actually composing the canons, the Parliament was dissolved, May 5, 1640. The question arises, does a dissolution of Parliament necessarily involve a dissolution of the Convocations? Certainly not, though as a rule the dissolutions occur together. The usual custom was to issue three writs, to take effect on the same day, dissolving Parliament and the two Convocations respectively; but, be it noted, the writ dissolving Parliament did not, in itself, dissolve the Convocations—it had no automatic effect on these.

So, it happened thus: As the fifth of May approached, it was found that the canons could not by then be completed. So the judges were asked, whether it was possible to continue the sittings of the Convocations until they had carried out the instructions of the Royal Commission? The judges answered yes, and so the writs dissolving those two bodies were dated May 23, they having sat 24 days after the dissolution of Parliament.

A month afterwards, June 30, 1640, those canons were promulgated by the Crown, through Letters Patent, which were in strict accordance with the Letters of 1604. Neither the canons of 1604 nor those of 1640 have the same kind of parliamentary confirmation as the Act 25, Hen. VIII, c. 19, gives to canons previous to 1533. But all I am now concerned to answer is this question: have the canons promulgated in A.D. 1640 equal authority with those of A.D. 1604? The answer is a decided affirmative. So I need not feel it irrelevant to quote the later canons in illustration of the mind of the Church of England.

Question 2: What is the origin of the mitre. Answer: The word is the Greek "mitra," a head-band for women; a victor's chaplet; a Persian turban. Later, in Plutarch, "mitra" meant a heathen priest's headress.

In Exodus the high priest has a head-gear translated "mitre," R.V. margin, "turban."

About the year A.D. 1000 the mitre became the official headress of Western bishops. To sum up: the mitre is a glorified turban; the mitre of the Jewish high priest was the Oriental headress highly specialised and developed; three tacit arguments ultimately made the mitre to be adopted for bishops, (a) it had once been the universal head-cover; (b) it had become a relic of antiquity—a bond with the past; (c) it was the old high priest's headress.

THE FIRST MARTYR.

December 28th.

A hero and martyr and saint we may see, In Stephen the faithful and bold; "A man full of faith," and "of grace" and "of power."

Who witnessed and triumphed of old.

"They gnashed with their teeth," and "they stoned" him to death.

They "rushed upon him" in their strife; But Stephen "looked steadfastly up into Heaven."

And quietly passed into Life!

Grace L. Rodda.



The New Constitution.

The Ven. Archdeacon Boyce, Sydney, writes:—

Referring to the new proposed constitution adopted by the recent convention, it is important to note that each diocesan synod can accept or reject it as it may please. After many amendments, and what I think most valuable concessions, it was, in voting, unanimously passed. It is a most comprehensive document and adopted by a representative federal body. Directly after the final vote the whole of the members of the Houses of Bishops and Representatives stood, I would remind your many readers, and heartily sang the Te Deum. The people in the three crowded galleries joined in. It was the most touching and inspiring demonstration that I have been in during all my life.

A question to be especially noted as to doctrine is, that each of the 25 dioceses will have full liberty to approve and adopt or reject any new Prayer Book as its synod may please.

This new constitution has the warm support of Dr. Wright, our own Archbishop, and who is the Primate. If the synod in Sydney rejects it, as I am told some few good friends desire, it will, should they succeed, place the diocese in a most unpleasant and awkward position in the Commonwealth. We would be isolated and would have cut ourselves off. It would be most unfriendly. There are two or three points in the federal constitution of the State; in Australia to which I am opposed, but they do not make me wish to see New South Wales drop out and entirely separate herself and play a lone hand in the Australian continent. Unity is ever strength, and peace and good will and brotherhood should be ever sought.

The Rev. Alfred G. Perkins, Artarmon, writes:—

In the columns of the "Church Standard" Reservation is advocated, not so much for the purpose of facilitating the administration of the Holy Communion at hospitals and sick beds, as for the actual adoration of the reserved consecrated elements. To justify this adoration, certain erroneous teaching is put forward either directly or indirectly, under the claim that it is "catholic." For examples: In the issue of September 20 on the "Use of Light in Divine Worship," these words occur: "If the Blessed Sacrament is reserved, a lamp burning before the tabernacle proclaims our Lord's Sacramental presence."

To understand what is meant by "Our Lord's Sacramental Presence," we read in the review of Darwell Stone's "masterly paper" (the words are the "Standard's") that "the Presence is the Presence of the Lord Himself."

The locality of the Presence, according to the writer of "Why and Wherefore" is "in" the elements.

The real purpose of reservation is shown in the "Standard's" review of Darwell Stone's paper to be "extra liturgical devotions before the Blessed Sacrament."

To support this, the following plea is put forward:—"There is no reason to believe that the Presence of our Lord is so limited that it cannot remain after the offering of the sacrifice."

Again, in the same review, it is stated that "The Presence of the Lord is not transitory but permanent, and the Adoration is not to be restricted to the time of the Liturgy, but is right also when the Sacrament is reserved."

I assert that these several extracts and the articles from which they are derived do not express the doctrine or the intention of the Church of England in her declaration of the Faith inasmuch as they affirm:

(a) That the Lord Jesus is present in the elements.

(b) That His Presence is permanent.

(c) That His Presence in the elements is to be adored.

Needs of Junior Clergy.

Mountaineer writes:—
I feel that the younger clergy—those who will in a few years have to face the responsibilities and problems which confront those

in charge of parishes—might well receive more help and support from their older and more experienced brethren. This might be done were opportunity given for these Assistants to gather together annually in some parish, either at the seaside or mountains—somewhere away from the rush and noise of the city and its surroundings, and discuss their difficulties and problems.

I would not call such a gathering a Retreat—admirable as these are.

As an outline of each day's doings I would suggest a celebration of the Holy Communion at 7.30 or 8, the daily Mattins and Evensong, the mornings being devoted to discussions on Parish work and its difficulties, and the afternoons be free for recreation.

It should be possible to rent a large house where all could sleep and have their meals, and this would not entail a great amount from each one who attended.

Of course, one of the most important matters would be to obtain the co-operation of the Rectors and induce them to allow their assistants to attend such a gathering. Not for the assistant to say to his Rector, "May I go?" but rather for the Rector to say "I should like you to go, and will gladly spare you."

The gathering might assemble, say on a Friday night (cheap excursion tickets are a consideration) and remain until the following Friday.

It would be well that all thought of "party" or "views" be eliminated, the one idea being the spiritual help and refreshment these then to their work for the Church.

If it would be possible to arrange for such a gathering, it might perhaps be held towards the end of February. That would not interfere with either the A.B.M. or C.M.S. Summer Schools, and would enable those attending to return to their parishes before the beginning of Lent. If such a time were chosen it will mean that organisation must at once be begun.

My parish is a tourist district, and I should be only too pleased to help in any way if the gathering were here, but I do not mind what place is chosen so long as these young men be given the opportunity to meet in the way I have suggested. And I believe there are clergy with big hearts and broad sympathies who would help in this matter. If they will do so, and you, Mr. Editor, will give them your sympathy and help, the thing can be done. Two or three clergy in the city who would get into personal touch with the Rectors of Parishes and ask them to allow their assistants the week, are necessary to keep in touch with the Rector of the parish in which the gathering is held, and he, I am sure, would do all he could at his end.

I ask any clergy who are in sympathy with my suggestion to send their names without delay to you, and you can put them into communication with me.

I would be pleased to meet them to discuss details if they wish.

Rev. S. J. Kirby writes:—

Readers will readily admit that the Question Box column conducted by the Rev. F. Lynch has become one of the most interesting in the "Church Record." The same temperate discussions which mark his contributions are always appreciated even though sometimes his conclusions must be rejected.

In his animadversions against honorary D.D. degrees, he is most reasonable, but why he should cite, even with commendable hesitation, the case of the late Bishop Watts Ditchfield in order to point his moral is not easily understood. Mr. Lynch himself discloses the fact that it was only an honorary M.A. degree which the University (of Durham) conferred upon the late divine. He should know that it was not so much if at all because of his ministry in "uplifting Bethnal Green," but rather for his valuable service as one of the founders of St. John's Hall within that University, now one of its most flourishing colleges.

And what else has a University to give? It cannot offer a man a lucrative job on a Meat Board—the vogue in our present day political world; it cannot put a halo on his head, because halos seem to have dropped out of fashion in the Anglican Church at the Reformation; and it cannot make him a "J.P.," which truly is the limit of possibility in honours. It can only offer a degree, and no one may accuse British Universities of being carelessly free with such gifts.

Whether the late Bishop Watts Ditchfield had sufficiency of learning to warrant his holding an honorary M.A. degree, leave alone a D.D., is not for some of us to say, but we do know that he lectured before the ancient University of Cambridge with apparent acceptance and also that he wrote some books of not inconsiderable brain and heart power. With this estimate I am sure Mr. Lynch will agree; so we must leave this part of the subject just there.

Mr. Lynch is quite right in claiming that elevation to the colonial episcopate should not be automatically followed by a conferring of a D.D. The trouble is that in his last sentence on the question he leaves lurking in our midst some Doctors of Divinity who do not know their Greek Testaments. Really this is most intriguing and offers to us minor clergy a highly diverting sport, namely, that of spending what spare time we have with our several prelates in applying cunning even if veiled tests of their knowledge of Greek accident and the Aorist Optative of "luo."

On question 2 (same issue) your contributor is charmingly naïve and most disarming. He modestly admits that he is "not timid about using language that might be misunderstood." Then he proceeds to offer an apologetic commendation of Dr. Bright's words: "We here present, we here set forth," etc. Thus Mr. Lynch does not rudely stifle criticism after the manner of some; he suavely and smilingly fobbs it off. Yet something must be said because thought and learning in general and theology in particular would get into a most horrible mess if men were allowed to attach any old meaning to the words they use. Perish the thought that the old cynic's words be true: that language was invented to reveal ideas and that men now employed it to conceal them.

In expression of religious truth my spiritual pastors and masters taught me that utmost particularity was needed. And I still believe it. Otherwise, why such jealous care of our credal definitions? Why canonise Athanasius for "boggling" over an Arian dipthong?

And really it is not satisfying to be sagely told that we should get out of the habit of "watching a man's words too critically once we know that he is sound in intention." How on earth are we to ascertain his intentions and the soundness thereof unless we closely examine his words? And in the changes and chances of this mortal life a man might intend that to-day his "B" should represent "Bull's-foot" and to-morrow just plain ordinary "Butter," and look at the terrible confusion which would ensue! Mr. Lynch and me and all the rest of us if we couldn't be sure on the point.

The Rector's Holiday.

Quondong writes:—

Fortunately there are very few men who object to the Rector having his annual holiday, and even if it were possible to unearth an objector his objection would not count for much.

But there is one practical working difficulty. It is a hard task to find the brother who will help, not because he will not, but because he cannot. We cannot all exchange with others; it is not always convenient; private reasons may prevent.

Cannot a method be devised whereby some arrangement may be possible for providing holiday relief? There are certainly difficulties; nothing is without them, but the conquest of difficulties is the great thing. The Lay Readers' Association helps gladly, but this is not sufficient. Perhaps one of our many committees may be able to make valuable suggestions. They would be welcomed.

Ontario, Canada.

We understand that the resignation of the Right Rev. E. J. Bidwell, Anglican Bishop of the Diocese of Ontario, has been accepted by the House of Bishops. Bishop Bidwell offered his resignation some months ago, following his wife's joining the Roman Catholic Church.

"Woodcourt,"

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Toorak, Vic.,
December 23, 1926.

"O come, all ye faithful,
O come, let us adore Him, Christ the
Lord."

My dear girls and boys,

First of all I want to wish you a very
happy Christmas and New Year, may
this season bring you ever so much joy
and blessing. The Christmas holidays
mean lots of nice things, outings of
all sorts, picnics, holidays at the sea-
side or in the mountains; but while
we are enjoying ourselves don't let us
forget what Christmas stands for—the
birthday of Christ, Who so many years
ago came to earth as a little child to
bring us a message of hope and peace
and good-will. I do hope all of you
who read this letter will be able to go
to Church on Christmas Day. Think
of it! the birthday of Christ, and all
over the world, in every country, are
people going to church to hear yet
once again the story of that first
Christmas Day, and to give thanks to
God for His great goodness to us.
Yes, it's an extra nice service that day,
and I'm sure you all know and love
the Christmas hymns and can help
sing them. I have put the beginning
of one at the top of this letter.

For some of you this is perhaps
your very first Christmas out in Aus-
tralia. You will be finding things very
topsy-turvy, with hot weather on
Christmas Day instead of cold. I re-
member the first Christmas I spent in
England, when quite a youngster, and
how thrilled I was to see snow and to
have quite a different kind of Christ-
mas, so I hope you will feel the same
and thoroughly enjoy yourselves.

Soon after Christmas comes the New
Year, and that is the time when we all
make good resolutions. We determine
to try and be nicer to our people, to
work harder at school, to be punctual
and to do and be many other right and
proper things. Well, I just hope we
will not only make good resolutions,
but in 1927 will be able to keep them
too. Let us remember that Christ
came to the earth those nineteen hun-
dred years ago on purpose to help us
all, and will be able to do wonders.

I've just been reading of the shep-
herds at night, watching their flocks.
Do you remember? and how an angel
appeared to them and told them the
wonderful news, "Unto you is born
this day in the City of David, a Saviour
which is Christ the Lord." Can you
tell me where these words come? Read
the whole story or get mother to read
it to you. Will you tell me also what
the word "Amen" means?

A very happy Christmas again.

I am, yours affectionately,

Quint Mott

Correct answers to last week's questions:
St. Matthew vii. 7.

Why is the Prayer Desk turned sideways?
Because the Prayers are not addressed to the
congregation, but are said with the people
to God.

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

O LITTLE TOWN OF BETHLEHEM.

(Phillips Brooks.)

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep,
The silent stars go by;
Yet in thy dark streets shineth,
The everlasting Light;
The hopes and fears of all the years,
Are met in thee to-night.

For Christ is born of Mary,
And, gathered all above,
While mortals sleep, the angels keep,
Their watch of wondering love.
O morning stars, together,
Proclaim the holy birth!
And praises sing to God the King,
And peace to man on earth.

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts,
The blessing of His heaven.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

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

REFORMATION SETTLEMENT.

(Continued from p. 2.)

of the injunctions against "monuments of
superstition," whether mass, books or vest-
ments, indicate a general agreement with
the other pronounced members of the Com-
mittee mentioned in the "Device."

On the other hand

Parker displayed anxiety at the toleration
accorded precisians by Sandys and
Grindal.

Sandys demonstrated with the Archbishop
in a letter which bears in its face the evi-
dence of wounded friendship. A reference
to "Germanical natures" and a charge of
collaboration with Bishop Grindal, seems to
have grievously offended Sandys. Dr. Gee
infers from this that Parker was not quite
in accord with his colleagues. That there
was a difference of judgment as to the limits
of toleration is abundantly evident. Parker,
in another letter asserts that he has the sup-
port of Jewel for repressive measures, but
doubts if Sandys would go to the length of
repressing the non-conformists. In yet an-
other letter he complains of Grindal's laxity.
Yet we must not press the evidence too far.
Parker strongly recommended the appoint-
ment of Grindal to the Archbishopric of York,
notwithstanding his known leniency. Sandys
in the very letter to which reference has al-
ready been made, resents more keenly the
suggestion of failure in friendship than any
other matter, and concludes with the touch-
ing apostrophe in Latin "With what love I
have loved you, what words I have employed
towards you, what goodwill I have ever fol-
lowed you, would that he himself (your-
self) might know even as He knows Who
searches the secrets of the heart." Lan-
guage such as this implies a temporary mis-
understanding between friends rather than a
settled divergence of policy. Again, in
fairness, it should be noted that Cox, perhaps
because of the previous troubles at Frank-
fort, resolutely supported the repressive
policy. Also Parker issued his famous order
concerning communion bread in conjunction
with Grindal. At no period did the lines of
procedure coincide with the lines of doctrine.
Whitgift held decided Calvinistic opinions,
and yet was the agent in securing the execu-
tion of Greenwood and others.

A more glorious victory cannot be gained
over another man than this, that when the
injury began on his part, kindness should
begin on ours.