

Arnott's Famous Biscuits

Before the Mission.

(By X.)

ONE of the most critical periods in the history of a parish is the time during which a Parochial Mission is held. It works grievous injury if it fails to accomplish its true purpose. That purpose can never be less than the glory of God, and the saving and building up of souls. Unfortunately, this is not always the predominant idea in the minds of those who undertake and organise a Mission. Sometimes it is the outcome of lower aims and lesser purposes. It may be born of the desire to revive a waning interest, to check a decreasing membership, to stimulate a shrinking liberality. These and other motives may be quite legitimate for a parochial venture, but those who employ them as motives for a mission must not be surprised if the enterprise does not attain the end desired, or if its effects are only transitory. A real Mission can do all these things, but they are not the actual purpose for which a Mission should be undertaken. A spiritual revival must spring from a deeper and holier source. This is one of the dangers of a General Mission in which some parishes, not adequately realising what a Mission should be, fail also to realise its serious risks and grave responsibilities.

Methods of Preparation.

Supposing, however, a Mission has been decided upon, what are some of the necessary and most helpful methods of preparation? First and foremost, Prayer. This may seem very trite and commonplace, and just because it does, it is the more earnestly to be pressed. Prayer is so much a thing taken for granted, that the wonder and the marvel of it, as an absolutely necessary agent, are so sadly

overlooked—it is an inadequately exploited resource. Upon its exercise the whole enterprise depends, and without it we court signal failure. A Mission needs to be saturated with prayer. Of course, it is difficult. The hardest thing in the Christian service is effectual, fervent prayer, but it is worth while—it avails much. So the call is for prayer. Days of prayer, weeks of prayer, public and private, in the Church and in the home—continuous prayer. Why, then, are not the workers taught to pray? They are taught to praise God in audible song; they may be, and ought to be, taught to approach Him in audible prayer. Those who have tried this know its blessing, and at no time is its need and fruitage greater than in a Mission. The silent prayers of those who work for the Mission are a blessing, but why should they remain silent prayers? Think of the inspiration that a river of audible prayer flowing through every meeting for intercession would bring. It is needful therefore, to teach the disciples to pray, even as John taught, and Christ taught their disciples.

Preparation of Workers.

Then for the lay workers, men and women who are likely to take a leading part in the Mission, there will be the need for special instruction. How much is lost, delayed, or hindered for lack of this. These helpers will have opportunities which neither the Missioner nor the minister can command. During the Mission they will move among the congregation unofficially, and will have a freer approach to its members than the clergy are likely to have. Moreover, the Missioner is with the congregation for a week or ten days, and then passes, perhaps altogether, out of the life of the parish. During this brief period he comes into personal touch with but a small minority of those who were affected by his message. What about these sometimes deeply "wounded birds," as they have been called? What will become of these stragglers who have never been and are not likely to be in touch with the clergy? The minister cannot personally know all who attend the meetings, and these people may drift away from the Church and from the influences which, for a little season, reached the conscience and the heart. Here it is the wise and watchful lay helper renders invaluable assistance. Besides, there are those shy and timid souls who fear to avail themselves of the opportunities for personal conversation with the Missioner, but who long to be able to go to their minister, and in the words of the Prayer Book, "open their grief." They are painfully anxious to learn the way of pardon and peace, but they dread a personal interview. What a blessing then, it is to have godly men and women in the congregation who have been taught how to watch for and seek out such anxious ones, and who can now, thanks to this instruction, help them in their need. These are the Andrews and Philips of our own days, prepared to lead the hesitating and self-conscious seekers into contact with the clergy, and, if they so permit, lead them to the Lord Himself. They also incidentally may protect the sensitive, who might otherwise stand alone, from the ridicule of the scoffer, and the misdirection of the religious crank, who not seldom, haunts such meetings. True, this instruction is not easy to impart, and must in most instances be given personally. It is not every Christian worker who is fitted to undertake such responsibility, but nevertheless the selection and equipments brings, very

often, a rich reward, not only for the time being, but also for the future. When the Mission is a thing of the past, these workers remain valuable and permanent helpers in the spiritual work of the parish. It is from such training as this that many a young man has passed on into the ministry of the Church.

The Place of the Choir.

Then there is that invaluable band of workers—the Mission choir. That every member of it should be converted goes without saying, but as it is not possible for the Minister to sit in judgment upon the secret inner life of each member, he can only place this fact before them, and then leave it with those concerned. One thing, however, he should do, and that is to point out to them the gravity of the occasion, and the extreme importance of their office. If the choir can be made fully to realise that they are singing the Gospel to souls in peril—souls their Lord desires to save—and that it is as real and powerful as that the Missioner proclaims, if they can be convinced that men and women may be converted and led to Christ by their ministry of song, the whole character of the singing may be completely changed. That this may be done, many a Missioner and many a minister can bear emphatic witness. One is reminded of St. Paul's words to the Colossians: "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Old and "hackneyed" hymns gather a new force and spiritual significance if the singers are convinced of their message, and are on the watch for souls. No Missioner and no minister can afford the risk and loss of using a casual or perfunctory choir; and no choir can have a higher object than to sing for Christ and souls.

Right Rev. Bishop Gilbert White.

Retirement from Board of Missions.

The Australian Board of Missions has passed the following resolution with regard to the retirement of Bishop Gilbert White from several offices in connection with the Board:—

"The Board accepts with great reluctance the news that Bishop White feels compelled to resign his membership of the Board and his responsibility for the editing of the 'A.B.M. Review.' The Board cannot be content with any general expression of its gratitude for his invaluable services, which ought on this occasion to be more fully and distinctly recognised and recorded. On his retirement from a twofold period of pioneering missionary episcopate in northern and then in Central Australia in which he had found time amid toil and travel to study great books and great subjects, and to enrich Australian literature with poetry of permanent value, he brought to the Board the fullness of a large and intimate experience and the judgment of a trained observation, a far-seeing missionary vision and a firm grasp of principles of faith and order in their bearing upon problems of Christian reunion and of missionary organisation.

"The Bishop devoted his literary gifts and his richly earned rest to the task of giving to the 'A.B.M. Review' a new wealth of outlook and a new warmth of inspiration; and to his deservedly famous earlier surveys of the Torres Straits and Tropical Australia he has added now vivid sketches of the lives of Francis Buchanan and Copland King.

"The Board, conscious that it owes to Bishop Gilbert White much of the wisdom and strength of its best work, regrets deeply the now inevitable loss of his presence with his grave kindness and his quiet interest, and bids him farewell with every heartfelt thanksgiving and prayer for every blessing of God upon the peace of his retirement."

Moved by the Bishop of Goulburn and seconded by the Archbishop of Brisbane.

A Paper for Church of England People

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A Christianity that Works.—By F.S.

Church Union in East Africa.

Leader.—The Message of Christmas.

Living Protestantism.—By W.F.P.

Noel in Westminster Abbey.

Peace . . . Goodwill.

Quiet Moments.—God Incarnate.

The Time-honoured Wish!

We take this opportunity of conveying to our Readers the time-honoured wish of a Holy and Happy Christmastide and a New Year fraught with the perpetual blessing of God.

Editorial

Greetings to our Readers!

ONE main blessing which Christmas and a New Year bring is that the season provides an occasion for us to say to one another gracious and appreciative things which, in the preoccupations of daily life, and with our reticence, our friends must take for granted. It is good for the soul of man to have occasions of the kind, and no great community has survived without them. Once again, then, the Editor would like to convey to the readers of the Church Record who are to be found all over Australia, Tasmania and beyond, his sincere good wishes. We live at a time of grave portents amongst the sons of men. The world's financial morass, the unparalleled lack of employment, the failure of the Disarmament Conference, the devastating effect of the "New morality," and much more, provide us with a grave and threatening world. But such a world ought, however, to produce, certainly in people of the tenderer sort, the disposition to gentleness, the disposition to support one another, to have done with such feelings as divide us from one another, and to cherish the more, the things that unite. It is a time when those who have friends should esteem those friends still more highly, and should cherish the more that delicate and precious bond. Those who have friends from whom they have be-

come alienated, might obey the Apostolic injunction, "Be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven us."

In former ages a time like this in which we live had the effect of driving the more sensitive people out of the battle of life and into some kind of retreat. Something of the same kind, without its excesses, is perhaps the intention of God in the present aspect of the world.

But the Editor has no purpose at the moment beyond offering his most sincere good wishes to all his friends and to all readers of this paper.

A Watchful Evangelicalism.

IN certain quarters in the Church "an all in policy" is zealously advocated, but it needs careful watching, largely on account of the teaching frequently inculcated. A year or two ago, with the inauguration of the Missionary Council of the Church in England, the S.P.G. quarterly and the C.M.S. quarterly missionary journals were done away, and one publication, entitled "The Church Overseas," issued in lieu thereof. In the current issue of this missionary organ of the "whole" Church, we notice these words with reference to the Church in India.

"The 1552 order for Communion, (i.e., our present Communion Service), with its dislocated canon and the consequent obscuring of the sacrificial motif, ought never, in the writer's opinion, to have been imposed on the Church of India. The sanction accorded by the episcopal synod last year to join the prayer of oblation to the prayer of consecration was a step in the right direction, but it would be better still if the 1549 liturgy could be authorised for use in India (i.e., the semi-Roman first Book of Ed. VI). Certain elements of the ancient liturgies lost in 1552 safeguard elements of Catholic truth which need to be emphasised in India." As an example, we are further told that the Epiklesis "guards against any suggestion of magic formula which might arise when the act of consecration is associated solely with the repetition of the words of institution," an argument used in 1927, which ignores the whole history of the Prayer of Consecration, and assumes an association which does not exist. It is, however, encouraging to find a warning that "any attempt to cut the Gospel adrift from the teaching of the prophets and psalms is fraught with the gravest peril . . . If it was necessary in the Graeco-Roman Empire, which, through the influence of Plato and the Stoics, at least held fast to the idea of an immutable divine law

of right and wrong, to insist that Christianity is built upon the basis of the revelation contained in the Old Testament, how much more necessary it is in idolatrous India, where pantheism has behind it no moral principles whatever." Further, we look upon the growth of celibate orders in the Church in India, with all the accessories of priestism, sensuous worship and sacerdotalism, as subversive of New Testament Christianity. But "The Church Overseas" is not the only corporate publication by our Church which needs watching.

Australia's Social Services.

IT cannot be healthy for a young country of some six millions of people—a country in which the virgin wealth has been scarcely tapped—to be spending forty-five millions per year in social services. If the increasing cost in this respect goes on at the rate of the last year or two, we shall soon become the servile state! In twenty years the cost of Australia's social services has increased by almost 37 millions. These services include old age, invalid and war pensions, maternity allowances, sustenance and doles, family endowment, child welfare, widows' pensions, hospitals and asylums, and so forth. In the nature of things, with so much unemployment, and on account of a growing sense of social responsibility, there will be in any community much giving of an eleemosynary kind, but the inordinate growth in recent years suggests to us a sinister mental outlook which looks to the government to do everything. It is common knowledge that recipients of relief of various kinds have come to look upon such financial help as a right—there should not be the slightest questioning! We grant with the utmost goodwill that it is a happy thing that help can be given to rightful recipients, but "humanity being what it is," and the socialistic temper growing apace, we cannot but view with dismay what the next decade or two will bring forth, if some alteration is not forthcoming in the matter of grants. It is bad enough to have pension frauds, to learn of people receiving monies from the State when they have no right to them, or are in lucrative positions, but it is the principle which needs the closest examination. There is extravagance abroad, and economic waste abounds, the burden of which affects the whole people and operates as a tax. We view with alarm the outlook of vast numbers in this matter of government financial aid and relief. The incidence of it all is distinctly disturbing. There is evidence that the governments are facing up to it, but there needs salutary education where very many people are concerned.

People sometimes feel troubled at the Bible telling us so openly the sins of its great men. The story is written of Abram's cowardice, Jacob's treachery, and the peevish quarrel of Barnabas and Paul, that we may see they are but like ourselves—plain, sinful men, struggling to be good, and that we may take courage that God will do for us what He did for them.—Smith.

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GOD INCARNATE

"I FEEL the need of a God like Jesus Christ"—such was the statement of Chiang Kai Sek, President of the Chinese Republic. It was a tribute to the successful issue of the Incarnation of God in the Person of our Lord Jesus Christ; for "it is God Who shone into our hearts to give the light of the knowledge of the Glory of God in the face (or person) of Jesus Christ."

The Old Testament Saint entreated God: "I beseech Thee, show me Thy Glory." The New Testament Saint and Apostle leaves us the legacy of his experience and conviction: "We beheld His Glory—the Glory of the Only begotten of the Father," and indicates for us the salient points in our Lord's life and ministry that had led him and his fellows on to that clear conviction that they had looked upon the fulness of the Glory of God in the Person of Jesus Christ. Jesus is God manifesting Himself to men that men might enter into a fulness of fellowship with God. That was the Apostle's stated purpose in sharing with others the conviction wrought in him through his experience of Jesus, the Lord. At the same time, he emphasises what that experience of Christ had taught him, that holiness was the alone condition of such fellowship.

Our Lord Jesus has, so to speak, brought God out from the abstract into the concrete. Hands have handled, eyes have gazed upon, ears have heard the sound and words of the Voice of the Word of Life. "That is where the Bible and its writers and its centuries of readers, help us; for with them God is not abstract. They feel Him in the words of Christ; they touch Him in the Person of Christ; not abstract at all. He is intelligible and lovable in these pages—real."

In the days of His flesh, our Lord Jesus was just translating God in terms of human life. He is Immanuel—"God with us," showing God's thought and care for us as He fed the hungry multitudes, showing God's sympathy with us in human suffering and human sorrow, in that He healed the sick, mingled His tears with the mourner, and raised the dead; showing God's particular love and care for the least individual, in His story of the one lost sheep and His treatment of the Samaritan woman at the well of Sychar. "We need a God like Jesus." We have a God like Jesus, for "He that hath seen Me hath seen the Father."

We do well to remember that our God is like Jesus. We also do well to remember that our Jesus is Lord and God. We are in constant danger of a sickly sentimentalism when we remember only half the truth. There is a tendency to emphasise the philanthropic side of the wonderful life of Incarnate Love in the presence of human sorrow and need, and to overlook the other side of Divine jealousy in the presence of human sin, to think only of His smiles of love and tears of sympathy, and to forget the stern reproof and reproaches and the tears of disappointment and sweat of blood in the presence of frustrated hopes and the awful curse of sin.

Then again, is there not a present danger that while we welcome the thought of Jesus as Saviour, we may be overlooking the claims of Jesus as Lord? The Season of Advent, appropriately, is connected with the Great

Christmas Festival. The Kingship of Christ needs to be stressed; a Kingship not over areas, but over hearts; a Kingship that demands the unswerving loyalty, unhesitating obedience and unremitting service of all who acknowledge His sway. The Sovereignty of Jesus is the message to all Christians for these times. The great need in the Church to-day is the spirit of those servants of David of old, who protested, in their loyal devotion to his cause, "Thy servants are ready to do whatsoever my Lord the King shall appoint."

Comradeship in Adversity

In the present times of difficulty and depression, most people are curtailing their expenditure, both as regards personal needs and their gifts to outside objects. This has meant for the missionary societies a serious reduction of income. Many people have thought that in a time like this they must think only of home, and that people of other lands must see to their own problems themselves.

It should, however, be realised that the present troubles are not confined to Australia and Europe alone. The missionary lands have felt the pinch just as much as we have, and sometimes more so. Most modern missionary work is financed not merely by the contributions of missionary-hearted people in homelands, but also by the generous gifts of the natives themselves, and by Government grants. However, the various Governments have had to cut down their grants, almost to the bone. In the Northern Sudan, for instance, owing to the slump in cotton, the Government has had to make most rigid economies, and this has meant the closing of its leper colony, which has been carried on by the missionaries of the C.M.S. Thus the dread scourge of leprosy will now have its full sway. Surely this closing is a disaster of the first order. The world over, the native Christians have suffered severely. Hampered by bad seasons, and insect pests, they have also been unable to sell their crops. And in China last year the disastrous flood of the Yangtze River wrought untold havoc, a million persons were drowned and many more rendered homeless.

But these are not the only troubles which have come upon the Church's missionary work overseas. Customs duties and abnormally high exchange rates have constituted a real burden. One instance is that of Dr. Lechler, of the Church Missionary Society, Mienschuh, China. For the year's supply of essential drugs for his work, he had to pay exceedingly high duties, and then, after paying them, his goods were wrecked in the journey by river up country, and lost.

However, in spite of all this, the native Christians and the missionaries are doing their best to meet the crisis. White and native workers alike are voluntarily accepting much reduced incomes, often such as to make life very hard for them. As soon as the need has been made known to them, the workers have offered to try and live on less.

Unfortunately, the curtailment of expenditure has often meant severe restriction of missionary activity. On all sides hospitals and schools have to be closed, through lack of funds. This cannot be afforded in the fight for Christ against heathendom and sin.

If, therefore, the native Christians and workers have suffered so much in order to maintain the work of God in their respective fields, does it not behoove Christians in the home lands to do all they can to keep well in mind the needs of the missionary cause overseas?

Scrupulous people are often laughed at for their scruples. "Why be so particular?" gay and giddy ones ask. "Why be so conscientious about mere trifles? Why be so exacting and punctilious in the doing of small duties?" The answer is that in the matter of right and wrong nothing is little; certainly nothing is insignificant. Duty is duty, whether it be the smallest or the greatest matter. He is on the highway to nobleness of character who has learned to be scrupulous about the smallest things. He that is careful in little things rises every day a step higher. He who is faithful in little things is then entrusted with larger responsibilities. It is the units in life that are most important. Look after the little units, and the greater aggregates will be right. Make the minute beautiful and the hours and days will be radiant.—J. R. Miller.

Christmas Morning in London

The Service at St. Paul's.

AS the City bells ushered in the Christmas Festival, they carried with them over the streets and lanes and across old Father Thames, an urgent imperative summons. This was no ordinary Christmas, but at best a short play-time, as it were, between two years of deep national and international anxiety. There were voices in the air like those of the oldest Castilian lyric, which opens with the three-fold cry—

"Eya velar! eya velar! eya velar!"

Dr. Laborde, of Harrow School, who quotes the poem in his newly published and most readable "Short History of Spanish Literature," compares the triple warning to "one of the glorious triple Alleluias which introduce some of the English hymns in the Ancient and Modern Collection." It reminds me also of that hymn of the 1859 Revival, which (thank God), is still retained in our English Church hymn books, and comes so fittingly on the two Sundays prior to Christmas Day:—

"Hark, 'tis the watchman's cry,
Wake, brethren, wake!
Jesus our Lord is nigh
Wake, brethren, wake!
Sleep is for sons of night;
Ye are children of the light,
Yours is the glory bright;
Wake, brethren, wake!"

Behind a curtain of silvery haze the side-streets of King's Cross and Gray's Inn-road looked almost deserted as I travelled to St. Paul's Cathedral. The space in front of the chancel and under the dome was filled soon after the doors opened, and when the Dean entered the pulpit at 11.30, he had before him an audience which must have numbered from 1,500 to 2,000. The people joined heartily in the three hymns, "O, come, all ye faithful," "Hark, the herald angels sing," and "While shepherds watched their flocks by night." The choral music, as always at Christmas and Easter, reached its splendour in the Nicene Creed. Decoration had not been forgotten, and the white pillars were draped with festoons of leaves, supported by red velvet knots and streamers. A blue and silver banner was carried in procession, the Cathedral dignitaries following the choir in festal array. Strangers must, I think, have taken away with them a clear remembrance of the simplicity and earnestness of the worship.

A Sermon by Dean Inge.

The Dean chose as his text the opening words of the Epistle for the day (Hebrews i.): "God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son," words, by the way, which are inscribed over the main doorway of an Oxford College, "Deus locutus est nobis in Filio." Dr. Inge preached one of those theological sermons which have behind them a wealth of thought and reading, yet hold the attention of listeners like most of his journalistic articles. His subject was the Incarnation, and in the opening sentences he raised the question, If man had not sinned, would the Redeemer have taken upon Him man's nature? Ancient theologians gave a negative answer, and in the Roman offices we find the words, "O felix culpa," "O happy fault—which brought man such a Saviour!" The Dean's own belief is that the Eternal Son—"of the Father's love begotten"—would have tabernacled with men even if actual sin had been unknown that He might

Carols

ON our doorsteps or across the road, raucous urchins shout as much as they know of "While Shepherds watched." We give them coppers and a warning not to do it again. In the street a crazy old barrel organ is gurgling forth some Christmas melody, or an old and bedraggled man is playing on a scannell pipe what he believes to be the tune of "Hark, the herald angels sing." We pay and pity both their poverty and their music. In great churches, perfect choirs exquisitely sing, in many interweaving parts, "In dulci jubilo," and our souls are enchanted with the beauty of it. Yet, in some ways, the urchins and the old man are more truly Christmas carollers than are the choirs. True, the choir



THE INFANT CHILD AND SIMEON.

In perfect diapason, while they stood in first obedience and their state of good, Oh, may we soon again renew that song, And keep in tune with heaven, till God, 'ere long, To His celestial concert us unite To live with Him, and sing in endless morn of light!"

Noon was striking as we stood once more on the Cathedral steps, and the season's compliments were exchanged between many friends in the dispersing crowd.

In his speech in the House of Lords recently, the Archbishop of Canterbury said that he had had the great privilege of having some conversations in private with Mr. Gandhi. It was impossible to resist the fascination of his strange and mystic personality, but it was equally impossible to follow the movements of his very subtle and elusive mind. He found it difficult to say, after a very long period of conversation, what Mr. Gandhi really meant either to say or to do.

is performing a genuine carol, perhaps six centuries old, while the urchins are bungling an eighteenth-century hymn set to a sixteenth-century tune, and the old man is murdering a tune by Mendelssohn that has been fitted to a hymn by Charles Wesley. But both offenders of our ears are treating the carol (as we loosely call it) in the traditional English fashion. They are doing it for themselves, not listening to it; and they are doing it for money. The carol has long shed its association with the dance and the drama; but the jolly old wassailing songs which peer shyly out every Christmas are not the only carols that have retained their very ancient connexion with the desire for the food, the drink, the warmth (or, failing those, the money), which may properly be offered and accepted in a wintry season of festivity and goodwill. And in making uncouth noises in the hope of reward, the urchins and the old man are preserving another characteristic of the carol in England. The English carol, more than

that of any other country, is of popular origin, a piece of folk-art. Such a tune as that of "God rest you, merry gentlemen," has the same origin as our folk-song. The learned had little share in the making or the preservation of our carols. They remained in such keeping as the folk—the generations of Dewys and other such Hardian worthies—could give them through all the vicissitudes of faith and manners and popular taste. And when modern pride in the all but forgotten beauties of English art turned our scholars of poetry and music to the rescue of what remained, they found treasures worthy of their care.

They Have Their Heritage.

The urchins and the old man have their right of heritage; and we must not despise them because we are fortunate enough to live in an age when we have English carols printed in books to sing from at home, or can hear them perfectly sung in churches. If they did not belong to the folk, and had not their roots in the folk, we could not be moved by them as we are. In some of them, doubtless, the air, such as that of "In dulci jubilo," or the words, such as those of "I sing of a maiden that is makeless," are of themselves beautiful enough to explain their effect upon us. Many of us, again, can only sing or hear carols in the sweet, rosy light of memory. We are transported back to a childhood in which Christmas (so we fondly imagine), was always like a Christmas card, with snow and robins; we see again the candles on the piano or the lights and the holly in church; forms that we shall never see again on this earth appear before our eyes. Judgment is suspended. Be it a carol proper, or some much later and more musicianly composition that has become interwoven with carols in our memories, we are moved by forces other than aesthetic. And so, in a profounder degree, it is, as we may suspect, with the ancient folk-carols. If old and simple beauties unknown to us in our childhood can touch us to strange and poignant feeling, it may be that they, too, affect us through our memories, through the child in us; but through racial, not personal, memories, through the childhood of the race, not of ourselves. They come to us not yet denuded of the simplicity of mind and of faith which gave them birth; the open joyousness of a world which, accustomed to make merry at that season, knew that now it had the best of all causes to be merry, and found its natural desires and affections—its love of good cheer, of social intercourse, of little children—hallowed by a new sacredness and a new wonder. We cannot recapture that ancient simplicity; but it still has power to move the secret depths of our inherited being. That is why the hearing and the singing of carols always leaves us wistful—charmed by a spell that our judgment, whether of poetry or of music, cannot explain.

The Holy Night

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.

(Bishop Phillips Brooks.)

The real strength of British journalism lies in the vast amount of competent anonymous work.—Mr. John Buchan.

Noel in Westminster Abbey

Carols on Last Innocents' Day.

(By One who was there.)

Play you, dutifully prime your Matin chime, ye ringers,
May ye beautiful rime your Eve-time song, ye singers.

THE choristers of Westminster Abbey obeyed to the letter the second of these admonitions, taken from one of the carols they sang in procession on Monday of last Holy Innocents' Day, and the anniversary of the dedication of the Confessor's Church. Early in the afternoon bunches of children scurried out of the rain and into the Abbey, under the charge of matrons, for the most important people in the congregation at this service are the waits and strays who have been gathered into many of the Church's homes for children. But its fame attracts the young in heart of all ages, and the Archbishop of York was among the congregation that thronged the great Church.

At the conclusion of Evensong proper, a procession, composed of the boys and men of the choir, the Abbey Canons and the Dean, moved down the nave to the west doors, proclaiming the glad tidings in the joyful melody of an old English carol. There a pause was made for the singing of a little Dutch carol, as gay and vivid as a bed of tulips:—

King Jesus hath a garden, full of
divers flowers,
Where I go culling posies gay, all
times and hours;
There naught is heard but Paradise
bird,
Harp, dulcimer, lute,
With cymbal, trumpet and tymbal,
And the tender, soothing flute.

The choir tuned their voices to a more solemn lay as they paced the north side to the ambulatory, singing an English version of the Latin sequence for St. Edward's Day. The sequence is taken from the composition of a fourteenth-century churchman named Nicholas de Litlington. It lauds Edward the Confessor's virtues, and describes the visions vouchsafed him in God's House.

To those standing in the nave, the tune of the next carol floated down from the ambulatory with the soft clearness of a silver chime:—

Ding, dong! merrily on high in heav-
en the bells are ringing;
Ding, dong! verily the sky is riv'n
with Angel singing.

The impersonal purity of the boys' voices and the radiance of their theme, heard afar off, brought into the mind of one listener the image of "rills that rise, where snow sleeps cold beneath the azure skies."

As the procession moved on to the south side and up the nave, the singing gathered strength and this time it was "The First Noel," with all the people taking up the burden. When the Dean had made special prayers for little children at the Holy Table, the people were sent on their ways with the blessing, and this lovely little slumber-song soothing their hearts:—

Little Jesus, sweetly sleep, do not
stir;

We will lend a coat of fur,
We will rock you, rock you, rock you,
We will rock you, rock you, rock you;
See the fur to keep you warm,
Snuggly round your tiny form.

Mary's little Baby, sleep, sweetly
sleep,
Sleep in comfort, slumber deep;
We will rock you, rock you, rock you,
We will rock you, rock you, rock you;
We will serve you all we can,
Darling, darling little man.

Living Protestantism

(By W.F.P.)

SOMEONE has said that "The Reading of History is a tonic for Pessimism." The recent meetings of Evangelicals held in Sydney and elsewhere produced some very good addresses on the historical background which produced the Reformation and the Evangelical Revival.

We cannot too often emphasise that the Protestant Reformation was the expression of principles of truth, freedom, and progress, which are the essential and permanent ideals of the Christian Church.

These principles always stand in need of continual emphasis and exposition in days when Churchmen are openly discrediting what has been described as "the great deliverance," viz., the Reformation. The great Bishop Lightfoot was right when he wrote: "If the foundation of the Church is the first cause of thankfulness, the Reformation of the Church must be the second."

The members of the Church of England in Australia, who stand by the principles mentioned above, should join the ranks of Evangelical Churchmen in every State, and become active witnesses for the truths in which they believe.

We deeply deplore the fact that in our Church there are divisions, but there always have been where men are allowed to think for themselves. Our Anglo-Catholic brethren are very active to exploit the occasion of the Oxford Movement next year by an appeal, backed up by most of the Bishops, to recognise how much the movement has done for the Church.

We must insist that they have claimed for the Movement more than history, rightly viewed, can assign to it. We feel that there are grave issues at stake as a result of the Movement in the Church and we, as Evangelicals, must not be silent.

Anglo-Catholics have been telling us that the Reformation was a great mistake, that the right of private judgment has bred numerous sects and parties, that loyalty to tradition is essential.

They would have us recognise a Catholicism which is scarcely distinguishable from that "august and fascinating superstition, the Church of Rome."

A Pseudo-Authority.

We say that the attractiveness of this so-called Catholicism is sheer bluff! The Catholic does not argue or think, he knows (or thinks he does). He starts with certain pre-suppositions about the founding of the Christian Church by Christ, and proceeds to build up a hierarchically governed, authoritative Church, to which he says Christ gives exclusive powers and promises complete victory. We wonder sometimes how any educated man can believe any of these things.

The principles for which this paper stands are diametrically opposed to any system or party which claims to possess any authority other than the

(Continued on page 11.)



The Rev. A. H. Culmer, M.A., lately rector of Ingham, North Queensland, has been appointed Rector of Stourmouth, Canterbury, England.

The Rev. Canon Charles Ernest Burgess, rector of Murrumburrah, has exchanged parishes with the Rev. Samuel North, rector of Gunning, both in Diocese of Goulburn.

The Rev. R. Harley Jones, Rector of St. George's, Paddington, has been appointed Rector of St. Chad's, Cremorne, Diocese of Sydney.

The Rev. Canon Bean, after forty years' incumbency of Addington, Christchurch, N.Z., and over fifty years in the ministry, has resigned his cure as from the end of January, 1933. He has been noted through his long ministry for deep devotion and Christian manliness.

Canon Wilford, who has been in charge of College House, Christchurch, N.Z., and special preacher in the Cathedral from 1913 to 1927, is returning to England. He has given 28 years' service in the Diocese of Christchurch, and has exerted a notable influence on the life of the Church and City.

The Right Rev. W. H. Baddeley was consecrated Bishop of Melanesia in St. Mary's Cathedral, Auckland, on St. Andrew's Day, November 30. The Most Rev. Dr. Averill, Archbishop of Auckland, was the consecrating prelate. There was a crowded congregation. Bishop Baddeley had a great war record, and is distinctly a man of mark.

Mr. E. V. Knox, son of Dr. E. A. Knox, formerly Bishop of Manchester, has been appointed Editor of the London "Punch," in succession to Sir Owen Seaman, who has retired at 71, after 26 years in the editor's chair. Mr. Knox had a brilliant academic course, and is a clever scintillating and whimsical writer, writing under the nom-de-plume "Evoc."

The Standing Committee of the Diocese of Sydney has placed on record a special minute eulogising the work and contribution that Archdeacon Langford-Smith and Messrs. W. J. G. Mann and H. Minton Taylor, as Sydney delegates, made to the Constitutional Convention held in Sydney last October, and that a letter of warmest thanks be forwarded to each gentleman.

We are happy to notice that Sir Thomas Inskip, K.C., Attorney-General in the British Cabinet, has been appointed President of the National Church League in England, in place of the late Lord Brentford. Sir Thomas has been chairman of the N.C.L. Executive and for years has been a stalwart Evangelical leader. He is brother of the Bishop of Barking.

The parishioners of St. John's Church, Bulmain, Sydney, entertained their rector, Rev. A. G. Rix, on the completion of his twenty-first year of ordination to the priesthood. Mr. Mervyn Finlay, solicitor, presented the Rev. Mr. Rix with a grandfather clock as a token of the esteem of the parishioners. The entertainment took the form of a social gathering.

A special address to the youth of the Church through New South Wales in connection with matters relating to the Order of the Comrades of St. George, an auxiliary movement of the Australian Board of Missions, will be broadcast through Station 2 CH, Sydney, on Thursday, 22nd December, at 10 p.m., by Mr. W. Basil Oliver, of the State Executive.

The citizens of Nelson, N.Z., are about to suffer a great loss in the retirement of Mr. G. A. Edmonds from the office of Town Clerk, which he has held for 32 years. Mr. Edmonds has won by his sincerity of character, knowledge of municipal affairs, and his unflinching courtesy, the esteem of every one with whom he has been brought in contact. He has been a member of the Diocesan Synod for years, and is an Honorary Reader and Chorister at the Cathedral.

The Captain and Crew of the Melanesian ship, "The Southern Cross," arrived in Sydney last week after their recent shipwreck in the South Seas. They recounted their experiences to a reporter of the Sydney Morning Herald, the story appearing in due course. It was a tragic episode, the loss of this new mission vessel on her maiden voyage, but the whole happening was shot through with heroic courage and expert seamanship.

The Rev. Eric Bellingham, M.A., second son of the late Canon Bellingham, returned to Sydney on November 23, after three years spent in England, first at his father's old College, Corpus Christi, Cambridge, and then, following on his ordination in a curacy at the parish church, West Ham, London, on Sunday evening, December 4, St. Clement's, Marrickville, was crowded to the doors, when Mr. Bellingham occupied his father's old pulpit for the first time.

Mrs. I. F. Cleghorn, B.A., who was some time ago Principal of Archerfield School, Dunedin, has been appointed Principal of St. Matthew's Collegiate School, Masterton, N.Z. Mrs. Cleghorn is no stranger to Wellington Diocese, as she was a graduate of Victoria College, and for eight years taught on Miss Baber's staff at Fitzherbert Terrace, now Marsden School. St. Matthew's is a Church of England School for Girls and Kindergarten, founded in 1914, of which the Bishop of Wellington is Visitor.

The Rev. R. G. Nicholls, Vicar of St. Mark's, Fitzroy, Melbourne, writes to his parishioners: "I shall have no peace of mind until three big social projects are undertaken by our Church—a training farm for unemployed boys, one or two big hostels for unemployed men, and the providing of 1,000 penny dinners to the poorest children in finish off the big Frankston C.E.B.S. Camp scheme first, and then 'have a go' at these three challenging problems."

The Rev. L. L. Nash, whose work as curate of St. Augustine's, Moreland, Melbourne, has been mainly centred at the branch church of St. Alban, West Moreland, has accepted a call to be chaplain and assistant master at the Diocesan Boys' School, Hong Kong. After completing an honours course in History and Theology at Cambridge University, and having worked for 21 years in his present sphere, Mr. Nash will be co-operating with a friend of University days. He sails in February.

Prior to the last meeting of the Archbishop in Council, Melbourne Diocese, members assembled to do honour to the former Registrar, Mr. A. E. McLennan. On behalf of the members of the Council the Archbishop presented Mr. McLennan with an inscribed silver entree dish and a cheque. In doing so, His Grace expressed his appreciation of the services rendered by Mr. McLennan in his capacity as Registrar, and his gratitude for the manner in which their guest and his family had welcomed him on his first arrival in Australia.

Miss E. Robinson, Miss Ruth Taylor, C.M.S. Missionaries in Tanganyika, and Miss Lottie Gore, Honorary C.M.S. Missionary in Southern Sudan, return to Sydney by the P. & O. steamer "Strathaird," on December 15. Deaconess L. Claydon, fore-dating her furlough on account of doctor's orders, reached Sydney on November 23, per the Orient steamer "Orsova." Miss Nevill, Miss Grieve and Mr. Harris, of the Oenpelli Aboriginal Mission Station, Arnhem Land, are returning south this December.

The Bishop of Wangaratta (the Right Rev. J. S. Hart) announced at St. Augustine's Church, Shepparton, on the 1st Sunday in Advent, that it had been decided to

appoint an Archdeacon for the Diocese, with residence at Wangaratta; and that Archdeacon Carter, of Shepparton, had been chosen. The appointment is a popular one, and the Archdeacon has been inundated with congratulations. Archdeacon Carter's resignation as rector of Shepparton will become effective from the end of February, 1933.

Writing in the Nelson (N.Z.) Church News, the Bishop of the Diocese, Dr. Sadler, states:—"I am sure that general regret will be expressed at the impending resignation of the Very Rev. the Dean, who has given me a formal intimation that he wishes to be released from his position as Vicar of the Cathedral as from the 31st March next. As I shall have an opportunity later of saying how much we all owe to him for his ten years' service in the Diocese, and particularly for his magnificent work in the erection of the Cathedral, I need only say now that his departure will be a very sad personal loss to me."

One of Sydney's veteran clergy, the Rev. Joshua Hargrave, passed away on December 7. He was in his 86th year, and had been in retirement since 1907. The son of Richard Hargrave, a member of the first New South Wales Parliament, Mr. Hargrave was born on his father's property, Hillgrove, near Armidale. He was educated at Macquarie Fields, which later became the King's School, and was a pupil of the Rev. G. F. Macarthur. At the recent King's School centenary celebrations, Mr. Hargrave was present as one of the oldest ex-pupils. In 1876 Mr. Hargrave decided to enter the ministry, and in that year he entered Moore College. His first appointment was as rector in the parish of Shoalhaven, and in 1880 he was appointed rector of St. David's, Surry Hills, which position he held until 1899. From 1901 until 1907 he was rector of St. Silas', Waterloo. He then retired from active church work and took up residence at Blaxland, on the Blue Mountains.

The extravagant advances made by certain Anglo-Catholics in the direction of Mariolatry are causing even "The Church Times" some misgivings. "By their challenging contrast of tone they arouse a spirit of distrust which makes the untrained associate devotion to Our Lord's Mother with much that is unbalanced and undesirable." Again: "It is patent that, both in the West and in the East, Mary has been exalted by popular superstition into the position of a minor deity. . . . And some of the titles by which the faithful of the Roman Communion are still encouraged to address the Mother of God sound to our ears as little short of blasphemous." We quite agree, but if similar tendencies are manifesting themselves in the Church of England "The Church Times" must take its full share of the blame, for the publicity which it has given them in its advertisement columns and elsewhere.

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Churchman's Reminder

"One to-day is worth two to-morrows."—Benjamin Franklin.

"While it is called to-day."—Heb. 3: 13.

DECEMBER.

- 16th and 17th—Ember Days. Prayer for Clergy these and every day!
- 18th—**Fourth Sunday in Advent.** This day tells us of the Coming of Christ into our hearts and wills, and helping us to better things in life and action. Thus may we prepare to meet Him. Egypt declared a British Protectorate, 1914.
- 20th—Prince George born, 1902.
- 21st—St. Thomas. The doubting disciple, as he has been termed, gave a fine example to doubters. He did come to see, and he did confess his conviction when evidence was before him.
- 25th—**Christmas Day.** This Day being also a Sunday, there is caused confusion. Yet we may remember that every Sunday is a day of rejoicing. This day celebrates the first coming of the King of Kings.
- 26th—Monday, St. Stephen. The first Christian martyr. It was doubtless his constancy which led towards St. Paul's conversion.
- 27th—St. John the Evangelist. The second of the trio of witnesses or martyrs. St. Stephen in will and deed. The Innocents in deed, not in will. St. John in will but not in deed.
- 28th—Holy Innocents' Day. Even the little unconscious ones may praise God, as these did in their death, taking the place of the Infant Jesus. Perhaps there may have been 40 infants in the little village of the age mentioned.
- 29th—W. E. Gladstone born, 1809. Whatever his politics, his religious faith was fine and ennobling. God send us legislators who are God's.
- 30th—Lady Burdett Coutts died, 1906. A great benefactress of the Church of England, and the founder of Adelaide diocese by her liberality.
- 31st—Wycliffe died, 1384. What an end to year and life!

JANUARY.

- 1st—A Happy New Year. The Circumcision of Christ.
- The 16 Constitutions of Clarendon passed, 1164, to check the rising power of the Papacy in England. This led up to the murder of Thomas A' Becket.
- 5th—Next issue of this paper.



The Message of Christmas

THE Festival of Christmas takes us easily and naturally into the very heart of the mystery of the Gospel. The stable at Bethlehem is the point of contact where earth is linked up to heaven, things celestial with things terrestrial, and things eternal with events of time. The circuit is completed, and a communication, impossible before, is now established through the Holy Child. The skies are bright with ranks of angels, and the earth resounds with the footsteps of hurrying men—both worlds converge upon one point—the Babe lying in the manger, upon God made man. Here the Incarnation is unfolded, here is enshrined the truth conveyed in that august word, Emmanuel—God with us.

About this revelation, there is something very democratic, for it is displayed in such a way as to appeal to simple, ordinary unsophisticated men accustomed to simple ways of living. The shepherds, the stall with its oxen, the lowly mother, with Joseph the Carpenter, are the background of the

Great Event—the birth of the Infant Jesus. It is all so homely, so simple, so everyday, that at once it can be stated that Christmas brings God Himself into the closest intimacy with the rough realities of life.

Surely this suggests that the mystery of the Gospel is the great truth, that God still makes Himself accessible to the simplest, that He is Emmanuel, God with us. Unlettered labourers are sent to Bethlehem before the Wise Men of the East. He who would be admitted to the Holy of Holies of the Christmas mystery needs no learning, for the closer he lives to rough realities, the better for this purpose: all that he needs is knowledge of life such as the poor possess, and the knowledge that heaven is as close to shepherds as to kings.

We must strip off our sophisticated ideas and for a time cease to ask difficult questions, and argue about God's relation to the world. We must come as plain men and women, or, better still, as little children, that we may know what Christmas really means.

Only those who have the simplicity of the shepherds can understand the sign that was given to the shepherds. And the sign itself is eloquent. "Ye shall find a Babe wrapped in swaddling clothes and lying in a manger."

To the poor the hardness and poverty of life are everyday familiar things; the shepherds knew the kind of child that might be born in stables. Could it be that such realism, so alien to the sheltered student in his world of abstract thought, is also congruous to the mind of God?

But He is wrapped in swaddling clothes; white linen shields Him from the roughness of the straw. His poverty is robbed of all degradation. He is at once poorer than themselves and also the object of most sedulous and delicate reverence. So great that Heaven greets His birth with music, so poor that He descends below the level of their simple lives.

Not until we learn the lesson of God's generosity and know how He made Himself that which we can see with our eyes, and look upon, and handle with our hands, shall we commend religion to mankind. It is only through this democratic presentation of the supernatural that the world will be converted. Men can only trust in God when they have realised how utterly God trusts Himself to us.

Another Year

Uncertainty breathes all around, 'Mid ebbing tides of hope and fear, Yet, Lord, with no uncertain sound, Thy children greet another year.

One glorious quest Thou bidd'st them see, Life's dim horizon it can fill— To be what Thou would'st have them be, To do in everything Thy will.

We may not linger now to take Each challenge thrown across our way, To those in Thy blest light awake, How great, how brief life's little day.

How wonderful is life in Thee, How brief at most its earthly span, That life will its own witness be, Thou bidd'st us live it, and we can.

Oh, that through us some wistful souls Might read Thy likeness faint, yet true, Simply because Thy Grace controls All that we are, and say, and do.

Behind the spoken word for Thee, The daily toil, the needful strife, One witness clear that all can see— A self-forgetting, Christ-like life.

Then, come what may, with unknown days, Held fast by Thee, we shall not fear, Our steadfast aim to show Thy praise, Thy glory through another year.

(Constance Coote.)

Peace . . . Goodwill

"PEACE on earth, goodwill towards men!" That must of necessity be the Christmas aspiration of all good men at this time! Surely too, it is meet and right at Christmas time to consider the chances of the continuance of peace amongst the nations, and how far real goodwill is exercised amongst us. The late President Wilson and other peace leaders, after the Great War, were convinced that the very existence of a League of Nations would make war impossible, and theirs was not altogether an idle dream, for the League of Nations has, during the last ten years, exercised a beneficent influence upon international alarms. A cursory glance at world happenings in the last decade will reveal many happy triumphs for the League. It is granted that the recent Sino-Japanese imbroglio, with the League's setting up of the Lytton Commission of inquiry and readjustment, has not been happily solved, nevertheless there is a vast amount of good work to the League's credit. We venture to state that a League of Nations, with a capacity to command the allegiance of the peoples in the same way as each State commands the allegiance of its nationals, would bring law and the respect for law into the realm of international affairs, and international wars would become as rare as civil wars are now.

Some Altruism Left.

The suggestion that men will always fight, so long as human nature is human nature, will not bear examination. The majority of men in every country where Europeans are the major population, now contrive to live their lives without attempting to shoot or kill their neighbours, though there was a time in the world's history when few men could have lived their whole lives without some attempt at more or less defensible homicide. Yet human nature remains very much what it was, affected by the developments of civilisation in externals, far more than in essentials. We are cleaner, but we are certainly not holier. We are still influenced by hatred, greed and sensuality. Men are still lazy and casual. And yet be this as it may, man has been compelled to realise that social life is impossible unless each individual submits to laws that limit his freedom of action for the ultimate benefit of himself as well as of his associates. And it does not appear impossible that nations should submit to the self-control that individuals have been compelled to accept. Until that happens, there can evidently be no assurance for permanent peace on earth.

A glance across the world to-day, in view of the last few years, ought to convince the most obtuse (unless they are untouched by experience), that war is madness. No nation has gained any benefit whatever from the great war which brought to Europe nothing but death and ruin—widowed wives, bereaved mothers, fatherless children, high food prices, unemployment, semi-starvation. It cannot be repeated too often that another war would be ten thousand times worse, in the ruin that it would contrive, and the suffering that it would entail. The simple truth is that war must be made impossible, or European civilisation will be destroyed.

The Real Problem.

However, the great problem before the world centres around nations' lives. The international scramble for markets as seen in high tariff walls, ship bound-

Expecting Him

"He . . . will appear a second time to those who are eagerly expecting him." Heb. ix. 28, Weymouth.

"We expect the Saviour, the Lord Jesus Christ." Phil. iii. 20, Lit. Greek.

Expecting Him! in glad anticipation We watch and wait until He shall appear; And soon shall come the joyful consummation, For night is passing and the day draws near.

Expecting Him! the Son of God most holy, Whose precious life-blood was for us out-poured; Jesus Himself, the King of grace and glory, Our Friend and Saviour, and our Risen Lord.

Expecting Him! with faith and love victorious, We work and wrestle through earth's little while; Still looking forward to the time all-glorious When we shall hear His voice and see His smile.

Expecting Him! why should we sigh and murmur, When shadows lengthen and earth's skies grow dim? For this bright hope shall darkest days illumine, And fill with joy the hearts expecting Him. (Ruth Thomas.)

A Christianity that Works!

Remarkable Week in Birmingham.

During the second week in October, Birmingham, England, has been the scene of many remarkable events, but it has witnessed nothing more striking than the occurrences of last week in St. Martin's Parish Church. The Anglican Church in Birmingham has for long been seriously divided. This is a matter of common knowledge. The strained relations between Anglo-Catholics and others have been notorious. But in one short week an amazing change has occurred. It came to the conscience of some Christian genius that if the various factions could find a common centre of life and witness, some of the barriers might fall. To this end, a "week of witness" was arranged, and the result has been astonishing. "It concerns us of the Free Churches," says a writer, "quite as much as the members of the Established Church. It offers us a living lesson in fellowship."

Bishop Linton, formerly a C.M.S. missionary in Africa, and now Bishop in Persia, was invited to be the conductor. He brought with him a team of people who belonged to the Oxford Group movement. And the "week" was held largely on "Group" lines. It was wholly different from the ordinary evangelistic mission—there was no choir, no community singing, and very little singing at all. Nothing, in fact, that was designed to create that emotional atmosphere which is supposed to be essential to "mission" work. On the contrary, the vast audiences which assembled thrice daily were enveloped in a silence which at times was almost unbearable. Again and again the order of service was broken in order that men and women might sit quietly and think over what had just been said. That to me was one of the most impressive things I have ever experienced. Each day a noon service was held. At six o'clock various clergy, representing totally different schools of thought, gave their witness to "what Christ has done for me." "Rebel" Anglo-Catholics and extreme Evangelicals stood together and rendered their testimony to the reality of their Chris-

A Carol

O little Son of Mary, Watched with a mother's love, God's own sweet Gift and Presence Sent from the Home above.

O Son of Man most lowly, Born in a rocky cave, Sharing our joys and sorrows, Tender, yet strong to save.

O Son of God most Holy, Both human and Divine, Make Thou a birthday present Of this poor heart of mine.

O little Son of Mary, O Son of Man to-day, O Son of God Almighty, Come in my heart to stay.

(A. Causton.)

A JAPANESE SAYING.

First the man takes a drink. Then the drink takes a drink. And then the drink takes the man.

tian experience. At eight o'clock each night, some 1,500 people crowded the church for a service as unique as it was impressive. There was little of what I should call "preaching." Indeed, Bishop Linton would not be ranked as a great preacher. But he knows how to reach the conscience of men, and that is the thing which matters. After a brief introduction, he invited to the pulpit four persons—two of them clergymen, one an officer in the Army, and one a girl. Each of these told, in a simple and frank way, how their sins and weaknesses had been conquered by Christ. It moved me to the soul to hear an aged minister confess that he had failed to love men and women. To him they had been "cases"; but he had been transformed. After that confession the great assembly was asked to be quiet so that the individual consciences might get to work. Bishop Linton usually summed up the proceedings in a simple address, designed to guide his hearers into a fuller Christian life. And groups of persons—numbering in all many hundreds—remained behind, sometimes until a late hour, for conversation.

None can tell what the result will be of such services. But I know of two extremely bigoted persons who offered a full apology to some whom they had scorned, and who have already opened their hearts to other Christians because they have recognised Christ in them, where formerly they saw only the ecclesiastical barriers which divided them.

Is it in this way that the "new revival" is coming? Not since the famous London Mission of 1874, when Benson, of Cowley, and Canon Body, High Churchmen, and Canon Aitken, the Evangelical, stood together in St. Paul's Cathedral, has there been anything quite like that which has just taken place in Birmingham. Surely it is worthy of being recorded.—F.S. in "British Weekly."

Jesus

Jesus, our Redeemer, Son of man, our Lord, Son of God, our Saviour, By all saints adored; Thee we bless and worship, And in Thee alone Wisdom, Truth and Goodness, Faith and Love we own.

Thou art ever near us, May we know Thee near, And in Thy protection Banish every fear; Human ways are mortal, Thy way leadeth on, To the Realm of Glory, Where true life is one.

Thou, the Way, directest All who look to Thee, Thou, the Truth, revealest What will surely be, Thou, the Life, bestowest Peace and Happiness, Where men give true service, And Thy Name confess.

(H.R.H.)

The Quietness He Gives.

There is what is called "the cushion of the sea." Down beneath the surface that is agitated by storms, and driven about with winds, there is a part of the sea that is never stirred. When we dredge the bottom and bring up the remains of animal and vegetable life, we find that they give evidence of not having been disturbed in the least, for hundreds and thousands of years.

The peace of God is that eternal calm too deep down to be reached by any external trouble and disturbance, and he who enters into the presence of God becomes partaker of that undisturbed and undisturbable calm.—Dr. A. T. Pierson.



NEW SOUTH WALES.

Diocese of Sydney.

ST. LUKE'S HOSPITAL.

Annual General Meeting.

The financial progress made last year by St. Luke's Hospital, in face of the current depression, evoked many gratified comments at the thirteenth annual general meeting.

During the year the daily average of patients treated was 66.75, compared with 54.16 for 1930-31. Of 1624 patients admitted, 285 were granted accommodation in beds costing only £2/2/- a week. The 21 such beds cost £80 a week, or £4,160 a year; more than the fees paid for them. The loss on the working account of £3074 incurred during the previous year was reduced to £530, and £1500 was paid off the mortgage to the A.M.P. Society (making £7000 repaid in four years). A net surplus of £1762 was shown by the organising secretary's department, and the general fund advanced by £1220.

In moving the adoption of the annual report and balance sheet, the Governor said his speech would be short. "When the Archbishop of Melbourne stayed with me," said Sir Philip Game "we all went to hear him preach at the Cathedral. My little daughter said to him, 'If your sermon is too long I'll just go like that!'" (holding a finger up).

Sir Philip Game observed that the hospital's patients also deserved thanks, since in hard times the temptation was considerable, even among those able to pay, to avoid doing so. By going to St. Luke's they left accommodation unoccupied for others unable to pay at all.

CATHEDRAL FESTIVAL.

St. Andrew's Day.

The Dean of Bathurst, the Very Rev. H. R. Holmes, was the preacher at the festival service which was held in St. Andrew's Cathedral, on St. Andrew's Day, in commemoration of the 64th anniversary of the consecration of the cathedral. A feature of the service was the singing of combined choirs conducted by Mr. Victor Massey. The Dean of Sydney (Very Rev. A. E. Talbot) read the first lesson and Archbishop Wright the second lesson.

Dean Holmes said that the present age was one of disappointment and dissatisfaction. It was feeling acutely the frustration of the human spirit. Many people were inclined to a certain fatalism. Man would not be true to himself unless he believed he could work out his own salvation.

MISSIONARY INTERCESSION.

There were five sessions of prayer at the Cathedral on St. Andrew's Eve, for the missionary work of the Church. The leaders were the Revs. J. S. Needham, R. B. Robinson and S. H. Denman. Miss Herring spoke at the closing session.

UNITED DAY OF WITNESS.

Wednesday, November 23, was observed in Sydney as a day of united Christian witness.

Announcing the aims of the day at a mid-day service at St. Andrew's Cathedral, Archdeacon Davies, president of the Council of Churches, said: "The time is ripe for a revival of religion. There is a demand for

righteousness in public as well as private affairs. It is not enough to denounce evils we must do something to get rid of them."

"We are aiming at conversion, which is the only revolution worth while, because it is a revolution of character," Archdeacon Davies continued. "We are aiming at Christian standards of national righteousness and the conversion of the nation can come only through the conversion of the individuals composing it. Individually and collectively we can strongly affirm our belief in God and all that is implied therein. We can give our testimony to what Christ means to us, the change He has wrought in us and can work in others. Then we can proclaim our standard of national righteousness, not only as an ideal to approve and admire, but as a goal to attain and translate into accomplished fact. I believe as firmly in the contagion of good as the contagion of evil."

The Christian appeal, he added, had a distinctly practical importance. The nation was suffering from a collapse of credit. Credit was organised confidence. Credit could not be created by scattering bits of paper or opening the strongrooms of the banks. The decisive factor was psychological—people's personal feelings towards one another. Confidence depended upon character and character upon people's relations with God.

ST. JOHN'S, WALLERAWANG.

This parish held a very successful Sale of Work in the Parish Hall on Thursday and Friday, November 24th and 25th. The function was officially opened at 3 p.m. on the Thursday by Mrs. W. R. Brown, wife of the rector. She spoke words of appreciation and encouragement to the workers. Plain and fancy work, stalls, sweets, refreshments (including drinks and ice cream), a picture show, hoop-la and some skilful competitions attracted many cheerful people. The Sale realised a profit of over £50 for the Church funds. Church workers in this scattered parish are greatly encouraged by the result.

PARRAMATTA RURAL DEANERY.

S.S. Teachers' Association.

The 81st quarterly conference of the S.S. teachers' association of Parramatta Rural Deanery, took place at Castle Hill on 12th November. Five clergy and 140 teachers, representing 25 Sunday Schools, attended. The rector presided, and the chief speaker was the Rural Dean, the Rev. S. M. Johnstone, rector of St. John's, Parramatta. Mr. Johnstone spoke on the spread of modern heresies, defining their cause and effect. He pleaded for loyalty to the Church and a right use of the Bible.

C.M.S. SUMMER SCHOOL.

The C.M.S. Summer School will be held at Austmer, January 21-28. The Chairman will be Rev. E. Walker, rector and Rural Dean of Wollongong. Bible readings will be taken by Mr. W. H. Dibley; while the leader of Mission study will be Rev. P. W. Stephenson. Missionary Speakers: Miss B. L. Hasall (Palestine), Deaconess L. Claydon (India), Miss Ruth Taylor (Tanganyika), Rev. W. Wynn Jones, M.A. (Tanganyika), Mr. G. R. Harris (Oenpelli).

KANGAROO VALLEY.

The Right Rev. S. J. Kirby, Bishop Coadjutor of Sydney, visited Kangaroo Valley on the 21st November, when 60 candidates

were presented for Confirmation (the laying on of hands) in the Church of The Good Shepherd, Kangaroo Valley, by the Rev. G. Broadfield Webb, rector. The candidates were mostly adults, and it was the largest number presented in any one year since the church was erected 60 years ago. It was an interesting coincidence, which seems to have passed unnoticed, that the number of candidates corresponded with the age of the Church. The Church was packed (even with additional seating provided for the occasion) and the large number who could not gain admittance remained on the grounds outside and joined fully in the worship to the end.

The Bishop expressed himself greatly touched by the intensity and deep reverence of the worship throughout—a solemnity in worship which was most inspiring. He said he had heard much that was good concerning The Valley, but, like The Queen of Sheba who visited King Solomon, he had not heard the half.

A public welcome was extended to the Bishop by Churchpeople throughout The Valley and about 200 assembled at the Rectory for that purpose, it being his first visit to the Parish. He was asked to convey to His Grace the Archbishop of Sydney, the fealty and affection of the parishioners towards both the Archbishop and the Bishop Coadjutor. He was much impressed by his visit; and the ardour, and obvious sincerity of his words of exhortation and encouragement to the people can never be forgotten. His words appealed to young and old alike, and strong men were moved to a deep sense of gratitude for such a church as such a heritage. He said unity and Christian fellowship under the banner of the Crucified Saviour of the World, will bring peace to all mankind.

Diocese of Newcastle.

SOCIAL QUESTIONS.

Clergy's Right to Express Views.

In an address to the St. Andrew's Brotherhood, Mayfield, the Dean of Newcastle (the Very Rev. W. H. Johnson) claims full right for the clergy to make public statements on social questions. He qualified his remarks, however, by saying that he did not mean that it was the Church's task to provide political schemes or to advocate unproved political methods.

"The Bishop or parson who expresses views on such matters as social righteousness, wages, and strikes, gambling money, and public morals, and money and men is bound to provoke criticism," the Dean said. "I have heard a good deal of that kind of criticism. We betide the people who silence their prophets. There are many great questions which can be solved only in the light of the principles given to the world by Jesus Christ. Christ meant that all human activities and relationships must be brought under His dominion. There are men and women whose hearts are burning within them as they see great visions of a new and better world. They may not always be in the right, but we must not stifle these prophetic souls. Their vision and heroic enthusiasm are the hope of our people who are the victims of unemployment and poverty."

Diocese of Goulburn.

CANBERRA MATTERS.

The Bishop's Letter.

The Bishop of Goulburn, in the "Southern Churchman," for December, refers to the Canberra Cathedral Building Fund and the discussion thereupon in the recent General Synod. He remarks—

"The first resolution that I moved was concerned with the deficit on the Cathedral Building Fund—

"That this Synod, recognising that the project of a cathedral for the Federal Capital City is the responsibility of the whole Church of England in Australia, confirms the action taken in this direction by the Canberra Committee of General Synod, and accepts the deficit on the Canberra Cathedral Building Fund and the interest on the same, resting at present on the guarantee of certain archbishops and bishops, as a liability to be met by proportionate contributions from all the dioceses."

The view was taken that General Synod had no right to levy any charge upon the dioceses. The resolution was amended to run thus: "regards the deficit of approximately £1800 . . . as a liability of the whole Church which should be met by proportionate contributions from all dioceses; but desires that no further expense should be incurred without the authority of the Standing Committee of General Synod." The resolution was passed as amended thus.

2. The second group of resolutions that I moved was a comprehensive motion proposing that General Synod should record its judgment in favour of a bishopric of Canberra, and that in the first instance a bishop should be appointed to take charge of Canberra and all its Church problems (including its cathedral campaign, its schools and any possible collegiate institutions), but without creating a diocese yet—a bishop to be appointed by the bishops and to be maintained by the dioceses for a period of years. This resolution was based upon the advice given by six bishops at the time when the Synod of Goulburn in 1929 broadened the question of a coadjutor bishop to take charge of Canberra or to relieve the bishop to take charge himself of Canberra. That question was ruled out by most of the bishops. Six of them preferred that the next General Synod should be asked to provide an independent bishop for Canberra.

On October 8th I asked the Conference of all the Bishops what they thought of the Canberra problem. They expressed the view that the Cathedral Campaign should be suspended, and that the bishop and Diocese of Goulburn should deal with the Church needs of Canberra as a parochial and diocesan problem. The Primate quoted this view in his charge to General Synod.

I was bound to accept this view as the advice of the Bishops. At the same time I felt bound to plead for much closer and fuller episcopal supervision of Canberra and all its problems; there had been already questions of legal and administrative policy in which the Bishop had opportunity and need to represent the interests of the Church. So I moved the Bishops' view in Synod, together with a recognition of the special episcopal supervision.

Mr. Minton Taylor moved instead a resolution with the hope of getting the Church as a whole to co-operate with the Diocese of Goulburn in providing a residence for the Bishop at Canberra to enable him to keep in closer contact with the Church problems there. In his absence at the next session I moved his resolution on his behalf. It was misunderstood under the impression that it was putting the bishop's residence before the needs of the schools. I was reserving the needs of the schools for a separate statement in response to the urgent appeal of the authorities of the two schools. Bishop Crick, of Ballarat, pleaded for the saving of the schools. To clear the ground I told the Synod the urgency of the needs of Canberra; first, the saving of the two schools; second, the providing of a church building on the south side of the city; third, the more frequent residence of the bishop; last, the cathedral and the bishopric.

Eventually a new resolution was moved by Mr. Rigby and Bishop Crick and was passed instead of any existent resolution:—

- "That the Synod recognises that the Church in Australia has a responsibility to assist in the ultimate development of the Church in Canberra as the National Capital."
- "That this Synod considers the present time is inopportune to consider the proceeding with the movement for building a cathedral or the creation of a bishopric."
- "That the Bishop of Goulburn be requested to submit to each diocesan bishop a statement as to the amount required to save the Canberra schools in their present grave emergency, in the hope that individual dioceses may be able in some measure to take a share in this responsibility."
- "That a committee be appointed to deal with the matters which are the subject of this resolution."

3. On October 24th the Primate raised the question of the deficit on the Cathedral Fund, and the committee to be appointed to deal with the last resolution was empowered to deal also with the Cathedral Fund:—

"That the Committee hereby appointed be authorised to finalise outstanding matters relating to the business of the former Canberra Committee, without incurring fresh responsibilities; and the following be the members of the Committee, with power to add to their number: The Bishops of Adelaide, Goulburn and Warrumbungle; Canon Hughes, the Dean of Sydney, Sir Littleton Groom, Mr. J. A. I. Perry, and Mr. E. C. Rigby."

There you have a continuous and coherent account of the discussion of Canberra Problems in General Synod. (1) The Committee has to finalise the business of the Canberra Committee of 1926-32. It has a resolution to put into action, viz., the resolution which "regards" the deficit as a liability of the whole Church, which should be met by contributions from the dioceses. That resolution is an expression of opinion on the part of General Synod. It remains for the dioceses to make what response they can. (2)

The Committee has to deal with the matters in the second resolution, viz., the appeal of the two Canberra Church Schools. I have just got from the two schools the exact facts, and am now in a position to submit the statement, and the covering letter, to the Committee for their sanction, so that the documents may be sent to all the diocesan bishops. Briefly, the Canberra Grammar School has an unsecured debt of £6000, of which it needs £3000 during the first half of 1933. The St. Gabriel's School needs £700 at once to enable it to carry on next year, pending the prospect of securing another management of the school; though it will have to redeem the mortgages incurred by the Sisters of the Church."

In other words, the whole problem is one for Goulburn Diocese.

JUNEE CHURCH CLEBE.

A fire on November 12th damaged the only shop remaining unsold of our Glebe Property, viz., that occupied by Mr. A. W. Salter. The building was insured in the Church of England Insurance Company and our claim of £325 was met within two days of its having been rendered.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S CHARGE.

The Archbishop, in his recent charge to the Melbourne Synod, outlined the proposed Constitution for the Church in Australia. He said:—

CHAPTER I. sets forth, as did the Draft of 1926, the Declarations which are fundamental—namely, "the Lambeth Quadrilateral," the Bible, the Apostles' and Nicene Creeds, the two Sacraments, and the three-fold Ministry. We also assert our Communion with the Church of England in England, and we retain the doctrine and principles contained in the Book of Common Prayer and the Thirty-nine Articles. But in 1926 these fundamental declarations could only be altered by leave of the Parliaments of the States of Australia. In 1932 they can only be altered by consent of all the Dioceses of Australia. These doctrines are as safe as ever they were, but we remain the arbiters of change, and not Parliament, which is an outside body. I believe that this is a very great gain.

CHAPTER II. explains that the unit of government is the Diocese under a Bishop. In further explanation of this, Chapter VI. shows how new Dioceses are to be formed, and lays down that the consent of the Diocese is necessary before it is bound by the Canons of the General Synod of the whole Church of Australia. Clause 52 shows how wide this Diocesan autonomy is.

The nature of General Synod is explained in CHAPTER III, which shows how it is formed and what its powers are. Some discussion took place with regard to the election of its representatives according to Clause 14. Were they to represent orders or dioceses? Were the clergy to be elected by clergy and the laymen by laymen, or were clergy and laymen voting together to send clergy and laymen to represent together their dioceses, and not their orders? It was decided that they should represent dioceses and not orders. This I believe to be the right foundation for General Synod.

General Synod acts as the residuary legate of the power of the Church, and it therefore acts through canons which supplement rather than supersede the ordinances of the Diocesan Synods. The subjects with which ordinary canons deal are set out in Clauses 20 and 21, and such a canon is passed, like a bill in Parliament, by a majority of the representatives and of the Bishops, after it has been through three readings and discussed in Committee. Special forms of canon are provided to meet special problems, as we shall see in a moment.

CHAPTER IV, dealing with the House of Bishops, is new since 1926. We are an Episcopal Church, and in matters of faith, doctrine, ritual, and ceremonial the Bishops must have, as they have had in the past, the ultimate authority. This is provided for in this chapter, where the right of the Bishops to issue statements on these matters is definitely set forth. In such statements from time to time the Episcopate ought to give a lead to the thought of the Church on questions of general importance, and to state what the Church believes on matters of faith. Such statements will have only a moral authority unless they are made actually binding on the clergy and laity by being enforced by a canon of General Synod.

CHAPTER VII. the discipline of the Church is made effective by the creation of certain tribunals. In each diocese a diocesan tribunal is set up, which is declared to be

the Bishop's tribunal and acting on his behalf. There is also a special tribunal to deal with jurisdiction over the Bishops where there is a charge of heresy. And there is the appellate tribunal to deal with appeals from either of the other Courts. The composition of this Court has been slightly changed from that proposed in 1926. It is to consist of three Bishops and four lay judges. But the place of the Bishops as the final guardians of faith and doctrine is secured by the fact that three out of the seven members are Bishops, that the President is chosen out of the four lay members by the Bishops, that at least one of the lay members is chosen by them, and that in any matters involving doctrine the House of Bishops must be consulted. The decision of the House of Bishops is communicated to the Primate, and he or the Bishop who is responsible for carrying out the sentence may exercise his prerogative of mercy if he considers it necessary to do so. The old questions which were raised in England by some of the judgments of the Privy Council no longer exist. The difficulty then was that the judgment of a predominantly lay Court decided questions of faith for the future. Now the appellate Court applies skilled legal experience to the problem of deciding what has happened in a particular case after learning from the Bishops what their view of the principles involved may be. But the House of Bishops and, if need be, General Synod, can correct any unfortunate decisions by fresh statements with regard to faith or doctrine for the future. The judiciary can no longer usurp the functions of the legislature, but General Synod, with the House of Bishops playing a predominant part on it on matters of faith, can correct whatever difficulties might be caused by a particular judgment. The arrangements with regard to these tribunals seem to me to be wonderful, good.

CHAPTER IX. deals with the Faith, Ritual, Ceremonial, and Discipline of the Church. The essential matter there is the procedure involved in making changes in the Book of Common Prayer and the Thirty-nine Articles, as explained in Clause 64. This procedure is by means of a revisory canon, a new method which we owe to the Bishop of Warrumbungle. Such a canon must be passed by two successive sessions of General Synod by a two-thirds majority of each order of representatives, Bishops, clergy, and laity in each session. Between the two sessions the Revised Prayer Book or service or article must be submitted to each of the dioceses for consideration. If any diocese wishes to refer the matter to the appellate tribunal for a legal opinion, it can do so. If any considerable amendments are proposed, they would have to be considered by another General Synod. If not, the proposed revision would come before the second session of General Synod, and after being passed by the same majority would be referred to the dioceses, who will not be bound by it unless they have consented by a diocesan ordinance. It is also interesting to note that such a revisory canon may be repealed by the simple process of an ordinary canon if in later years

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such a revision should have proved unsatisfactory. This careful scheme regarding revision of the Book of Common Prayer and the Thirty-nine Articles is surely a remarkable combination of courage and caution.

CHAPTER X. deals with the alteration of the Constitution. This may be carried out by a constituent canon as was already proposed in the scheme of 1926. For this six months' notice must be given before General Synod meets, and at that Synod the canon must be passed by a majority of the Bishops, a majority of the clerical representatives, and a majority of the lay representatives. It must then be passed by a majority of the dioceses, their vote being expressed by the clerical and lay representatives voting together, and not by orders. This again is a process of revision which secures all the necessary safeguards without undue rigidity.

At the end of the Constitution comes a table laying down the quota of representatives to be sent to the General Synod from each diocese. For the next session this is fixed at one representative for every fifteen clergymen or fraction of fifteen. This may in practice prove to be too large a number when the expense of sending a large number of clergy and laity a long distance is considered. But as the numbers may be varied by an ordinary canon, any such difficulty can easily be put right by a later session of General Synod.

C.M.S. SUMMER SCHOOL.

The Church Missionary Society will again hold its annual Summer School at Osborne House, Geelong, from Saturday, 7th January, to 14th January. It is an ideal situation on the north-western shore of Corio Bay, with its beautiful grounds stretching to the beach and its own swimming bath. Osborne House was at one time a naval station, consequently there is abundance of room for accommodation.

The Chairman of the School will be the Right Rev. the Bishop of Gippsland. Studies of the subject, "Christ's way of Fellowship," and the book, "The Call of God," by Rev. J. Mackenzie, M.A., will be under the direction of the Right Rev. the Bishop of Bendigo. Other speakers will be the Rev. Principal Wade, B.A., B.D., the Rev. W. T. C. Storrs, and the Rev. T. L. Lawrence, Th.L., and other missionaries.

The charges are cut down to a minimum: 7/6 for the week-end, 25/- for the week.

Those interested are requested to enrol early. A Prospectus may be obtained from the Summer School, Secretary, Cathedral Buildings, Melbourne, C1.

Diocese of Ballarat.**THE BISHOP'S LETTER.****A Great Forward Movement.**

Writing to his diocese after his visit to Sydney for General Synod, the Bishop states:

I think that very many of us have been conscious for the last twelve months at least, of a quite definite revival of a living interest in matters of religion. On the one hand, the men and women who were already active Churchmembers have been given an increased enthusiasm and devotion; on the other hand numbers of those who were before indifferent have shown a renewed interest and a spirit of genuine inquiry. This has been, at any rate, my constant impression as I have travelled round the diocese. I have been in more direct contact with the men of the Church, through a succession of Men's Rallies and Conferences, but I have been assured on all sides that the same is equally true of our Churchwomen. The reasons for this very welcome phenomenon are not hard to discover. First of all, it is a natural reaction against the blatant anti-religious propaganda, the extreme case of which is to be found in Russia, but which is by no means unknown to us here in Australia. Secondly, the economic difficulties that have embarrassed our Church life during the past two years have made us realise more than ever before that our Church, and all that it stands for, is worth our utmost efforts to preserve and extend. Thirdly, there are numbers of men and women, perhaps very many more than we imagine, who find that life is so difficult and perplexing nowadays that they need above all things some sure foundation upon which they can build at once their thoughts and their actions, and are turning in their need to Jesus Christ. This spiritual and intellectual movement has recently been crystallizing itself in a remarkable and very significant manner. Without the presence of any external suggestion on the part of myself or anyone else, Parish after Parish has been gradually coming to the conclusion that its most urgent need is some form of Mission, whereby its spiritual life may be intensified and its power re-

newed. Practically every Parish in the two Northern Deaneries has decided that it will hold a Mission during the course of Lent, 1933—and I have every reason to anticipate that other parts of the Diocese will be contemplating the same venture of faith later on in the year.

It is a real part of the right and duty of a Bishop to judge the signs of the times, to call his Diocese to a general effort of prayer and evangelistic work. It has been for some time past in my mind that such a call might very properly be made at this present moment. But it is immensely better that the initiation should come, as it has in this Diocese, spontaneously from the general body of our Churchpeople, and it encourages me to believe that my own view of the situation and needs of the Diocese is a true one.

Diocese of Bendigo.**MISSIONARY GIVING.**

At a recent meeting of the Diocesan Missionary Committee, it was unanimously decided to push the Missionary boxes. A splendid ideal is aimed at, nothing less than a Missionary Box in every home. We are convinced, and that too, by experience extending to many years, that a Missionary Box rightly used, brings a blessing to a home. For God blesses those who obey His Word, and if anything is clear from the New Testament, it is that missionary activity is of the very essence of the Gospel, while the methods of forwarding this great cause and also daily reminds us of the cry of the heathen and the challenge of Christ. Let none refrain from taking a box, because they fear they cannot put much in. Remember the widow's mites. It is not the amount which is put in, but the spirit in which we make our offering. Moreover, it is simply marvellous how the mites amount up. So the Missionary Committee hopes that clergy and readers will consistently and continuously bring this matter before their people, co-operating with the parochial missionary-box secretary in order that we may do more to achieve our aim, viz., a Missionary Box in every home.

Diocese of Wangaratta.**THE BISHOP'S LETTER.****The Virgin Birth.**

The Bishop, in his Christmas letter to the Diocese, states—"I think it necessary to say something about the way God chose to become incarnate, because it is a difficulty to some people. Our Lord's birth did not give Him a father. When we say that 'He was conceived by the Holy Ghost,' we do not mean that the Holy Ghost in any way acted instead of a father or became His father in any sense whatever. We mean that the Holy Ghost enabled the Blessed Virgin to be a mother without ceasing to be a virgin. God did not beget His Son in the womb of the Blessed Virgin. As the creed says: He is 'God of the substance of His Father begotten before the worlds.' He is eternally begotten. The message of Christmas is that He was born as man without any father at all.

We cannot say that the manner of Christ's birth made Him God or proved Him to be God, which is, perhaps, the reason why the Bible never does say so. Throughout eternity He was the Son of God and He willed in this way to become man. But the infinite miracle of God becoming man seems to ask for a unique manner of occurring. Again, the salvation of the world was to be altogether God's act. Man's part is humbly to accept the free gift. But if Christ had been born in the usual way human wills would have co-operated with God. As it was, St. Mary's part was one of obedience and submission—"Behold the hand-maid of the Lord. Be it unto me according to Thy Word." Again, Christ did not come to be just one of the crowd, one link in a family chain. His human nature was a new creation, the beginning of a new humanity. It seems fitting that its origin should be a creative miracle of God.

Christmas joy, then, springs from its infinitely comforting and infinitely beautiful witness to God's love. "God so loved the world that He gave His only begotten Son." That love shines through all the sorrows of earth, heals our discords, rebukes our selfishness, and promises that somehow good shall be the final goal of all. We shall, this year as well as last, bring to His footstool many tears, anxious misgivings, questioning thoughts, but please God, we shall leave them there. For will not He who spared not His Son, with Him freely give us all things that our real happiness requires.

NEW ZEALAND.**Diocese of Nelson.****CONSECRATION OF NAVE OF NELSON CATHEDRAL.**

Although the nave of the new Nelson Cathedral is already in use, the consecration of it will not take place till December 3, while the annual Synod is in session. The new Cathedral is the fifth structure built on the site; the first was a tent erected by Bishop Selwyn; the first wooden building sufficed for 9 years, the second for 35, the last 40 years. Bishop Selwyn described the tent-church as "a most complete cathedral, with pulpit, reading desk, Communion table, rails and kneeling boards, and having provision for 200 seats." Selwyn saw the value of the site and bought it at once from the N.Z. Company, the title deed being signed by Alfred Domett. But the Rev. Dr. Charles Waring Saxton, who came from England with the first settlers, conducted service on the hill for some months up to August, 1842, when Bishop Selwyn arrived, bringing the Rev. C. L. Reay, and erected the tent-cathedral. This Dr. Saxton, Mr. John Booth tells us, was the brother of Mrs. Maria Some, who in making the provision for the scholarship bearing her name asked that the choice of the land should be made by Dr. Jackson and Dr. Saxton.

Diocese of Auckland.**FIRST CHURCH IN N.Z.**

Apologues, an interesting discussion is proceeding in the Auckland "Gazette" as to when the first church actually built and dedicated as such was erected, and where. The honour seems to belong to Rangihoua, on the authority of a circumstantial story told to the Rev. W. E. Bedgood by the late W. S. King who as a boy of 4 happened to fall asleep in the church, and was awakened by the Rev. T. Kendall's singing of the Doxology; poor Kendall being just then looked on as a sort of Bluebeard, the small boy fled terrified. Mr. King was born at Rangihoua in 1819, which brings the date to 1823. A C.M.S. report in 1825 records the bare fact of the dedication of a church there in the year before the Kerikeri church was dedicated, Easter Day, April 19, 1824. But no precise month is given, and the little thatched church erected by the Rev. Henry Williams and used for the first time on September 21, 1823, may claim the honour. Marsden mentions in his letters preaching there on September 28, just a week later—it was a little thatched church with walls of raupo, measuring about 30 feet by 15.

**THE LATE REV. JOSHUA HARGRAVE.**

Rev. Canon Cranswick writes:—

In the obituary notice of the Rev. John Hargrave in to-day's Sydney Morning Herald, which I beg to commend to your readers, are mentioned his beneficent and invaluable good works for our Church, as follows:—

1. The establishment of the Church buildings Loan Fund, of which he became the Hon. Secretary. This had for its object the providing of loans without interest for the erection of Churches and other ecclesiastical buildings, especially in country parishes—truly a great boon to many parishes and districts.

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REV R. J. HEWETT, Bishop's Organising Commissary,
St. Andrew's Cathedral, Sydney, or St. Paul's Cathedral, Melbourne.

2. The founding of our Clergy Provident Fund, originally known as the Clergy Superannuation Fund, of which Mr. Hargrave was the organising secretary. In this connection, may I make a personal reference? When the late Bishop Barry appointed me as first Incumbent of the new parish of Springwood cum Lawson, he requested me to join the said Provident Fund, which I'm glad to say, I did—glad for the following reason: When I reached the age of 70, and decided to retire from the parish of St. John's, Bishopsthorpe, I received from the said fund a retiring pension, without which I could not have carried out my intention.

3. He took a keen interest in the welfare of the Australian aborigines, and was a founder of our A.B.M.

In these and other ways, Mr. Hargrave made his mark as a wise and progressive churchman and patriot, worthy of our warm regard and respectful memory.

I have mentioned the above facts not for self advertisement, but for the information and encouragement of young clergy. As to my own association with Mr. Hargrave, I need only say that when I landed in Sydney in the year 1884, he was one of the first clergymen that I met, and since then I have received many kind actions of friendship from him, for which I am grateful and revere his memory as that of a noble and very far-seeing clergyman of our Church. I much regret that, owing to physical inability, I was not present at his funeral.

December 8th, 1932.

LIVING PROTESTANTISM.

(Continued from page 4.)

written and inspired Word of God. The Doctrine and Practice of the Church must always, as our Articles say, be tested by this unerring standard of Divine truth.

We all know that though Rome can claim a few gains in Protestant countries, she is rapidly losing ground in her own domain. In France, Spain, Portugal, Belgium, Mexico and South America she has been losing both her privileges and her property, and has put up a very poor fight against her enemies. The power of Roman institutionalism is declining. We believe that the future of our Church lies, not with our Anglo-Catholic friends, but in the hands of those who are faithful to our Lord's teaching and the simplicity of the Gospel.

We believe our civilisation will only be won by a sincere presentation of the Gospel of Christ in the hearts and lives of Christian men.

The real influence of Protestantism is directly religious. It has great influence still on our social and religious life. It believes in democracy and stands for the freedom of the individual in thought and life. The Evangelical Revival of the 18th Century was a powerful witness to the power of Protestantism to re-create the whole life of the people by an individual appeal to the heart, and the faithful presentation of the truths of the Gospel.

We all realise that the Church has been losing grip upon the people. This is due, not to any slackness or moral failure on the part of the leaders, but to her tendency to adhere to forms of traditional theory and belief which have outworn their usefulness as expressions of Divine truth.

While none can change the historic background on which the truth of God rests, yet the Eternal Verities need to

be re-stated in view of the new outlook which has been created by the wonderful advance in material science. There is a need for us to realise that to believe in the Holy Spirit as a guiding, progressive and inspiring force will dispel all our misgivings regarding the changes in every phase of our modern outlook.

If our modern democracy is to be won for God, we need a New Reformation of a far reaching kind. We need, first of all, to return to Christ's standard of values. These are greater and bigger than a good deal of our modern Churchmanship, with its ecclesiastical trappings and its rigid sacramental teaching. The Christian Religion is a life of love to God and our fellow men. The Sermon on the Mount is the practical application of our Lord's teaching for daily life. Christians should be recognised by their affinity to the kind of character our Lord has set forth there.

The Church must proclaim the things that Christ taught, and put principles before party considerations. She must show a warm, brotherly spirit of goodwill to all those who either have gone out of the Church, or who have never really entered it.

A courageous Evangelism will do much to put new life into all our Church organisations, and draw people together in worship and service for God.

I have always felt that finance is one of the acid tests of the strength and courage of democracy, because there is so much in it which while quite simple to those who are accustomed to it lends itself only too easily to misrepresentation.—Mr. Stanley Baldwin.

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Rev. T. E. Jones

Bush Church Aid Office,
St. Paul's Cathedral, Flinders-lane,
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Church Union in East Africa

THE Right Rev. Dr. Heywood, Bishop of Mombasa, East Africa, has sent us a record of the conference on Christian Reunion held in Nairobi on October 13 and 14, 1932, between representatives of the English Church, the Presbyterian and Methodist Churches, and certain members of the African Inland Mission. Visitors included Dr. Kitching, Bishop of the Upper Nile, and Dr. Stuart, Assistant Bishop of Uganda. The Bishop of Mombasa was chairman and Major Selwood was secretary of the Conference. Canon Burns, of Nairobi, was a member of the conference.

The meetings were marked by a wonderful spirit of unanimity, combined with perfect frankness of speech. Particular emphasis was given in the speeches, both of ministers and of laymen, to the point that reunion, while desirable for Europeans, is essential for African Christians, and that the work of missions and other civilising agencies among natives is very seriously hampered by the lack of unity between the Christian Churches.

It was the unanimous feeling of the delegates that the decisions arrived at by the conference indicated a very substantial achievement in the direction of a United Church of East Africa; and the Christian Churches of the neighbouring territories should be informed of the progress that has been made. Churches which have not been directly represented at the conference are to be kept in touch, and a very cordial invitation is extended to all such bodies to co-operate in the discussions and plans which are now taking shape.

The following resolutions were adopted by the Conference:—

(1) "We believe that God wills union, and that the union which is accord-

ing to His will is not merely the fellowship between those who share deep spiritual ideals, which we thankfully acknowledge already exists amongst us, but a definite union in one body, which shall be a living witness to God and Our Saviour Jesus Christ, and the instrument whereby He will work out His Eternal purposes in the world. The members of this conference express their solemn conviction that such organic union between the Christian Churches in East Africa is urgently needed, and believing that the time is ripe for taking definite steps to that end, pledge themselves to endeavour, by every means, to achieve such union."

(2) "The conference recognises that in the time at its disposal, it is impossible to frame any complete statement on the Faith and Order of the United Church. It therefore adopts as its provisional declaration, the two following statements, with which it is in general agreement:—

(a) Statement on Faith and Order in the proposed Scheme of Union of the Churches in South India.

The uniting Churches hold the faith which the Church has ever held in Jesus Christ, the Redeemer of mankind, and in accordance with the revelation of God which He made, being Himself God incarnate, they worship one God in Trinity and Trinity in Unity. They accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as the ultimate standard of faith. They accept the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith, which is continuously confirmed in the spiritual experience of the Church of Christ, and as containing a sufficient statement thereof for a basis of union. They believe that the Sacraments of Baptism and the Supper of the Lord are means of grace through which God works in us, and that while the mercy of God to all mankind cannot be limited, there is in the teaching of Christ the plain command that men should follow His appointed way of salvation by a definite act of reception into the family of God and by continued acts of fellowship with Him in that family and that this teaching is made explicit in the two Sacraments which He has given us and they agree that they should be ministered in the united Church with unflinching use of Christ's words of institution and of the elements ordained by Him. They believe that the Ministry is a gift of God through Christ to His Church; that God Himself calls men into the Ministry through His Holy Spirit, and that their vocation is to bring sinners to repentance and to lead God's people in worship, prayer and praise, and through pastoral ministrations, the preaching of the Gospel and the administration of the Sacraments (all these being made effective through faith), to assist men to receive the saving and sanctifying benefits of Christ and to fit them for service; and they believe that in ordination, God, in answer to the prayers of His Church, bestows on and assures to those whom He has called and His Church has accepted for any particular form of the Ministry, a commission for it and the grace appropriate to it.

(b) The basis of the Alliance of Protestant Missions in Kenya Colony—1918. (1) The loyal acceptance of Holy Scripture as our supreme rule of faith and practice and of the Apostles' and Nicene Creed as a general expression of fundamental Christian belief; and of the absolute authority of Holy Scripture as the Word of God; of the

Deity of Jesus Christ; and of the atoning death of our Lord Jesus Christ as the ground of our forgiveness. (2) The regular administration of the two Sacraments, Baptism and the Lord's Supper, with the outward signs as commanded by Christ."

(3) "We recognise and agree that such union necessarily involves one membership and one ministry fully acknowledged throughout all parts of the United Church and possessing the authority of the whole body. We further recognise that the Episcopate, the Councils of the presbyters and the congregation of the faithful must all have their appropriate places in the order of life of the United Church, and accept the Episcopate in a constitutional form which will both preserve historic continuity and at the same time safeguard the traditional freedom of the non-episcopal churches. We feel that the necessary safeguards should follow the lines laid down in the "Proposed Scheme of Union" between the Uniting Churches of South India (in the revised edition of 1931) with certain local adaptations in detail, which shall be settled in later discussions.

(4) "It is further recognised that such union can only be based on full recognition of all members and ministers in any of the Uniting Churches, as members and ministers of the United Church.

(5) We have the vision of a Church being formed in East Africa which, with one membership and one ministry (a) shall be loyal and devoted to her Great Head, Jesus Christ, our Lord and Saviour, and to the Holy Scriptures of the Old and New Testaments, as the Revelation of God's will and the rule and ultimate standard of faith; (b) shall maintain full inter-communication and fellowship with all the Churches overseas through which she has received the message of salvation; (c) shall give scope for the development of all the gifts which God has bestowed upon the peoples of this land, in loyal service of their Lord.

Hymns for Sundays and Holy Days.

ORDER OF WATCH-NIGHT SERVICE.

(With Hymnal Companion.)

11.15 p.m.: Hymn 96; 11.20, Litany; 11.35, Hymns 97, 279; 11.40, Sermon; 11.55: Silent Prayer; 12 midnight, Bell; 12.1, Te Deum and Benediction.

(With Hymns A. & M.)

11.15: Hymn 72; 11.20: Litany; 11.35: Hymns 73, 165; 11.40: Sermon; 11.55: Silent Prayer; 12 midnight, Bell; 12.1 a.m., Te Deum and Benediction.

Hymns for Sundays.

Hymnal Companion.

December 18, 4th S. in Advent.—Morning: 68, 64, 73, 80 (A. & M. 222); Evening: 69 (31), 79, 81, 66.

Dec. 25, Christmas Day.—Morning: 84, 87, 91 (366), 83 (113). Evening: 137 (115), 136, 90, 86.

Jan. 1—Sunday aft. Christmas Day: Morning: 96, 279, 92 (332), 102; Evening: 103, 366, 365 (173), 97.

Jan. 8—1st S. aft. Epiphany: Morning: 1, 106, 109, 105; Evening: 107, 53, 108 (427), 20.

A. & M.

December 18, 4th S. in Advent.—Morning: 268, 53, 58, 50. Evening: 345 (348), 203, 205, 204 (191).

Dec. 25, Christmas Day.—Morning: 61, 60, 482 (179), 62. Evening: 523 (76), 172, 300, 59.

Jan. 1—S. aft. Christmas Day. Morning: 74, 165, 439, 196 (179); Evening: 659 (50), 692 (30), 683, 73.

Jan. 8—1st S. aft. Epiphany. Morning: 160, 79, 640 (76), 80; Evening: 76, 387 (327), 81 (240), 27.