

and Blood, for the natural Body and Blood of our Saviour Christ are in Heaven and not here." These are the very words found at the end of the Communion Service. It is not a bodily presence, but a spiritual presence. Christ is not present on the Holy Table, but to our spirits. Our spirit touches Him, and not our hand.

The Roman Doctrine.

In the next place, let me take the Roman doctrine of the Real Presence, what the Roman Church teaches as to the nature of that Presence, and how that Presence is brought about. The Roman doctrine was defined at the Council of Trent, in the middle of the 16th century, about the end of Luther's time. It is the doctrine of Trans-substantiation, the doctrine of a "change in substance." According to this, everything that exists has two things about it. There is, first of all, its substance, and secondly, its accidents. The substance of a thing is something invisible, intangible, but which makes the thing what it is. The accidents of a thing are those qualities of it that you can see and touch, and which may vary with things of the same sort. Take wood, for instance. Every piece of wood, no matter from what tree it is cut, has something about it that makes it wood. Take a dozen pieces of wood. They are different in shape, in hardness, in colour, in smell, in other ways. But there is something about them that is the same in all, and which makes each of them wood. That something that makes them wood, that something that every piece of wood possesses, that without which it could not be wood at all—that something is called the "substance" of the wood. But one piece of wood is hard, another is soft; one piece is white, another is red. One piece has a resinous smell. Another has no smell. All these are outward qualities that you can see and touch and smell, are called "accidents"—qualities that vary with every piece of wood. They vary. So wood has a substance, something that is the same in all wood, and which makes it wood. It has also "accidents"—qualities that vary with the different sorts of wood. Now the Roman Church applies all this to the Bread and Wine of the Holy Communion. The priest holds a piece of bread, a wafer, in his hand. It is bread. Its substance is bread, exactly the same underlying substance as the bread he will presently eat for his breakfast. Its accidents also are those of bread. It has the taste, the colour, the look of bread. Then the priest speaks the words of Consecration, "Hoc est Corpus meum—This is My Body." And with the words, the miracle has taken place. The substance of the Bread is gone. In its place is the substance of the Body of Christ. The accidents have not been changed. It still looks like bread, tastes like bread. But it is not bread at all. It is the actual Body of Christ—flesh, bones, nerves, sinews. And with the Body is Christ's eternal Godhead. On that paten in the priest's hand lies what looks like a tiny wafer. But it is not a wafer at all. Your eyes have deceived you. It is Christ, the eternal Son of God, in all the fulness of His divine and human natures.

This is why, at the moment of Consecration, a bell is always tinkled. The people in Church do not know the exact moment when the fateful words are spoken by the priest. The words are spoken in a low tone, and are in Latin. But the moment they hear the tinkle of the bell they know that Consecration has taken place, that Christ has come to the Church. And the people all prostrate themselves in worship.

So now the Bread is no longer Bread, not really Bread, not Bread in itself. Its substance, its innermost essence, what makes it bread, has been changed into the real substance of Christ's Body. It is Christ's Body, though it may not look like it. The wine is no longer wine. It is now the actual Blood of Christ. This is why a wafer is used, and not ordinary bread, and why the wafer is put straight into the communicant's mouth by the priest. A crumb of ordinary bread might fall to the ground. Christ's Body would have fallen to the ground. This is why only the priest drinks the wine. The communicant might spill a drop. He would be spilling Christ's Blood. If the priest spills a drop of the consecrated wine on an altar cloth, he must wash the altar-cloth in water and drink the water in which he washed it. Again, it was long and seriously debated by Roman theologians what would happen if a mouse ate the consecrated wafer. Would the mouse gain the eternal life that is promised to those who eat Christ's flesh? Stories are told of unworthy communicants receiving the consecrated wafer into their mouth, only to find that their mouth was full of blood—the blood of Christ. But there is no need to dwell further on this absurd doctrine. The Church of England has definitely rejected it. That is not the Church of England doctrine of the Real Presence. Though I am sorry to say that some of our clergy held it, and teach it—Trans-substantiation—both the

name and the thing itself. How they can do it in the face of the plain statements of the 39 Articles passes my comprehension!

Lutheran Doctrine.

Now we come to another explanation of the Real Presence—the Lutheran. It is an unfortunate fact that Luther never shook himself quite free from some of the superstitions of the Roman Church. He had been a monk, and a most devoted upholder of the Roman system. After leaving the Roman Church, he had come to accept and to teach with all his heart the great foundation truth of the Christian Religion—Justification by Faith—that a man is justified, accepted by God, through faith in the Crucified Christ, and not merely because he had been baptised and belonged to the Church. He had also rejected the doctrine of Trans-substantiation. Again, he had rejected the sacrifice of the Mass—that in the Lord's Supper the priest offers Christ as a sacrifice for the sins of the living and the dead. But he had never quite broken away from the idea that there is a presence of Christ connected in some way with the Bread and the Wine. What he taught was this. The priest said the prayer of Consecration. No change whatever resulted. The bread was still bread. But when the priest handed the bread to the communicant, and the communicant put it into his mouth, in that very moment a presence of Christ became associated in some way with the bread, so that the communicant ate not only the bread. He ate also the Body of Christ. The bread had not been changed. It was still bread. But now, in some way, Christ's Body, His bodily presence, had become joined to it. So that in eating the bread he ate also Christ's Body. Any consecrated bread left over did not have Christ's body attached to it. It was only in the actual eating and drinking that the Body and Blood of Christ were there. This is the doctrine of Consubstantiation. It is different to the doctrine of Trans-substantiation. "Trans" means a change. Trans-substantiation means a change of substance, a change of the substance of the bread into the substance of Christ's Body. "Con" means "together with." The substance of the bread has not been changed. It is still bread. But now, together with it, joined to it, is another substance, something else—the Body of Christ. And these two are so closely connected that where you take one you take the other; where you eat the Bread you eat also the Body of Christ.

Queen Elizabeth was anxious not to antagonise the Lutherans and those of her subjects who held the Lutheran doctrines—principally on political grounds. Her throne was not too safe, and she wanted Lutheran support against Romanist attacks. So she tried to have the Articles of Religion framed so as not to exclude the Lutheran doctrine. But Archbishop Parker was wiser. And in the end his will prevailed. And the 29th Article was added—"The wicked, and such as be void of a lively faith, though they eat carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ." According to Luther, the man who ate the Bread ate also the Body of Christ. The Bread and the Body were so closely connected that you could not eat the one without eating the other. It made no difference whether a man was good or wicked, whether he had faith, or had none. The Church of England has definitely rejected that doctrine. The man who partakes of the Lord's Supper without repentance for his past sins and without faith in Christ for their forgiveness—that man eats only the bread. He does not eat Christ's Body. For Christ's Body is not there.

Anglo-Catholic Teaching.

Now we come to the Anglo-Catholic doctrine of the Real Presence. Though those who call themselves Anglo-Catholics have no right to appropriate the title for themselves, Anglo-Catholic simply means the Anglican branch of the one great Catholic Church of God. I am an Anglo-Catholic. I belong to the English branch of the one great Church of God. The Methodist belongs to the Methodist Branch of the one great Catholic Church of God. The more appropriate name for the present-day Anglo-Catholic would be Anglo-Roman. For what he teaches and what he practises is a mixture of the doctrines and practices of the Church of England and of the Church of Rome. However, for the sake of convenience, I shall call them Anglo-Catholics. Now the average Anglo-Catholic seems to hold Luther's doctrine—only with a very important difference. Luther said that there was a Presence of Christ only in the actual eating and drinking of the Bread and Wine. The Anglo-Catholic says that at the words of Consecration, Christ comes, and becomes associated in some way with the Bread and Wine. And Christ is there for good, as long as the Bread and Wine exist. The Bread is not changed. It is still Bread. Only it is now Bread plus

something else. It is now Bread plus Christ's Body. In some miraculous way Christ has come, and is now there in the form of Bread. Some Anglo-Catholics explain it in this way. Man is made up of body and soul. The soul lives in the body. So Christ is the soul that comes to live in the Bread. A Church of England publication called "An Altar Book for Children," just before the Prayer of Consecration, tells the children: "This is the most solemn part of the service—try and be very still—Jesus is now coming." After the Consecration, the book goes on to say, "Remember you are in the presence of Jesus. Keep very still. Say 'I worship Thee, Jesus, on Thy Altar—I worship Thy Body and Thy Blood.'" This is the book that was used in one of our Hobart Churches a few years ago, and which caused practically the whole congregation to leave that Church. So you see the Anglo-Catholic doctrine is the Lutheran doctrine of Consubstantiation, only a good deal worse. Luther believed that there was a presence of Christ only in the actual eating and drinking. The Anglo-Catholic believes that the Words of Consecration bring Christ there on the Holy Table, and that He remains there. So much so that a consecrated wafer must be reserved, and kept in the Church, for people to come and say their prayers before it. For in a Church where there is no reserved wafer, there is no presence of Christ in that Church. It is useless to go and pray there, for Christ is not there at all.

This is the real reason for most of the bowing to the Holy Table that we see so much to-day. If the consecrated bread and wine are there, it is a bowing to Christ there on the Holy Table. If the bread and wine have not yet been consecrated, it is a bowing to the sacred spot where He will presently be. This, again, is the reason why the Holy Table is so lavishly decorated with lights and colours and other ornaments. It is done to make it a fitting throne for Christ to occupy. This, again, is one of the reasons why what is called "Non-communicating attendance" is so popular to-day. Some people come to the service without partaking of the Sacrament, because they think that Christ is present in some way in which He is not present at other services, and that His Presence at that service brings some special blessing. But our Prayer Book and Articles give no authority whatever for any such idea. They know nothing of any presence of this sort. In fact, it is the other way round. Christ is not present in the Bread, or under the form of Bread, or connected with the Bread or on the Holy Table. He is present to the believer, to the heart that reaches out to Him in faith. His Spirit touches the believer's spirit.

But let me, in conclusion, give very briefly what I believe the Sacrament of the Lord's Supper really is, and just where its blessing lies. I believe that God has given us this Sacrament to help our faith, to help us believe. Christ died for us on the Cross. He died to save us from our sins. But how hard it is for us to really believe this, for it to make any real difference in our lives! So Christ gave us this Holy Supper to help us. He broke the bread. He called it His Body, just as He called Himself the door, the light, the vine. This broken bread was a symbol of His broken Body that was broken on the Cross for our sins. It represented His broken Body. It represented the crucified Christ, crucified for your sins. Jesus said, "Take, eat." Take the broken bread into your mouth. Eat it. As you eat it, it will become a part of you. It will build up your bodily strength. But the broken bread represents the broken Body, broken for your sins. It represents the crucified Christ, crucified for you. So, as you take into your mouth the broken bread, by faith you take into your heart what the broken bread represents. You take into your heart the crucified Christ. That crucified Christ does for your soul what the broken bread has done for your body. He feeds your soul, nourishes it, provides it with all that is necessary for its life and growth.

This, I believe, is our Church of England doctrine, the doctrine of our Prayer Book and Articles, the doctrine of the early Church, submerged in the dark ages of Roman domination, but recovered at the Reformation, and I believe the true doctrine of our Church to-day.

SERMONS IN SPIRES.

From the streets where work and pleasure
Carry swift or weary feet,
From the shrine of heavenly treasure
Where God's faithful people meet,
Upward mounts the towering spire,
Prayer and sacrifice in tone,
Lifting souls from low desire,
Straight to God upon His Throne—
In a world of sin and sorrow,
In a life of toil and pain,
Pointing faith to God's tomorrow,
Bidding faint hearts strive again. L.G.

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Editorial

The King.

AS we go to press, citizens of the British Empire are still in grave suspense and deep anxiety, awaiting as they do the King's decision regarding his proposed marriage. That a constitutional crisis full of portent has arisen is an open secret. We are tempted to write at some length on the tragedy which seemingly has come down upon us, and of the issues involved, but we content ourselves, at this juncture, with repeating the wise words of the Archbishop of Canterbury, spoken on Friday last. His Grace remarks:—

"At this moment of deep anxiety and bewilderment of the public mind, I venture to express two earnest hopes, firstly that during this critical weekend, especially Sunday, those who have a duty to speak to the people from the pulpit or otherwise shall refrain from speaking directly on matters which have arisen affecting the King and his subjects.

"Words spoken with imperfect knowledge in an extremely difficult and delicate situation can give no helpful guidance, and may only mislead and confuse public thought and feeling. Silence is fitting until the ultimate decisions are known.

"Secondly, I hope, and indeed take it for granted, that on Sunday prayers will be offered in all our churches that God may in these momentous hours rule over the decision of the King and the Government for the lasting good of the realm and Empire."

Dr. Wand and the Reformation.

IT would be unfair to offer criticism on the bare newspaper summary of the Archbishop of Brisbane's first Moorhouse Lecture, wherein he states that "the questions that were burning questions" at the time of the Reformation "are now far less important than the questions which at present occupy" the world's thought. We beg to differ very strongly from Dr. Wand. After all, the questions at issue during the Reformation concerned eternal truth, and hence they are never out of date. They were fundamental questions and had regard to God and man's salvation. If our Lord's Apostles had come upon the scene at the time immediately preceding the Reformation they would not have known that great Papal system that had arisen and blazoned itself as the Christian Church. It had so overlaid the simplicity of the Gospel with dogmas and practices that to them it would have savoured of the ancient Mystery Religions current in their day, rather than of the Revelation of God in Christ as set forth in the New Testament. The whole question of man's approach to God, his acceptance on the ground of Christ's merits alone, the meaning of the Church and her sacraments, the doctrines of Grace, are fundamental issues and take us back to God's revelation in His Word in its clearest and simplest meaning. Such questions can never recede into the background. If the challenge of these times or the call to Reunion mean anything, they would have us get behind all the Church forms established by men to the community founded by Christ and the Apostles. This community is the Church of the Spirit, in which the true worshippers of God worship Him, not in Jerusalem or Samaria, not in Lourdes or in Rome, not in Edinburgh or Canterbury, not in this or that temple, but in Spirit and in truth. In this Church there can never be any dispute as to which is the greatest. It is founded on the words, "One is your Master and ye are all brethren. The Church in the later Middle Ages was like Samson in bonds. In the Reformation men saw the fettered giant break through his chains and gain his freedom. If there is one thing which the experience of the centuries teach us, it is that the Church of Christ, if it is to remain the salt of the earth and have an eternal word for to-day, must be Christ-controlled—the very instrument of His power! The activities of the Church's organisation, however valuable, are not the Church's life nor its essence. They are only outward manifestations and in the nature of the case may err. The Church is, in its

very essence, altogether independent of the work which it may hurry and scurry to do in the world. It is the body which the Spirit of Christ has fashioned for Himself, a wonderfully constructed organism endowed by the Living God, in its inner life and its outward manifestations, with His own Divine Nature. The Church lives solely by that power of Christ through which He forgives sin and calls men into His Kingdom. Certain minds are forever hankering after imperialistic Church organisation. The danger to-day is a totalitarian Church.

The Roman Catholic Press.

DR. ADOLPH KELLER, the well-known Continental Evangelical and Christian publicist, of Switzerland, has been visiting Rome, and in that well-informed journal, "Die Christliche Welt," he describes (states the "British Weekly") the great Press Exhibition of the Roman Catholic Church in the Vatican. Protestants have much to learn from his detailed statistics. The exhibition motto is "Arma Veritatis"—the weapons of truth. Dr. Keller was deeply impressed by the close concentration, elastic energy and endless adaptability of the forces which, through the Press, are working to-day in the cause of Rome. All these weapons have been forged in a single armory. Fifteen rooms are allotted to the history, organisation and technique of journalism. Few among the crowd of visitors will realise that the immense army of writers employed in the Church's service does not include a single free man. Every modern device may be employed to win popularity, but, from the editor to the humblest reporter, all work under obedience. Efforts are strongly directed towards influencing such doubtful countries as Holland, Switzerland and Scheko-Slovakia. Dr. Keller expresses surprise, however, to find that Rome has not a larger Press representation in Great Britain. "England," he says, "possesses not a single Roman Catholic daily paper." (He is not aware of Rome's very powerful influence in cryptic ways in British daily journalism, as is the case in Australia, also.

"The accent in Great Britain," he goes on, "is laid on the admirably conducted weekly Press, the social Press and the reviews for educated people. No fewer than 77 of such reviews appear in England." North America has 331 Roman publications, with a circulation of seven millions.

The Jesuits, as might be expected, take a leading part in journalism. Their periodical publications exceed 1,100. Their effort is directed towards all

classes of society and all cultural interests. Many of their journals are concerned with the higher ranges of scientific study." The Benedictines have 164 journals and the Dominicans 180. All of which should be a useful reminder to Protestants to support their religious journals; finding the means whereby they may become effective, up to date and convincing periodicals.

Business Needs Conversion.

"LIFE is short . . . make it sweet," with accompanying letterpress, is the sort of full-page advertisement sent far and wide in one of Australia's great dailies a few days ago. But it is only typical of the press of to-day, with their columns and pages of advertisements of all sorts and kinds, coupled with their illustrative hypnotic power of suggestion. "Advertising pays" is a modern slogan. Vast numbers of people are like sheep; and so, doubtless, it does! It seems queer how religious news, blatant racing columns, lottery lists and ill-sorted carnal news-mongering jostle for room in daily news sheets that purport to be leaders of thought and fashioners of public opinion—with all the rest of the pabulum. Not long ago the Bishop of Durham (Dr. Hensley Henson) preached a sermon at Scarborough to the National Chamber of Trade. In characteristic style he gave vent to a series of very candid observations. He said, among other things: "Competition becomes ever more ruthless; nationalism brings its terrorist fervour into economic life; and in the vast communities of the modern world the fruits of organisation and of advertisement are so great that personal rectitude is subjected to severe strain." In other words, business needs conversion, and the bigger the business the more it needs converting. The direction of production and the even more difficult direction of distribution are social services of the first importance. But they are only of real value when they are inspired by the desire for social service, and not by the mere greed for personal advantage or big dividends. The old laissez-faire of the Manchester school was of the devil. It is becoming more and more certain that the uncontrolled individual direction of industry and commerce is impossible if a community is to be healthy and progressive, where all will receive a fair share. When will this dawn upon the people in this country?

Mr. David Stacy Colman, M.A. (Oxford), a master at Shrewsbury School, England, has been appointed head master of the Melbourne Church of England Grammar School in succession to Mr. R. P. Franklin, who retires in June next. Mr. Colman, who is aged 30 years, is a nephew by marriage of the Archbishop of Melbourne (Dr. Head). Mr. Colman was selected from nearly 50 applicants from Australia, New Zealand, and England. He was educated at Shrewsbury School, England, and at Balliol College, Oxford, where he had a most distinguished academic career, culminating in first-class honours in the School of Litterae Humaniores (commonly known as "Greats"). While at Oxford he rowed for three years in his college boat, and did a great deal of coaching on the river. Mr. Colman returned as a classical master to Shrewsbury in 1926, and remained there until 1931, when he accepted a fellowship at Queen's College, Oxford. He stayed there as fellow and dean, and praefector in classics and ancient history until 1935, when the desire to return to school work induced him to resign his fellowship and return to Shrewsbury, where he is at present. He has done a great deal of coaching on the river at Shrewsbury, which is one of the great rowing public schools in England, and he has interested himself in football and other games. Mr. Colman's wife is also a graduate of Oxford University.

Quiet Moments.

This Same Jesus.

VERY significant and full of inspiration and encouragement must those three words, "This same Jesus," have been to those who heard them spoken on that memorable day many, many years ago. See Acts 1: 11. They were the words spoken by the angels to the Apostles as they stood gazing steadfastly upward when their Master left them at His Ascension. Once again, and for the last time, Jesus had met them after His Resurrection: He had led them along the familiar path from the holy city, across the valley, up and over the hill of Olivet, and down the road which led towards the little village of Bethany, where often they had stayed together; and even as He talked with them of the work for Him which lay before them and lifted up His hands in loving benediction over them, He was parted from them and a cloud received Him out of their sight. With the conviction no doubt, that this parting was different from those which had taken place after other appearances to them since the Resurrection, bewildered, and with a feeling of intense loneliness, they stood there gazing upwards. And then came the words of tender reminder and comfort from the angel messengers: "This same Jesus shall so come as ye have seen Him go." Christ's work on earth was finished; their work was to begin.

Sacred Memories.

1. "This same Jesus." What sacred memories the words would bring to them. Their thoughts would go back to that first sight of Him—the new Teacher—when He appeared among men to begin His ministry. How irresistibly had they been attracted to that wondrous personality! They would remember the call to discipleship that had come to them as they were engaged in their daily work. Then had followed the wonderful years of friendship and close association in the Master's work. The teaching of the crowds, the healing of the sick, the personal dealings with individuals in sorrow, and need, and sin—they would think of all this. And with shame they would be reminded, too, of their own stupidity, their slowness to understand, how dimly they had failed Him when He needed them most. And finally, in a flood, would come to their minds the closing scenes—the bitter hatred of the religious leaders, the betrayal by one of their own number, the mockery of the trial, the shameful death by Crucifixion which had dashed to the ground all their eager hopes. But their sorrow had been turned into joy; their dear Master had been raised from the dead and met them again that glorious Easter Day. "This same Jesus." How the sacred events of His life would stand out before them, becoming ever more and more full of significance as they realised its purpose.

The Burden of Their Message.

And now let us look on and watch the little band of men carrying out their mission. The story of "this same Jesus" was the burden of their message. Over and over again they told the same simple story wherever men would listen; that life, that ministry, that atoning death, that triumphant Resurrection, stands ever against the life of every man and woman in the world. This was the Gospel they had to preach; they were constrained

to preach it, no power of men could stop them. You and I to-day know how faithfully they carried out their Master's command. Beginning at Jerusalem, and throughout Judea and in Samaria and unto the uttermost part of the earth—the standard of the Cross was raised, and the good news of the living Christ was proclaimed by them. We, in Christian England to-day, with millions of others in every age and land, are fruits of their faithful work. And what was the inspiration, the impelling motive of their work and life? It was this—The same Jesus Whom they had known and loved, they still knew and loved as their never absent Friend and Master. The promise was true—"Lo, I am with you always." They felt His presence, they knew His power working in and through them. So we find St. Peter preaching on that first Whit Sunday: "God hath made that same Jesus Whom ye have crucified both Lord and Christ." Or, again, of St. Stephen we read: "He looked steadfastly into heaven and saw the glory of God and Jesus standing at the right hand of God." St. Paul, too, was able to say when speaking of his days of anguish and trial; "Nevertheless the Lord stood by me and strengthened me."

Words of Comfort and Inspiration.

"This same Jesus." The words are full of comfort and inspiration for us to-day. This same Jesus is our living Saviour and friend. We can know Him as His apostles knew Him of old. He never changes. He is the same yesterday, to-day and forever. And so, when we are in sorrow, still He speaks to us the words of comfort, "Come unto Me and I will give you rest." When we are tempted fiercely He is able to save to the uttermost, for He knows what temptation is, and has felt its full blast. When we fall into sin—still is His arm outstretched to lift us up and set us straight again, for this is Jesus who came to save His people from their sins. This same Jesus is ours, to help and strengthen and guide and lift us up to a new life, so that we can say with St. Paul: "I can do all things through Christ that strengtheneth me." Our belief is in a living Christ, not a dead Christ—a Christ Who is ever praying for us, loving us, yearning over us. What an inspiration for our daily lives with their struggles and difficulties and failures!

"This same Jesus" is the one Hope of the world to-day. He is coming again.

"He Depends On Us."

And because He is the one hope of the world, He depends on us who know something of Him to carry on the work which He began to do—to give the message of Hope to all mankind. We, as professing Christian men and women, are the successors of that little band of friends of the Master. We are His friends, His fellow-workers, His trusted messengers. Do we realise, as we ought, that He trusts us and depends on us? As we look out on the world He loved and died to save, and see its sickness as He sees it; as we think of the thousands who have never had a chance; does not the impelling command come to us as it came to the disciples of Christ long years ago, "Go ye and preach the Gospel"? What is the message we have to give? It is the tidings of "This same Jesus." There is no other Gospel. Still He suffers when He sees sin and suffering, and has compassion upon the multitudes. How is He to show it? Through us! That is His plan!

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And so, whenever we see work that is crying out to be done, whatever it be—to speak in Christ's Name, or to teach, or to minister to the suffering, or to lift up some fallen one, or to remove grievous scandals in our social life, or to provide means for giving our children a fair chance of growing up to be Sons and Daughters of God as God intended them, there is the appeal of Christ for His brethren to us His friends. "Inasmuch as ye do it unto them ye do it unto Me." And as we tackle these problems, however difficult and discouraging, we shall remember that it is Christ's work for those whom He loves; we shall remember the apparent failure of His work often; we shall remember His agony when He gave His life for the world. Life will become a new thing for us; we shall be walking in the footsteps of the One "Who came not to be ministered unto but to minister and give His life a ransom for many"; and ever as we walk that path of service we shall know the companionship and the uplifting power of "This same Jesus" Who is among us to-day.

There is no more magnificent profession of faith than that which St. Paul was able to make: "I have been crucified with Christ, nevertheless I live; and yet no longer I, but Christ liveth in me; and that life which I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me."

"This same Jesus" waits, and a world in need waits to-day for men and women, just ordinary imperfect men and women like ourselves, who can make, if we will, a response as simple, as natural, as noble as that.

(It is one of the wooden-headed stupidities of the Revised Version that it reads "This Jesus,"—losing all the force and beauty of the expression: "This same Jesus."—Ed.)

A Bushland Carol.

When Jesus Christ came down to earth
In days of long ago,
The wintry landscape of the north
Was veiled in pure white snow.
Our sunny southern Bushland lay
By white man's foot untrod,
By white man's failures yet unstained,
Fresh from the hand of God.
The poor dark man he could not hear
The angels' songs above,
Yet still the Cross swept round the sky,
The symbol of God's love.

The maidenhair a carpet spread,
For Mary's weary feet,
The Christmas-bush flushed rosy red
The new-born King to greet.

Mimosa's gold and frankincense
Hung sweet upon the breeze,
For myrrh of pain, the blood-red sap
Dripp'd down the forest trees.

The flame-trees burned their signal fires
From height to distant height,
At dawn, the birds sang carols gay,
To hymn the Lord of Light.

The Christmas-bells hung red-gold heads
Upon each slender stem,
Like fringe of scarlet and of gold,
Upon the High Priest's hem.

Where man was dumb, the virgin hush
To God the glory gave,
Who sent His only Son to earth,
The lost to seek and save.

August, 1934.

—Alice Hope Allnutt.

ACKNOWLEDGEMENT.

The Hon. Treasurer of the Church Missionary Society begs to acknowledge with thanks a contribution of £1 sent anonymously to "Wayfarer," C/o "A.C.R.," for the South Indian Mission.

The Constitution of the Australian Church.

(From the Adelaide point of view.)

On Wednesday, the 21st of October, our Standing Committee (writes the Bishop of Adelaide under date October 24, 1936) authorised by our Synod, passed important resolutions concerning the Constitution of the Australian Church. They were as follows:

1. The Diocese of Adelaide, while believing the proposed Constitution to be still capable of improvement in several particulars, and while not satisfied with the section which permits a veto to any one of the Metropolitan Sees, for the sake of unity accepts the Constitution with the amendments as now proposed by the Continuation Committee.

2. We desire to place on record our appreciation of the leadership and guidance of the Bishop of Wangaratta, and of the conciliatory spirit which he has displayed throughout the negotiations, and recommend that the matter of further procedure be referred to General Synod or a General Convention next year.

These resolutions were both passed by decisive majorities.

What's It All About?

Some of you may say: What's it all about? Why do we want a Constitution? Don't we get on very well as we are? Why bother? Let me try to answer:

1. Although we may seem to get on very well as we are, we are actually inconveniently fettered, because legally we are only a part of the Church of England, and have no independence of our own, as the Churches of Scotland, Ireland, Wales, India, Canada, South Africa have. I will give you three instances: We have not the right or the power to revise or enrich the Prayer Book, apart from the Church in England. We can take no practical steps towards Reunion apart from the Church in England; the knowledge of this has made our negotiations with other churches mainly academic. Most serious of all—religion itself may have to fight for its existence; the Bishop of Goulburn said recently, "Think of Russia, Turkey, Italy, Germany, Spain, and ask if British communities are to be for ever immune from rapid change"; to meet such a crisis our Church needs a strong, united organisation, and we do not possess it. This is why we bother. This is why we want a Constitution.

The Growth of the Movement.

2. For 30 years and more we have been trying to agree upon a constitution. Archbishop Donaldson and Bishop Long were our leaders in the earlier days, and the Bishop of Wangaratta (Dr. Hart) has most ably guided the movement since Bishop Long's tragically sudden death in 1930. At the last General Synod, after many days' discussion, a draft constitution was adopted and sent out to all the dioceses for acceptance or amendment. Several amendments were suggested, and some were adopted by the Continuation Committee, a representative body of bishops, clergy and laymen, to whom this job was entrusted. Two months ago the Constitution as thus amended was sent round again to the dioceses, for acceptance or rejection.

Two Vital Principles.

Our diocese had striven to obtain two vital amendments, and I hope it will be understood that we have been striving not in our own interest, but as we believe in the interest of the whole church, and with the view of making our constitution as good as possible. (1) a recognition of the principle that only the bishops may define doctrine, and that their definition must be accepted by the appellate tribunal; (2) a relaxation of the rigidity of section 70, which for a large number of alterations requires the consent of all the dioceses in Australia. The first principle has been conceded; it remains the prerogative of the bishops to define the doctrine of the church. In the second case, the rigidity of the constitution has been relaxed by requiring only the consent of three-fourths of the dioceses instead of the consent of all; but the consent of all the metropolitan sees is still required, and this makes it possible for either Perth, Brisbane, Melbourne or Sydney to block an alteration that may be desired by the rest of Australia.

We have not got all that we thought desirable, but we have got much. It is not to be expected that the Bill will satisfy everyone in every particular, and we had to weigh the advantages against the disadvantages. The result has been that we have accepted the constitution as amended, in the hope that the other dioceses of Australia will also accept it.

Future Action.

What of the other dioceses? Melbourne has accepted it; Willochra has rejected it;

Sydney, while not specifically rejecting it, asks for several vital amendments. This is the position at the moment. When all the dioceses have declared their attitude, General Synod, which is to be held in October, 1937, will have to decide on the next step.

The Festival of Festivals.

Meaning of Christmas.
(By the Bishop of Armidale.)

"There are some things whose antiquity proves that they are dying; there are some others whose antiquity only proves they cannot die." Christmas is in the latter class. It never loses its appeal, nor its power to throw sunshine into the darkest surroundings, and lighten the most depressing hours. We dare to question, however, whether Chesterton is right when he goes on to explain the hold of Christmas as due to three qualities, three elements, the first the dramatic quality, the second the fact of winter, and the third, the element of grotesqueness.

We may well grant him the importance of the first element. For there is indeed in Christmas that restraint and expectation that add a thrill to any experience. "The hour has come or it has not come; the parcels are undone or they are not undone; there is no evolution of Christmas presents." But this has but sharpened the keenness and the enjoyment of the festival—it is not the basal inspiration that has made for men the meaning of their happiest day. And as for his other elements, well here, at least, below "the line," we keep the festival full joyously without the aid of winter, nor does the grotesque find place with us as it did with the Cratchits or the Peerybinkles of an earlier day.

Mystery of Happiness.

No! There is something deeper still than any or all of these that gives to Christmas-tide its hold upon our hearts; and for the clue we turn again to Dickens. As Chesterton says, he devoted his genius in a somewhat special sense to the description of happiness. Happiness is a mystery—almost a will o' the wisp—not to be found by looking for it, and like all of life's beauties and perfections, it is not easy to describe. For agony is easier to picture than is happiness, sickness than health, sin than saintliness, and ugliness than beauty, simply because the ill proportions of the former lend themselves ever more to catch the eye than does the balanced completeness of any of the latter. It may be that Dickens could not tell us what Christmas means—he may not have known; yet he has led us by the way of symbol in his matchless stories, to the secret of his grip upon the minds and hearts of men. Christmas grips because, for a day at least—may be unconsciously—men have caught in it the secret of happiness. As Scrooge's nephew says, it is "the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely," and in that day of thought for others, and in that hour of giving, do we find our happiness; and we have found the meaning of Christmas.

Giving.

The loneliness of life is gone in the hour of kindly fellowship; the joy of giving, and lighting up another face, is ours, and life's wealth which is never in things, but in friends, has come to us in the hour when we learned to give away. But more than that! In Christmas do we lose ourselves. The self-consciousness of adult years, the protective armour woven by antagonisms, slips from our lives, and childhood, that spirit of eternity, becomes the soul that looks out through all eyes and smiles on every face. "Giving," and a "life that's ever young." Surely here lies the meaning of our festival. Whence came it? Christmas is one of the many old European feasts of which the essence is the combination of religion and merry-making. Is it just a chance connection? By no means—it is the secret of the character of humanity—it is the origin of Christmas in its beginnings when "God so loved the world that He gave His only-begotten Son." "Giving" and an "eternal Child." There men were shown the secret of life's happiness and life's meaning. There are men and women Godlike when they give and live as children.

Once a year at least we see the idea, and catch it for a moment as it seems to fit across the stage of life—but if we could but realise its origin and gain it for the year—not just the day, imprisonment for the future, and give it a body in the life of action, of the home, the world of business, and the Church, we should have, in our deeper fellowships, our solved antagonism, our care-free lives and our touch with God's undying life, not only a merry Christmas, but in the truest sense the happiest of New Years.

Wayside Jottings

(By a Wayfarer.)

HENRY MARTYN, SENIOR WRANGLER AND MISSIONARY.

ON his way from Sutherland to Cronulla, and having to wait for a bus at Miranda, the Wayfarer entered a little shop, stocked largely with second-hand goods; and from a row of cheap books he picked out a "Life of Henry Martyn" in excellent order, not a soiled page in it, and modestly priced at 1/-.

Of course the Wayfarer secured it; and having read and re-read it, it struck him that perhaps some readers of the A.C.R. might like to refresh their memories of one of England's noblest sons, and moreover, one of the truest soldiers of the Cross that the world has ever known; worthy to be ranked with Xavier and Brainerd and Livingstone and Hannington, and with all the rest of that long list of warrior-saints, some unknown and some well-known, who during twenty centuries have been ever extending the boundaries of the Kingdom of Christ.

Henry Martyn, son of John Martyn, of a well-known Cornish family, was born at Truro in February, 1781. His mother was consumptive, and most of her children died early. As a boy there was nothing remarkable about him. He is described as being a good-humoured, plain little fellow, with red eyelids devoid of lashes, a sure sign of inherited ill-health. His father was able to send him at seven years old, to a school kept by Dr. Cardew, where he distinguished himself by his abilities rather than by his industry.

In October, 1797, he entered St. John's College, Cambridge, where he seems to have at once begun a course of hard reading; for before his first term had expired he gained a First Class in the College examinations; and at his final degree examination in 1800 he gained the highest honour that the University can bestow, for he came out Senior Wrangler of his year.

Any of the highest positions of honour and profit that the University could bestow upon him was now within his reach. But Martyn had read the life of Brainerd, the apostle to the North American Indians, and the life of Schwartz, the great German missionary, and of the work of Dr. Vanderkemp in China; and he had heard a sermon by that great servant of God, Charles Simeon (whose centenary, by the way, is shortly to be celebrated among us), and who told his hearers that in all India there were at that time no other witnesses for Christ than that noble little company, Carey, Marshman and Ward, of the Baptist Church. And the outcome of it all was that Henry Martyn determined to devote his life to the service of the Lord Jesus Christ in missionary work among the people of India.

He was ordained Deacon in the autumn of 1803, and offered himself to the Church Missionary Society for work in India; but now difficulties arose. British India at that time was governed under Royal Charter by the great and wealthy East India Company, the only aim of which was to make dividends. For that purpose they desired to keep on good terms with influential men in India, and made liberal annual grants to heathen temples and would not suffer the Gospel of our Lord Jesus Christ to be preached

in any part of India that was under their control.

Carey, Marshman and Ward, in fact, had not been allowed to land in Calcutta, and had been obliged to take shelter in Danish territory; and although they were finally able to work under British rule, they were treated with such rudeness and violence as reminds us of the story of the "Acts of the Apostles"; and even at home their enemies were many and bitter. The great Evangelical revival had yet scarcely begun; and the people of England had very little idea of what was meant by spiritual Christianity. The Rev. Sydney Smith, the witty Canon of St. Paul's Cathedral, attacked the missionaries mercilessly in the Edinburgh Review and elsewhere; and the question of allowing Christianity to be taught in India was raised even in the House of Commons, where, however, the great William Wilberforce proved himself their champion and friend. In India, Sir George Barlow, who at that time held the reins of authority, directly objected to the translation and dissemination of the Scriptures as a dangerous interference with the religious prejudices of the natives. Finally the Church Missionary Society found itself unable to send Martyn to India as a missionary, and the only practicable way for him to get there was to go as a Chaplain to the troops of the East India Company, who would certainly give him no help nor encouragement in preaching to the heathen. Martyn, moreover, at this time, though a great scholar, and having a very clear and strong hold of the truths of the Gospel, seems to have been a very poor preacher. In his diary we find an entry that his best friends "tell me that my insipid and inanimate manner in the pulpit is intolerable." But, once engaged in the work, this defect seems soon to have disappeared; and the record may perhaps stand as an encouragement to other young ministers.

In Calcutta he soon made his mark, and had a double experience. The earnest Christians wished him to give up his chaplaincy and remain as their settled minister; but the worldly section strongly resented his Evangelical appeal and treated him with the utmost hostility and contempt, and seemed determined to make Calcutta unbearable for him. Dr. Ward, the Revs. Limerick and Stacey, among the leading clergy, preached vehemently against Martyn and his evangelical doctrines, and even abused him personally. But Martyn had no wish to minister to the Europeans. He thought of the examples of Schwartz and Brainerd, and longed to preach the Gospel to the heathen, and was glad when orders came for him to proceed to Dinapore; a great military station on the Ganges, some 800 miles from Calcutta. All this time, on the voyage out and in Calcutta, and now travelling up the river, he was constantly adding to his knowledge of Hindustani and translating the Scriptures, and now also studying Persian with a view to translating the Gospel into that language; and on the journey he preached and distributed tracts both to natives and to Europeans, as he had opportunity, in spite of several attacks of severe illness brought on by working too hard in a most trying and exhausting climate. But the language difficulty seemed insuperable; the dialect, he was assured by those who knew, changes every dozen miles. By his own account, he spent each morning in studying Sanscrit, in the afternoons the Behar dialects, and the nights, far into the small hours, in translating the

Parables into the vernacular. "I fag as hard," he said, "as ever we did for our degrees at Cambridge. I have read and corrected the manuscript of my Hindustani Testament so often that my eyes ache. The heat is terrible, the nights insupportable."

To add to his difficulties, the Europeans at Dinapore were as much opposed to the Gospel as they had been in Calcutta. The comfortable legalism and worldliness that characterised the Church of England teaching before the Evangelical Revival, were disturbed by Martyn's stern denunciation of sin and worldliness, and by his insistence on the need for repentance and holiness; and when 12,000 Mahratta troops arrived at Dinapore, Martyn's attempts to preach the Gospel to them (even though he was officially the military chaplain) were looked upon with alarm and opposed as much as possible.

In April, 1809, he received orders to leave Dinapore and to take the chaplaincy of the troops at Cawnpore, some 400 miles to the West. He obeyed at once, being, indeed, anxious to begin his new work. But in the upper provinces of Hindustan, April is one of the most dreadful months for travelling; indeed (says our author) no European can at that time remove from place to place, but at the hazard of his life. The air was hot and dry, like the breath from an oven; no friendly cloud, no carpet of grass, to relieve the strong glare of the rays of the sun, reflected from the sandy plains of the Ganges. But Martyn travelled on, borne in his palanquin in a half-dead condition, "the wind blowing flames," and his bearers so overcome that it took six hours to accomplish the last twelve miles, and as soon as he entered the house he fainted; and this was followed by a long and painful period of sickness and weakness.

About this time he received from Calcutta his Persian New Testament, returned to him for revision, as it contained too many Arabian idioms; and this seems to have determined him to obtain leave of absence from his military chaplaincy, and to make his way to Persia, there to complete his Persian New Testament. He remained, however, at Cawnpore long enough to build there a much-needed place of worship, and to address the congregation in it once; and then his work there was done.

He travelled down the Ganges to Calcutta, and thence took ship to Bombay, when he seems somewhat to have regained his health. On the way the ship touched at several places on the coast of Ceylon, including Goa, where he saw the magnificent Cenotaph erected to the memory of Francis Xavier—a man who in singleness of aim and earnest purpose, and in his lonely death for Christ, was so singularly like Henry Martyn.

But Henry Martyn's work was done. He passed through Erivan with its view of Mt. Ararat, and reached Shiraz, where he stayed long enough to complete his Persian New Testament and to arrange for its presentation to the Shah. Then he attempted to reach Europe through Constantinople, but he got no further than Tokat; and there, no one knows under what circumstances of suffering or comfort, he breathed his last. His body was discovered under a huge stone which a stream had left bare, and was given honourable burial by his friends; and an obelisk of native stone was afterwards erected by the East India Com-

pany, declaring that "here lies one who was known in the East as a man of God." He died October 16th, 1812, aged 31 years. "Well done, good and faithful servant."

The Wayfarer begs to offer his congratulations and his thanks to Miss Isabel Walker, and to Miss A. F. Watkins, both of whom answered his question as to the authorship of his quotation.

He also offers his warm thanks to the kind friend who sent him anonymously a £1 note "for the South India Mission." Its acknowledgment by the Rev. H. S. Kidner, Gen. Sec., C.M.S., appears in this issue.



Sir George Rich, Senior Puisne Judge of the High Court of Australia, has returned to Sydney after a holiday abroad. While in England Sir George Rich was sworn in as a Privy Councillor. Sir George Rich is the son of the late Canon Rich of Sydney.

The Rev. A. L. Wade, Rector of Pymble, and honorary canon of St. Andrew's Cathedral, has been appointed Archdeacon of Camden, the Rev. H. W. A. Barber Rector of St. Michael's, Rose Bay, honorary canon of St. Andrew's Cathedral; and the Rev. G. P. Birk, Rector of St. Matthew's, Windsor, Rural Dean of the Hawkesbury, all within the Diocese of Sydney. We congratulate these brethren and wish them God speed in their important work.

The Chancellor of the University of Sydney (Sir Mungo MacCallum), has announced his retirement from the position of Chancellor and from the Senate of the University. His retirement will take effect from the end of the month. Sir Mungo MacCallum has been Chancellor of the University since the retirement of the late Sir William Cullen at the end of 1934. Sir Mungo MacCallum is Emeritus Professor of English Literature.

A gracious action by the Bishop of Armidale (Dr. Moyes) brought pleasure recently to Joy Walker, who was bitterly disappointed because she had to enter hospital before the confirmation service in which with 120 other children, she was to have participated at St. John's Church, Tamworth. The Bishop, accompanied by the Rev. R. C. Cockrell, went to the hospital, and, with the child's parents and Anglican nurses kneeling round the child's bed, held a special confirmation service for the young patient.

The Bishop of Kaikato, N.Z., who has been in England for several months in an endeavour to collect £5000 for work in his Diocese, returns to New Zealand in February next.

The Rev. N. F. E. Robertshaw, Vicar of St. Mark's, Wellington, N.Z., recently took part in the special services in St. John's Parish, Dannevirke, on the occasion of his Jubilee. His father, who was Vicar of Dannevirke for nearly 40 years, was the first Vicar of this parish. The present Vicar is the Rev. G. B. Stephenson, well-known in that Diocese some years ago, when he was

a member of the staff of clergy at All Saints', Palmerston North.

The King has approved the appointment of the Right Rev. Charles Edward Curzon, Bishop Suffragan of Stepney, and Rector of St. Margaret's, Lothbury, to the bishopric of Exeter, vacant by the death of the Rev. Lord William Rupert Ernest Gascoyne Cecil, D.D. The new bishop, who is 58, is the son of Mr. Edward Curzon, of Kensington. From Lancaster Grammar School he went to Christ's College, Cambridge, where he was Tancred student in divinity. He graduated with a second in classics in 1900 and was ordained in the following year, after spending a period at Salisbury Theological College.

The Rev. J. V. Patton, of the staff of the Melbourne Grammar School, has been appointed to the combined charges of Berwick and Cranbourne. In carrying out the services in the two districts he is to have the assistance of the Rev. W. P. Daunt. Mr. Patton will take up his new duties early in December.

The Very Rev. Dr. Matthews, Dean of St. Paul's, London, is recovering from his recent severe illness. For some days his life was despaired of owing to septicaemia following a germ infection.

Mr. Hugh Dalton, M.P. for Bishop Auckland, England, has been appointed Chairman of the British Labour Party Executive. A son of the late Canon Dalton, he was educated at Eton and King's College, Cambridge. Mr. Dalton was called to the Bar in 1914 and served throughout the war. He has done valuable work as lecturer on economics. In 1929 he was appointed Parliamentary Under-Secretary to the Foreign Office in the Labour Government.

Lord Tweedsmuir, Governor-General of Canada, better known as John Buchan, historian and novelist, has received the degree of Doctor of Divinity from Victoria University at the celebration of the 100th anniversary of the institution's Royal Charter. Victoria University is affiliated to the University of Toronto.

Many clerical changes are taking place in the Diocese of Sydney. The Rev. A. E. Morris is relinquishing work as Rector of St. Michael's, Surry Hills. The Rev. A. J. Gardner, Rector of Christ Church, Enmore, is retiring in February next. The Rev. F. Kellitt, Rector of St. Peter's, Burwood East, sails for England early in the New Year. The Rev. R. G. Ashcroft, Rector of Austimner, has been appointed Rector of Richmond, and the Rev. N. Haviland, of that parish, Rector of St. John's, Woolwich.

On behalf of the parishioners of St. John's Church, Footscray, Melbourne, Mrs. G. J. Coles has presented the Vicar (the Rev. T. A. Gair) with a chiming clock in appreciation of the work he and Mrs. Gair have done for the parish in the last four years. It is hoped that, in addition to the many building extensions made during Mr. Gair's ministry, a memorial tower will shortly be built.

As was anticipated with the election of a new bishopric appointment board by the Synod of the Diocese of Bathurst, the Right Rev. A. L. Wyld, Bishop Coadjutor of Bathurst, has been elected Bishop of Bathurst. Bishop Wyld is a Master of Arts of the University of Oxford. He was ordained in 1907. His first appointment was to the Church of St. Simon Zelotes, Bethnal Green, London, E. In 1921 he came to the parish of Gilgandra (N.S.W.) as a member of the Brotherhood of the Good Shepherd. He became Rector of the parish in 1927 and from 1923 to 1928 he was principal of the Brotherhood of the Good Shepherd. He was consecrated Bishop-Coadjutor of Bathurst in 1927, and from 1928 to 1933 he was examining chaplain to the Bishop of Bathurst.



STERLING HOME PAINT

THE ECONOMIC PAINT

DURABILITY — GUARANTEED



The Right Emphasis at Christmas.

JUDGING by advertisements, displays and suggestive appeal, the world of business has one concern as the Christmas Festival comes round, namely, profits and dividends! Doubtless enterprising Big Business will assert that it is out for service; nevertheless the overwhelming appeal seems to be to gargantuan appetites and unrestrained personal expenditure. All of which is calculated to hide the real significance of Christmastide.

Christmas is indeed a time of joyful merry-making, but to vast numbers led on by the mass appeal of alluring advertisements, it is nothing more. So long as the world lasts, some will abandon themselves simply to the spirit of gaiety, and are only interested in the festivities of the season. Those who can afford it, crowd the large hotels with their tempting viands, or they betake themselves to the seaside or mountain resorts in search of some special entertainment. With whole-hearted self-indulgence they throw themselves into the pleasures of the season. To the children, Christmas is a great festival. To them it brings a very real, if momentary joy. Memory brings to them no recollections of other times that can cast a shadow on the day. We shall all join in making Christmas as happy as possible for the young people with whom we come in contact. We know that life, with its increasing years will bring in due time acquaintance with sorrows and probably a diminishing capacity for enjoyment. There are some for whom the observance of Christmas is largely a matter of habit. They feel that they cannot let Christmas pass unobserved, yet they have little pleasure in the observance, and it becomes for them a mere formal ceremony; yet it is a testimony to what they feel the season should really be. When we hear people say, "I shall be glad when Christmas is over," we know that they feel it should be a time of cheerful celebration, but they shrink from it because there is no inward response to its appeal. To some, Christmas is a time of sadness on account of the recollections of earlier days. It is hard for the heart to be light when each recurring Christmas brings back the memory of a family circle long since scattered, and upon some of whose members the hand of death has been laid. Life conspires to take from us the keenness of joy in Christmastide that once was ours.

Yet such reflections should rouse us to consider what life would be without this season. We can picture to ourselves year following year to its close in dull monotonous round. The wheels of life grinding slowly and ceaselessly on in one groove, and the chains of habit tightening upon us. No pause or break for rest and thought; none of the exchanges of the courtesies of the season; no drawing closer of the ties of friendship; no experience of the spirit of peace and goodwill. These are among the many benefits of which we should be deprived, if the great anniversary of the Birth of Christ were to be blotted out. Christmas Day is

no mere holiday, no mere occasion for unthinking festivity, eating and so forth. Its source of gladness is in the realisation of the great fact in the world's history which it commemorates and in its significance for the human race. To the shepherds of Bethlehem on the first Christmas morning was conveyed the angelic message—the good tidings of great joy to all people, the Saviour of mankind was born. The shepherds were the first to hear the Christmas anthem, "Glory to God in the highest and on earth peace, good will towards men." A new era had dawned upon the world, and a new ideal was set up in the song of glory to God and peace on earth. As we think of that ideal of peace our thoughts naturally turn to the warlike conditions throughout the world to-day. Spain is passing through a blood-bath, with its associated horrors and ruin—for there is nothing more terrible than civil war! Absolutist powers as Italy, Germany, and Japan are for ever sword-rattling, while Russia is alert and ready to strike, with Great Britain feverishly re-arming and ever seeking the role of the peacemaker. What the outcome of it all will be, none can foretell. It is a saddening reflection at this season of peace that war, with all its horrors, is still possible, and that grounds can be found for two nations, among whom the gospel of peace is preached, to be ranged against each other. Whatever may be said of the use of force for the maintenance of justice and the defence of the weak, the whole idea of warfare is opposed to the spirit and teaching of Jesus Christ and the ideals of Christianity. It is a painful commentary on our Christian civilisation that it can be said, "After nineteen hundred years' profession of the creed of peace, Christendom is an armed camp." Yet Christendom does in some measure show its true spirit in the sending to the seat of war the messengers of mercy to alleviate the sufferings of the wounded. Our own country has responded readily to the appeal for Red Cross help for those who need it.

There are other senses in which the word "peace" in the angelic song must be interpreted, besides freedom from war. In the Revised Version the passage reads, "On earth peace, good will among men in whom He (God) is well pleased." This is the reading found in the most reliable Greek MSS. of the Gospel. Keble, in "The Christian Year," paraphrases it, "On earth be peace and love to men of love." It reminds us that the Christmas message embraces the whole idea of the brotherhood of man, and calls on us to broaden our sympathies in love and good will towards all. The promise of peace is to those who show in themselves the spirit of good will.

The highest sense in which we use the word "peace" is that of which St. Paul speaks in the verse, "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus" (Phil. 4: 7). The thought of that peace cannot have been omitted from the angelic song; it was the peace of soul which our Lord came to bring to mankind. It was the peace which He bequeathed to His followers when He said, "My peace I leave with you." It was a peace which He alone was able to give, and many have realised how far it passes man's understanding. It is the same peace which He offers to men to-day. To the weary and heavy-laden who are seeking rest, and to all to whom Christmas brings sad memories Christ offers His comfort and peace.

Bishop's Grave Criticism.

ADDRESSING his diocesan conference, the Bishop of Bradford (Dr. A. W. F. Blunt), criticised a suggestion that had been made that the Holy Communion should be omitted from the Coronation service next year. He said that to adopt the suggestion would be tantamount to a confession that the grace of the Sacrament was not so important as to be needed by the King. This would go a long way towards weakening the significance of the ceremony, and reduce it to the level of a mere piece of national pageants like a revue. The benefit of the Coronation depended, firstly, on faith and prayer, and on the self-dedication of the King himself. On that it would be improper to say anything except to commend him to God's grace, which he would so abundantly need if he was to do his duty faithfully.

"We hope he is aware of his need," Dr. Blunt added. "Some of us wish that he would give more positive signs of such awareness. On the occasion of the Coronation the King holds an avowedly representative position. His personal views and opinions are his own, and as an individual he has the right of us all to be the keeper of his own private conscience. But in his public capacity at the Coronation he stands for the English people's idea of kingship. Whether the ceremony means much or little to the individual who is crowned, it means to the people as a whole their dedication of the English monarchy to the care of God. There has never been a clearer need than at present for a great rally to religion. The world is torn by conflicting tendencies which are overtly and covertly anti-religious. No Christian can feel comfortable about the attitude towards religion displayed by the rulers of various European States, and the threat of national or international disturbance never seems to grow less pressing. Civilisation is tottering in an unstable condition, and forcing us to wonder whether it may perish of internal combustion."

Questioned a couple of days later, the Bishop replied:—

"What I referred to was the fact that to all outward appearance the King seems to live entirely indifferently to the public practice of his religion. He may have a private religion of his own. Of that I know nothing, but he does not show the world that he has got one, and I think that is a pity. A good many people would like him to show more signs than he does of his belief in the value of religion."

"In the past few months half a dozen people at least, in different places, have said to me, 'The Coronation ceremony will be a sham, because the King does not care anything for religion.' It seemed to me a most unfortunate thing for people to be thinking this, and that is why I said what I did."

A Christmas Prayer.

Help us rightly to remember the birth of Jesus, that we may share in the song of the Angels, the gladness of the Shepherds, and the worship of the Wise Men. Close the door of hate and open the door of love all over the world. Let kindness come with every gift and good desires with every greeting. Deliver us from evil by the blessing that Christ brings, and teach us to be merry with clear hearts. May the Christmas morning make us happy to be Thy children and the Christmas evening bring us to our beds with grateful thoughts, forgiving and forgiven, for Jesus' sake. Amen.

—Robert Louis Stevenson.

Proposed Church Constitution.

WE do not agree with the Bishop of Adelaide's remarks published in another column that such important questions as Prayer Book revision, Church Reunion, and preparedness to meet the threatened anti-God campaign are necessarily held up, or even rendered impossible by the lack of a new constitution for the Church in Australia.

But assuming for the sake of argument that the Bishop's view is correct, what a terrible responsibility rests upon those Bishops and others who have been responsible for holding up the constitution!

It is well-known that in the Australian Church the diocese is very largely what its Bishop makes it.

It was commonly reported that the late Archbishop of Brisbane (Dr. Sharp) was in favour of accepting the 1932 draft constitution. The coming to Australia of Dr. Wand completely reversed that position in less than a year. To-day the possibility of the Australian Church being united under one constitution is more remote than it has been for many years.

The Diocese of Adelaide has always taken an intelligent interest in the constitution question. Suggestions from that diocese were carefully considered by the convention of 1932, and had an influence upon the new draft that was then adopted.

It is well to remember that the convention held in Sydney in 1932 was representative of the whole Church in Australia—every diocese being represented. Every Bishop was present and the House of Bishops had power to veto any resolution concerning the proposed draft, had they desired to do so. The official report shows that after carefully debating the proposed draft in every detail for nearly a fortnight, the following motion "was carried with enthusiasm"—

"We do hereby commend to the dioceses of the Church of England in Australia that all necessary and proper steps be taken in order to secure the assent of the Church of England within their respective dioceses to the constitution, and in order to secure the enactment by the Parliaments of the States of the Commonwealth of Australia of Acts for giving effect to the Constitution."

The draft as passed by the convention was hailed by men of all schools of thought as a happy solution of the very vexed question of a new constitution for the Church of England in Australia. Many Bishops whose views are vastly different from those generally held in Sydney or Melbourne went back to their dioceses, and spoke in the warmest terms of the convention and its work. But the extremists soon became active with their propaganda, and sought to spread dissatisfaction through the dioceses. In some they succeeded—enough to prevent the acceptance of the draft by the necessary two-thirds of the dioceses. Many dioceses, however—including three out of the four Metropolitan sees, Sydney, Melbourne, and Perth—accepted the draft without amendment.

Then the Continuation Committee to which the Bishop of Adelaide refers was appointed by General Synod "to complete the work of the convention." It also had power "to submit further amendments to the dioceses." It is in-

conceivable that these "further amendments" were intended to include the re-submission to the dioceses of vital amendments that had been debated at length in the convention and rejected by large majorities.

The question of allowing the Bishops to override the Appellate Tribunal in all questions of doctrine was proposed by Bishop Radford and rejected by 96 votes to 60. Yet this was the very question that was sent back to the dioceses as a recommendation by the continuation committee.

The Archbishop of Brisbane (Dr. Wand) told his own Synod in June, 1935, that he was prepared to negotiate on other points, but "on this one point he could accept no compromise."

Then trouble began in real earnest. Sydney Diocese met a few months later and, under a feeling of strong resentment against this process of "squeezing," withdrew its assent to the 1932 draft. This was carried by 189 votes to 89. Previous to that vote being taken the Sydney Diocese, through its Standing Committee, had rejected certain vital amendments to the constitution that had been suggested by the Continuation Committee.

Further important amendments in the draft constitution that had been suggested by certain dioceses were sent on by the continuation committee to the several diocesan synods.

Sydney, in September last, carried a resolution of a very comprehensive character, which not only rejected the principal of these suggested amendments, but required important changes in any re-opening of the question. Leading synodsmen admitted that in 1934 when they advocated acceptance of the 1932 draft, they had acted against their own judgment, in the vain hope that the unity promised would be achieved. In this they had been bitterly disappointed.

The resolution above referred to was carried by 285 votes to 64. To those who were present at the Sydney Synod it was perfectly manifest that there is not the slightest chance of that diocese accepting any constitution in which the Bishops are given power to override the Appellate Tribunal on questions of doctrine.

The Diocese of Melbourne accepted the amendments proposed by the Continuation Committee, but only by a majority of 17 votes in a total of 195.

With such a small majority it is quite unlikely that the Victorian Parliament would pass the necessary Act which would be required before the Constitution becomes law.

The Diocese of Willochra has rejected the draft constitution, even with the amendments. The Diocese of Adelaide has accepted the draft with the amendments proposed. The Bishop of Adelaide says that the principle that the Bishops are to determine all matters of doctrine (and this is to bind the Appellate Tribunal) has now been conceded. By whom was it conceded? Not by any Convention, but by a majority of the continuation committee.

And what is this committee? It was appointed by General Synod on the nomination of the Bishop of Warrattara for the purpose which we have stated above. The members were in no sense representatives of the dioceses to which they belonged. They were elected as individuals, because of personal qualifications. They voted as individuals, and in no sense as necessarily expressing the views of the dioceses to which they belong.

The committee had no power to fill vacancies. Six at least of the thirty-six original members have since died, and one has left Australia. We have been informed that nine members never attended any meeting of the committee; six only attended once and the average attendance was only 17. Yet this is the committee that the Bishop of Adelaide says has "conceded" the vital point to which reference has been made above.

On the strength of this "concession" and of another made by the same committee, the Diocese of Adelaide, through its Standing Committee, "for the sake of unity, accepts the constitution with the amendments as now proposed by the continuation committee." No wonder the Bishop of Adelaide is able to tell his diocese: "We have not got all that we thought desirable, but we have got much." Exactly! And as a consequence the constitution which the Bishop of Adelaide considers so essential to the well-being of the Church has been held up for years—perhaps forever.

In considering this matter a very pertinent question naturally arises:—What are the questions at issue, and which are admitted to have been responsible for the holding up of the constitution? Do they involve the surrender of something the Church in Australia already possesses, and the surrender of which might tax the loyalty of churchmen? Certainly not. Two points are mentioned as essential by the Bishop of Adelaide. One is a mere matter of functions—the difference between three-fourths and the whole of the dioceses as necessarily assenting to changes in a few only of the many clauses in the constitution.

The other is the power demanded for the Bishops to supersede the final court of appeal, which the Church itself was to set up, in all matters of doctrine.

This power the Bishops do not now possess, and have not possessed for nearly four hundred years or even longer.

We feel assured that the great body of churchpeople throughout Australia will never grant this power to the Bishops, and the sooner this fact is recognised, the better it will be for the peace and welfare of the Church.

If Christ Came Back.

If Christ came back, and saw men's greed,
The vicious word, ignoble deed,
And saw His little ones in need;

If Christ came back to-day?
Would He His path with flowers strew?
Would He be just the One we knew,
Who prayed: "They know not what they do."

If Christ came back to-day?

Or would He, with the whip-lash bold,
Play money-changers, as of old,

If Christ came back to-day?
And would He, with an iron will,
Subdue the war-lords: they who drill
God's children all to hate and kill!

If Christ came back to-day?

O God, Thy children now behold!
They worship still the calf of gold;
O lead them back into the fold!

Back to the Cross to-day!
O may we end our bitter shame,
And fight for Him: His love proclaim!
For He would save us, if He came.

If Christ came back to-day!

—Godfrey O'Hara.

The Christ Who came at Christmas,
And in a manger lay,
Is that same Christ Who seeks a place
In every heart to-day.

—Blanche Murison.



NEW SOUTH WALES.

Diocese of Sydney.

HAMMONDVILLE CELEBRATES ITS ANNIVERSARY.

Hammondville, the pioneer settlement founded by Canon R. B. S. Hammond for families rendered penniless and homeless in the depression years, celebrated its fourth anniversary recently by holding a horticultural and handicraft exhibition which was formally opened by the Archbishop of Sydney.

Though the absence of rain for many weeks past militated against anything brilliant in the way of a floral display, the art and handicraft sections were sufficiently attractive to make the show well worth the attention of visitors. A feature of which Canon Hammond was immensely proud was a display of mushrooms, grown by one of the settlers, together with a model of the darkened chamber in which they were cultivated, Sir Samuel Walder, who is keenly interested in the Hammondville experiment, declared them to be the finest mushrooms ever grown in Australia.

Sir Samuel Walder said that Hammondville represented a dream that had come true. So far 88 cottages had been built, housing 88 families, comprising 174 adults and 360 children, a total population of 540. Last year £2467 was spent on new buildings. On the credit side, donations received amounted to £3212. Rents from settlers totalled £470, and during the year four cottages were purchased by their tenants. Every home was self-supporting in the matter of vegetables, and in other directions steady progress was being made.

Sir Frederick Stewart, who, like Sir Samuel Walder, is a director of the settlement, said he felt glad to be associated with Canon Hammond in what he described as practical Christianity.

Archbishop Mowll praised Canon Hammond's efforts, declaring that home life was vital to our existence as a nation.

Sir Phillip and Lady Game sent a cable message from London, extending greetings and good wishes to the Hammondville settlers.

Mr. L. Jones, president of the Hammondville Progress Association, thanked the newspapers for their encouragement, particularly the "Sydney Morning Herald," which from the commencement of the settlement had been their guide, philosopher and friend. The informal visit of the "Herald's" agricultural editor some time ago, was, he said, one of the most instructive and helpful things that had happened to them.

OUR SALE OF WORK.

There was a large gathering of friends of the Australian Church Record at a Sale of Work on behalf of its funds, held in the Chapter House, Sydney, on Tuesday, November 24th. The hall was tastefully decorated. The stalls were well filled with goods. Mr. W. G. Acocks, M.B.E., presided. He warmly thanked Mrs. Bragg for organising the sale and all the friends who helped her in the work of preparation. The Rev. T. C. Hammond, of Moore College, declared the sale open. Mr. Hammond wished the paper every success. He said it was impossible, when seeking the promotion of truth, to avoid controversy. There was much controversy in the New Testament itself. The diffi-

Sydney Church of England Grammar School for Girls

Forbes Street, Darlinghurst

Under a Council appointed by Synod. Founded July, 1886.

The School stands in its own grounds on the heights of Darlinghurst.

Religious Instruction throughout the School. Chaplain, The Rev. C. A. Lucas.

BRANCH SCHOOLS AT MOSS VALE AND NORTH SYDNEY.

For further information apply to the Principal, Miss D. I. Wilkinson, M.A.



hood of Joseph and of Samuel and of Christ in the Temple.

The sermon in the morning was preached by the Rector, Rev. J. W. Ferrier, when he took the words from 144th Psalm, "that our sons may grow up as young plants and our daughters as the polished corners of the temple," as the basis of a most inspiring address. He pointed out that our boys should have their roots implanted very deeply into the Christian Faith, so that they will have a healthy, happy growth of character, able to withstand the strong winds; and our girls embody strength, stability, utility, and beauty just as the pillars and arches of a church have these very necessary attributes.

At the afternoon service, Rev. W. M. Corden, of Holy Trinity, Erskineville, used two words, "but God," to show how very often the position would look impossible and hopeless "but God" intervened, and the result was as a miracle. Two histories from the Scriptures—those of Joseph in Egypt and Mary Magdalene—and two events in history—the Spanish Armada being destroyed by storm and the fact that the Great Fire of London swept over the plague-stricken area, where it was really needed, and not one life was lost—illustrated the point.

Preaching at the evening service, Mr. Corden emphasised several points noticed in his re-reading of the Gospels—(1) People who neglect to KNOW the essence of the teaching of Jesus are unfair to God, to themselves, and to their children. (2) Christ's teaching about heaven, here, and hereafter removes all fear of death. (3) The Lord Jesus emphatically said that people must be definite. They must be either for or against Him, have love that will not harbour an angry thought, but will forgive an enemy, and joy that will not know defeat. Also, they must not be hypocrites—the most decided way of harming the Cause of Christ.

PARRAMATTA RURAL DEANERY.

Sunday School Teachers' Association.

One hundred and forty Sunday School teachers and officers from 26 schools of the Parramatta Rural Deanery enjoyed a most successful outing at Cabramatta on Saturday, 14th November, on the occasion of the 97th Quarterly Conference.

The Rev. A. H. Edwards and Rev. H. E. Rogers, with the officers, teachers, and friends of the Cabramatta-Canley Vale and Smithfield-Fairfield Parish welcomed and entertained the visiting schools at the playground near the George's River, where the afternoon was spent in social events and recreation.

A service was held in the Soldiers' Memorial Church, a very helpful and inspiring address being given by the Rev. A. H. Edwards upon the text, "Sir, we would see Jesus."

Tea was served in the Town Hall by the local teachers and helpers.

The Rev. A. H. Edwards, who presided, extended, on behalf of all, a hearty welcome to the Bishop-Coadjutor, the Right Rev. C. V. Pilcher, D.D., and to the Mayor of Cabramatta, Alderman F. Hill.

In welcoming the Bishop to the town, the Mayor expressed his pleasure at being present at such a gathering, and spoke in sympathetic, yet encouraging, terms of the Sunday School teachers' task in helping to mould the child's life and character upon Christian principles and citizenship against forces of gambling and evils rampant throughout the community to-day.

The conference which followed was presided over by the Rural Dean, the Venerable Archdeacon H. S. Begbie.

The Bishop, in his address on "Teaching of the Bible in the Sunday School," said that one of the great needs in Christian teaching was the study and knowledge of Jesus as Saviour and His methods in applying great truths of the Bible to the every-day things of life and putting into Christian language so that the child can understand rather than holding on too much to ecclesiastical language and routine. Not to concentrate mainly on education, but to teach the love of God, and love for one's neighbour, to be leaders of the child in decision for Christ. "Watch and pray. Come follow Me, and I will make you fishers of men," were the Lord's words, which led to victorious living and real joy.

After votes of thanks were conveyed to the Bishop-Coadjutor for the very interesting and instructive address, the Ven. Chairman, officiating Clergy, and all who had assisted so well to the day's success, the conference closed with the Doxology and Benediction.

HUMANE SUNDAY AND ANIMALS' WEEK, 1937.

The Royal Society for the Prevention of Cruelty to Animals (N.S.W.) has decided to celebrate its annual "Be Kind to Animals' Week" from 7th to 13th March, 1937. That week will be opened by "Humane Sunday," on 7th March, when it has been customary for the past 15 years for clergy, Sunday School superintendents, and others to give addresses on, or references to, the subject of "Kindness to Animals." Undoubtedly much has been effected by the propaganda of this Society during that week for the better treatment of our dumb friends and servitors.

Diocese of Goulburn.

QUARTERLY MEETINGS.

The Diocesan quarterly meetings were held on the 18th and 19th November, the Bishop presiding throughout. The Diocesan Council sat in the morning, afternoon, and evening of the 18th. The annual grants from the Church Society Superannuation, Clergy Widows and Orphan, and Clergy Training Funds were revised and voted for 1937. It was decided to re-edit and re-write the "Goulburn Cookery Book" and issue an entirely new edition, bringing the book into line with modern conditions and necessities. The progress of the Diocesan library and museum was reviewed. A new postulant was adopted. The estimates for 1937 were considered in detail.

Preparations for the observance of the Diocesan 75th Anniversary and the centenaries of several parishes were entrusted to a committee. Three Archbishops and twelve Bishops have been invited. The committee is to consult the parishes as to the desirability of launching an appeal for £10,000 as a Diocesan thank-offering to extinguish parochial and Diocesan debts and for other purposes. Synod was fixed for 22nd to 24th November, 1937, and a clerical conference at Canberra for 13th to 16th September. Seven ordinances were approved for presentation to Synod. Several matters of temporary adjustments of working spheres in border parishes were arranged.

The Diocesan Missionary Council met on the 19th. Although the Diocesan quota for 1936 is far from secured, a remarkable rally during the last few weeks has put it nearer than was at first thought possible. The Council surveyed the whole problem of missionary organisation for 1937, and one of the most interesting of its suggestions for next year is a general campaign: at St. Andrew's-tide, to be accompanied by simultaneous exchanges throughout the whole Diocese.

VICTORIA.

Diocese of Melbourne.

CHURCH MISSIONARY SOCIETY TEMPLE DAY.

Tuesday, November 10, witnessed the first day of this kind ever held at St. Paul's Cathedral, Melbourne, when the Church Missionary Society held its Temple Day. A continuous series of devotions, commencing at 7.30 a.m., had its climax in a thanksgiving service at 8 p.m., when a large assembly, which filled the whole of the nave and most of the side aisles, joined in an inspiring act of grateful praise, led by the boys of the Cathedral Choir, and supplemented by members of the choirs of St. Mary's (Caulfield), St. Matthew's (Prahran), and St. Stephen's (Richmond).

The precursor read the opening prayers, after which those who had not already done so placed their gifts in the Temple Box, which was then presented and dedicated by the Archbishop. The lesson was read by the Victorian secretary, the Rev. R. C. M. Long.

His Grace based his remarks on the text, "I am the Way, the Truth, and the Life," and later announced that the sum received for the day amounted to £3,087. With Dr. Floyd at the organ and the precentor conducting the combined choirs, they sang the Hallelujah Chorus, after which the Benediction by the Archbishop terminated a memorable day.

Further gifts have increased the total offerings to £3,190, a sum which will be of much assistance in lightening the load of debt which has been so great a hindrance for a number of years.

The Committee of the Society heartily thank all who helped in prayer, gifts, and personal service.

UNIQUE MEMORIAL SERVICE FOR RUSSIAN BALLERINA.

A service in memory of Miss Mira Dimina, the member of the De Basil Russian Ballet, who died in Adelaide the other day, was held in St. Paul's Cathedral on Sunday. Details of the service were prepared by the precentor of the Cathedral (the Rev. Oliver Hole), and approved by the principals of the ballet.

Although most members of the ballet belong to the Greek Orthodox Church, it was agreed that the service should be held in St. Paul's Cathedral. Miss Dimina was herself a member of the Church of England.

The choir sang Psalm 23, and the Russian memorial anthem, "How Blest Are They" (Tchaikowsky), with words from the "Koinonikon of the Greek Liturgy for the Faithful Departed." After the service, the organist (Dr. A. E. Floyd) played the "Funeral March and Hymn of Seraphs" (Guilmant), which was played at a service in memory of Dame Nellie Melba in the Cathedral in 1931.

The service was arranged at the request of the members of the ballet, who will plan to erect a permanent memorial in Adelaide. The entire company of principals, officials, and corps de ballet were present at St. Paul's.

Diocese of Bendigo.

THE BISHOP'S LETTER.

Writing to his Diocese early in November, the Bishop stated:—

Soon we shall be marking St. Andrew's Day (November 30) with its stirring call to Missionary enterprise, that great challenge which is ever before the Church. In this connection I am sorry to have to point out that our Diocesan returns, as published in the last issue of the B.C.N. show a certain falling off from the amount raised last year, and last year's returns for their part were lamentably small. This falling off is not God's will. It is not what He has planned for us as individuals or as a diocese. The Church's marching orders "Go ye into ALL THE WORLD" still hold good. They have never been countermanded. I know that pressing parochial claims are always with us. But I also know that there is that which "scattereth and yet increaseth," and God always blesses the parish or individual walking in the pathway of obedience to Him. Let each parish, then, strive to make a big thing of St. Andrew's Day, and perhaps the Sunday before, i.e., the 29th.

Another, and, indeed, a cognate subject follows hard after. I refer, of course, to Advent that is "coming." During this sacred season we think of the preparations for the first coming of Christ, which we shall commemorate at Christmas. We think also of the coming of His Kingdom, the Kingdom of God. In the terrific problems of to-day it may seem hard for human mind and finite understandings to see many signs of the growth or the coming of that Kingdom. Yet let us not doubt that in ways beyond our present vision God is working out His great purposes of everlasting love for all mankind. Part of the message of Advent is the challenge, "Lift up your hearts." Let each one reply in faith and courage (two virtues badly needed to-day), "We lift them up to the Lord." Advent is intended to make us think of the Lord Jesus Christ coming into the hearts and lives of those who will receive Him. Let each one, then, make a prayer of the couplet from the old hymn:

"O come to my heart, Lord Jesus;
There is room in my heart for Thee."

Advent also reminds us how He will come again at the end of the ages to judge the quick and the dead. This age of pain and travail will not last for ever. The night will pass and the day of inexpressible glory and splendour will dawn. Let us, therefore, put off the works of darkness, and let us put on the armour of light. What a pregnant phrase the last four words form!

The Home Mission Society

(Diocese of Sydney)

THE CHURCH IN ACTION

Assists needy parishes in making grants towards stipends, pensions, Church buildings. Supports a full time Chaplain at the Children's Court.

Has a Church Hall at Happy Valley Unemployed Camp. Is financing a mission on the Hawkesbury River.

You are asked also to contribute to—

One Red Letter Day

Fund to provide Christmas Trees for 1,700 Children in poor areas.

Send your donations to—

REV. R. B. ROBINSON,
Diocesan Church House,
George Street, Sydney.

"HUMANE SUNDAY," 7th March, 1937

"BE KIND TO ANIMALS WEEK,"

8th-13th March, 1937.

PLEASE NOTE THESE DATES.
ROYAL SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS (N.S.W.)
10 Castlereagh Street, Sydney.

S. A. Lord, Secretary.

POSITION WANTED.

CHURCHMAN, lay reader, requires work. Aged 30, married, one child; tradesman and general handyman, versatile. Go anywhere, do anything. Wages secondary interest if work constant. References. Urgent. Garnet D. F. Duffy, 33 De Witt Street, Bankstown, Sydney.

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ELIZABETH ST., MELBOURNE

Diocese of Wangaratta.

THE BISHOP'S JOURNEY.

Recently the Bishop of Wangaratta paid a visit to Perth, W.A. He writes of the journey as follows:—

We woke next morning in the "Trans train," as the W.A. people call it, and in it we spent a day and a half, and another night. The cabins are comfortable, and there is a fine lounge car also, and a dining car, where one gets good meals. In spite of the dreariness of the outlook, especially in the Nullabor Plains, it is not an uninteresting journey. The train, running straight across, and having few grades, goes smoothly. Furthermore, what a splendid lot of fellows railway men are, especially conductors. I cannot imagine that the stewards of the Queen Mary are any better, if as good. There is, however, one sad thing, and that is the little crowd of aboriginals, which assembles wherever we make a halt for water or a change of engine. Certainly, they are interesting, and we saw some first-rate boomerang throwing. But they seem to have no thought except "gib him shilling." Why is it that our civilisation cannot meet the child races without demoralising them?

They speak hardly at all, but stare at you as a dog does with intent and yet expressionless eyes. Only one young woman laughed merrily as the "happy savage" is supposed to do. There were plenty of children of all ages, and so far as I could judge, very few half-castes. Mrs. Daisy Bates, whom we met in Adelaide, says none were born at Ooldea during her seventeen years there. But I fear the reason is that there are very few white men in these parts. Of course, compared with the thousands to the north, blacks along the railway line are not a handful. They are a small race, with very slender, though not badly-formed, limbs and sometimes a good carriage. The women were strikingly shorter than the men.

At Kalgoorlie, which we reached soon after 1 o'clock on Sunday, we had three hours to wait, so we walked about in search of the Church of England. An Irishman, doubtless R.C., thought that "at a place down there called Church of Christ" they could tell us. We declined that assistance, and soon found ourselves at the right spot, and from that to the Bishop's House. We did not think much of the town, though it is a large place, and growing again. Including Boulder, there are said to be 30,000 people there. By another 3ft. 6ins. train we did the last stage to Perth—365 miles in 164 hours. Most of the way we were accompanied by the pipe line—Lord Forrest's wonderful scheme for supplying the gold fields with water. Soon after passing what remains of Coolgardie, the country changes, and we began to enjoy wonderful wild flowers all along the line. The brilliant red and green kangaroo-paw and the dazzling blue of leschenaultia have become widely known, but there is an orange spiked flower on a tall slender bush which is just as gorgeous, and with these there are lower shrubs of delicate pink and lilac and clear yellow, which made one wish that our slow train was slower still.

Church of England League in Tasmania.

Record of Effective Work.

The annual meeting of the Church of England League was held at St. George's Hall, Hobart, on Monday, October 19. The gathering was well attended, as were the tea and Devotional Service that preceded it, in spite of it being a miserably cold and wet night.

The fourteenth annual report which was presented showed that steady work has been carried on during the last twelve months. This work has been that of keeping before the Church people of Tasmania the true character of the Church of England, as that character reveals itself in her Prayer Book and 39 Articles. The Church of England is a Reformed Church. The religion she professes is the Protestant religion. She thus maintains her position in the great Catholic Church of God. At the same time the League has been pointing out the many and serious departures from her Reformed and Protestant principles that disfigure the Church of England to-day. And it has tried to show the very serious consequences to the Church that must follow, if these departures are persisted in and encouraged.

Meetings of members have been held at different times in St. George's Parish Hall, at which addresses have been given on vital points of church doctrines and practice. The Rev. A. A. Bennett spoke on "Confession—Its Use and Abuse," and gave a very clear account of the history of Confession and its subsequent degeneration into becoming a priestly handle on the consciences of the people. The Rev. F. L. Wyman spoke on "The Joy of Evangelical Truth," pointing out that the highest peace and joy that man could know came from a simple faith in Christ and His redeeming work. The Rev. C. Allen spoke on the Reformation, and stressed the fact that the Church really had been reformed, and that the principles of the Reformation had been built into the very structure of the Church. The Committee urges its members to attend these lectures as they are held from time to time. Such lectures are very informative. They show clearly what the Church of England really stands for, and what it really teaches. At the same time they help to show the unscriptural character of many of the things that are being taught and done to-day in some of our churches.

The meeting of Evangelicals held during Synod Week in the Town Hall committee room was well attended, and much interest was shown. It bids fair to develop into an annual institution of great value.

The General Fund of the League shows a credit balance of £21/19/5, the Bursary Fund a credit balance of £17/19/8, and the Australian Church Record Fund a credit balance of £47/11. These are most satisfactory, and reflect great credit on the work of the different treasurers—Messrs. F. C. Plaister and T. A. Hurst.

The League greatly felt the loss of the presence and support of the Rev. F. L. Wyman, who returned to England some time ago. He was a staunch Evangelical Protestant, and served the cause with strong devotion and enthusiasm, in spite of the frown-

ings of the highly placed. The death of Mrs. Hebblethwaite, a well-instructed and devoted member, is also a distinct loss to the cause. Mr. Reardon has been able to work in Launceston, for which all are deeply grateful. The essay competitions among the young are proving most useful and are to be extended.

Sydney Diocesan Scout and Guide Council.

Annual Report.

The Council has held eight meetings since the last session of Synod, and besides the advice and assistance it has been able to give to individual parishes, has been instrumental in organising united gatherings of Church of England Scouts and Guides for diocesan objectives.

On Sunday, November 10th last, the Church Scout and Guide Annual Service was held in the Cathedral, the Most Reverend the Archbishop preaching the sermon. As it was Armistice Sunday, local celebrations prevented many Scouts and Guides from being present, still, over 600 of them attended the service and marched past the Archbishop at its close.

By the kind invitation of Mrs. Hubert Fairfax, the annual conference of Church of England Warrant Officers of the Scouts and of the Guides took place in the grounds of her residence, "Elaine," New South Head Road, on Saturday, March 21. Sir Kelo King presided at the afternoon session, and Lady Edgeworth David at the evening session; the main subjects for discussion being "The Scout and Guide Movements as Interpreters of the Church," and "Methods employed to secure loyalty to the Church." The thanks of the Council are given to Mrs. Hubert Fairfax for her kind hospitality, and to Sir Kelo King and Lady Edgeworth David for presiding over the respective sessions of the conference.

Arrangements were made for Church of England Scouts and Guides to take part in the welcome to the newly-appointed Bishop Coadjutor at the Home Mission Festival on May 19. A large detachment of Guides and Rangers, and Scouts and Rovers, with the colours of Church Troops, formed a posse of welcome, lining the vestibule and steps of the Town Hall, and later, filling the eastern gallery.

In connection with the Bishop Broughton Centenary celebrations, Church of England Scouts and Guides took an active part in the Children's Demonstration on the Royal Agricultural Showground on May 30. A living map of Australia, showing the twenty-four Anglican dioceses therein, was formed by Scouts and some 1,200 Scouts and Guides took part in the parade and march-past.

Before closing its report, the Sydney Diocesan Scout and Guide Council wishes to record its deep appreciation of the courtesy and sympathetic assistance of the Chief Commissioner of Scouts, Colonel J. M. Maughan, and the Chief Commissioner of Guides, Lady Edgeworth David, and the staffs at their respective headquarters.

M. K. JONES, Actg. Chairman.
W. J. OWENS, Hon. Secretary.

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The Moorehouse Lectures.

THE ESSENTIALS FOR REUNION.

Archbishop of Brisbane's Lectures.

THE Most Rev. the Archbishop of Brisbane (Dr. Wand) began his Moorehouse Lectures in St. Paul's Cathedral, Melbourne, on Wednesday, November 25. He is dealing with the subject of Reunion and remarked at the outset that "A reconsideration of the meaning of Christianity must be the foundation of all present-day reunion movements in view of the realignment of theological forces which is taking place throughout Christendom." Hence his lectures amount to an examination of the principles of early Christianity in order to determine a basis for reunion of the Christian Churches. The Archbishop does not stop there; he goes on to show that Christianity is a life, leading on to the plea of which we have been hearing much to-day, namely, "The necessity for Christianity to reunite if it is to be successful in the struggle against the modern dangers of the rise of the neo-pagan ethic and the totalitarian State."

TRUE BASIS OF REUNION.

Dr. Wand, in the first lecture, dealt with the Divinity of Christ. He said that "The Reformation, which was the cause or occasion of much of our disunion, is rapidly falling into the background of interest. The questions that were then burning questions are now far less important than the questions which at present occupy the foreground of our thoughts. This was perceived half a century ago by one of the most illuminating writers on the Reformation period, Dr. Charles Beard, who published his Hibbert lectures on "The Reformation of the 16th Century in Its Relation to Modern Thought and Knowledge" in 1883. He then pointed out that most of the Reformers, in spite of their practical cleavage with the immediate past, possessed really the same kind of mentality as the theologians of the middle ages. There was a scholasticism of the Reformation, as there had been of the previous period.

The Essential Question.

"What Beard said in 1883 received a gradually growing emphasis in the years that followed, and it is significant that a new edition of his lectures was demanded as recently as 1927. He himself believed that the logical result of the acceptance of modern methods would mean the establishment of a non-dogmatic interpretation of Christianity. That is roughly the issue which we must recognise to-day. As a preliminary to Reunion we have to decide whether essential Christianity includes a belief that Jesus was God. There is a growing need for closer union among those who accept His Deity."

"It is clear that this is the really fundamental question for Christians, and those who give an affirmative answer should be ready to show a united front against the rest of the world. It is obvious that the dividing point lies in our acceptance or our non-acceptance of what has been called the Christ-myth."

"There have been many attempts to explain the Incarnation in accordance with changing philosophical systems. None of these various efforts need form a necessary basis for reunion. But it is claimed that we should accept the so-called Creed of Nicea because of its clear statement that Jesus was of one substance with the Father." This is the inescapable expression of the essential unity between Jesus and the Godhead, and those who are willing to accept it are so different from those who do not accept it that they should express their unity in one organisation.

"It will be clear on reflection that this belief in Jesus as God gives to Christianity its unique character, because it alone can guarantee both revelation and redemption. If Jesus is one with the Father, then whatever He revealed about God must be authoritative. It may be necessary to correct from time to time the verbal expression of such revelation, because the Logos was made subject to the limitations of human nature and could only reveal himself through the terms proper to humanity."

"God Himself in Action."

"What Jesus revealed was not so much a number of truths about God, as God Himself in action. That action was a personal action, and for that reason is much more than the cold and formal rules of logic. In and through Jesus each of us may have contact with the Father, and it is as we have seen them in the life and character of Jesus that we understand the implications of that contact. If, however, Jesus is not God, we have no authoritative guarantee that God's action is such as Jesus revealed, and we have no certainty of what God Himself is like.

"There are, of course, other means of revelation such as history and the natural world; but these are subject to varying interpretations. We can only be sure of understanding them in so far as we accept the authority of Jesus Himself."

"On these grounds, then, we may assert that this must be the basis of all attempts at Christian reunion, and any official terms of union must recognise this as the line of demarcation between the Christian Church and all others. For Jesus to be recognised as Lord must for us mean that He is God, and can be taken to mean nothing less than this."

Christianity a Life.

In the second of his Moorehouse lectures Archbishop Wand said that instead of taking the differences between churches and denominations as a starting point, those interested in reunion should consider the fundamental similarity and the common bond as the basis of any movement.

"Christianity was regarded from the beginning as essentially a life," he said, "and as such it was something given from above. It was not discovered by man, but communicated by God. The means by which man receives it is faith, which is itself a gift from God. This faith gives a certainty which reason may justify, but cannot achieve. Man's reception of the new life involves conversion, which is a response of the whole personality, not merely to the personal appeal of Jesus, but to the entire scope of the Christian religion. Such conversion results in a consciousness of salvation, which includes delivery from sin, promise of immortality, and the regeneration of society."

Wrong Approach.

"Proposals for reunion will have the best chance of success if first things are put first. Unfortunately the usual method is to recognise the wide differences that divide the various denominations and then to seek some measure of eliminating those differences. Thus it is inevitably noticed that there are considerable discrepancies in the credal confessions of the various churches. How can we get rid of them and come to some common agreement? Or it is noticed that there are even wider differences in methods of administration and organisation—such as the ministry and the like. How can we get rid of these divergences and devise some mutually accepted form of ministerial organisation?"

"I would suggest that this is the wrong way to view the matter. If Christianity is not primarily a detailed creed, or carefully articulated organisation, but a life in Christ, then we must recognise that those who live in Him enjoy already a definite unity with one another."

"Thus the right method is to proceed from the centre and work towards the circumference. The life that we enjoy in Him will inevitably seek some form of self-expression, and that will be a common expression. All we have to do is to give outward form to the one living impulse that possesses us all."

Barthian Theology.

"It is possible that modern developments in theology may assist in this process. Perhaps the most striking event in the theological world in recent years has been the emergence of Karl Barth and his dialectical theology. I do not suggest for one moment that that theology would be generally accepted. In its intense dualism it seems to me to offer no real point of contact between spirit and matter, between God and man. It cannot really explain creation, Incarnation, or Revelation. What, then, may be asked, is its value? Its great contribution appears to me to be the vigorous onslaught



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that it has made upon the various types of evolutionary philosophical unitarianism which hitherto have held the field.

"So long as we were thinking in terms of evolution we were naturally inclined to lay extraordinary emphasis upon man's striving after God. Revelation gave way to discovery, and since there are many ways by which man may strive after the highest it was the variety of the possible avenues of approach to God that occupied the greater part of our attention. Consequently there was a certain tendency to accept and acquiesce in ecclesiastical differences. But Barth threw down the gauntlet when he proclaimed in uncompromising terms the priority and transcendence of God. Barth is the typical Gott-betrunkener man. For him God is the sole essential reality. Even more than St. Paul he emphasises that all is of God; man contributes nothing to his own salvation; everything is of God. God speaks, and all man can do is to listen. Augustine's famous phrase, 'Give what thou commandest and command what thou wilt,' sounds moderate in comparison with some of Barth's own expressions.

"All this is no doubt very exaggerated, but it has done excellent work in recalling theologians to what is after all their proper subject—the knowledge of God. Many recent writers who would probably be very far from accepting all the implications of Barthian theology have nevertheless recognised that in a true estimate of Christianity all that is good comes from above, from the Father of lights, with Whom is no shadow of turning. God gives new life in Christ. God saves through Christ.

"This has involved a fresh and clear recognition of what is essential to Christianity. Where this is adequately recognised it has a way of bringing people together by making them realise their essential unity in Christ. This seems to me to be the one point where Barthianism touches the movement known as the Oxford Group Movement.

"Those who have been in contact with this latest revival movement have observed how the members find an immediate friendship with each other in the overwhelming sense of contact with God. The living impulse of Christianity makes for them a bond which is stronger than the divisive influences of race, age, or creed. As in the case of Barthianism, so also in the groups we may find much to criticise, but nevertheless in the one fundamental recognition of God's impact on man through Christ we may recognise that they have grasped essential Christianity. It seems to me that this is the point from which all consideration of the reunion problem should start."

Christianity Challenged.

In his third lecture Dr. Wand said that "The new Christian life expressed itself in new ideals of conduct. What were the special characteristics of the third race of Christians? Firstly, we should place the spirit of romance, which made all existence new and adventurous. Next, we should reckon the fresh emphasis on the importance of personality. Thirdly, we should notice their extraordinary courage, physical, moral, and mental. Fourthly, we should stress their amazing force of creative energy, which produced much that is still effective after the lapse of 20 centuries. And, lastly, we should enumerate Agape (love) standing for something that cannot be expressed in any single modern word, but gives the key to all specifically Christian conduct.

"Among all the forces that have made a movement towards reunion imperative in our time, two are especially important; in the sphere of morality, the rise of a neo-pagan ethic, and in the sphere of politics, the rise of the totalitarian state.

"It so happens that both of these are old enemies of Christianity," said Dr. Wand. "What is called the New Morality is only a resuscitation of the belief that man is the measure of all things. Humanistic ethics know of no other end than that of man himself. The highest law that has to be served is his own conscience. This was a common type of thought at the opening of the Christian era. The old theologies had broken down and whatever may have been the recourse to the cults on the part of the vulgar, the philosophers felt no certainty about the existence of any supernatural world.

"Similarly, the totalitarian state, which claims the allegiance of the individual in the totality of his being and allows him to have no thought or aspiration higher than the advantage of the state, is a resuscitation of the theory upon which the Roman Empire was built. It is true that that empire had a religion of its own, in the form of a blatant Caesar worship, but that was a ceremony without a creed and its real purpose was to bind together the constituent nationalities in a glorified super-patriotism which had the empire as its object.

Duty to the Nation.

"It is clear that the resurgence of these two types of thought, ethical and political, at the present time are acting as a grave challenge to Christianity," continued Dr. Wand. "It is possible, and indeed, probable, that Christianity has something to learn from them both. Christianity has often shown a tendency to a false asceticism, which formed no part of the teaching of its Founder, and a recall to a recognition of the needs and capacities of human nature, as such, may afford it a salutary lesson.

"Similarly Christianity has often proved a divisive element in society. The dissidence of dissent is a phrase which has been particularly associated with some elements in the Christian Church. Just as Christian theology assisted in the break-up of the Roman Empire, so it has sometimes proved an excuse for the erection of barriers within a nation and between race and race. Christians often have to be reminded of their duty to each other and of their obligations to society as a whole. No man lives to himself. We are all our brother's keepers, and as we owe a duty to our family, so we owe a duty to the nation which provides us with the amenities of ordinary life.

"To these lessons we ought not to blind ourselves. We shall be wise if we are ready to learn them. But it remains true that the Christian ethic is vastly superior to that of the world, and the difference is to-day very generally recognised. The present troubles have served to underline that difference. Christians of different types recognise on the whole the same moral ideals; and partly for that reason Christians of different types have suffered together in Russia and Germany, to name but two examples. In neither country has the difference between Orthodox, Catholic, and Lutheran saved any of the respective adherents from opposition or persecution. In both countries Christians have made a gallant stand; but it is certain that their collective witness would have been far more effective if they had been united. Reunion is demanded if in future we are to bring these new movements into subjection to Christ.

"What Christianity has done in the past it can do again. But for its victory to be effective it should be united. It so happens that, as we have already said, there is a practical agreement about Christian morality; but, as we have tried to point out in the lecture, our recognition of what is essential Christian doctrine needs to be clarified.

"Christianity," said Dr. Wand, "is the only force that can build up the perfect community so earnestly desired by the keenest of the young men and women of the rising generation. But it must be presented with the enthusiasm of the first days; and that enthusiasm can only reach its full height as Christians come together and kindle the flame afresh in each other's hearts."

Letters to the Editor.

SYDNEY DIOCESAN SCOUT AND GUIDE COUNCIL.

"Gwydyr,"
Wanganella St.,
Balgowlah.

Nov. 13, 1936.

The Editor,
"The Church Record."

Dear Sir,—

My Council has instructed me to forward you the following "open letter" drawn up by two Scoutmasters, and trusts that you will find space for its publication:—

Now that the summer camping season has begun, we feel that a word might be said in season on the matter of closer co-operation between Scouters in charge of camps and the Clergy in charge of the parishes in which such camps are being held.

A good Scouter always makes thorough preparation for his camp. He informs the local Commissioner, the doctor, the butcher, the baker, and others who are concerned with the physical needs of the Scouts. We feel that it would be of great benefit to the Church and the Scout Movement if, as a matter of courtesy, Scouters carried their preparations further and informed the local Clergy that Scouts would be camping in their parishes, and that a visit from them would be appreciated. Wherever possible, Scouts should be encouraged to attend the Church of their own denomination.

We appeal to the Clergy to extend a similar courtesy by visiting the camps and getting to know the boys, and, when the boys

attend Church, by giving consideration to them by delivering a suitable address, by choosing hymns which appeal to boys, and, perhaps, by asking some of the troop to assist them by reading a lesson, by taking up the collection, or by some other means.

We would refer Scouters to the religious policy of the Movement as set forth in the policy, organisation, and rules of the Boy Scouts' Association, and urge them to a more conscientious attempt to carry out the spirit of this policy. This should avoid the friction that sometimes arises between the Church and the Scout Movement.

Yours faithfully,
W. J. OWENS,
Hon. Secretary.

PEACE SENTIMENTALISM.

The Editor,
"The Australian Church Record."

Sir,—

Your leader of November 5, headed "Peace Sentimentalism," descends to a level of cheap-sounding abuse, which is unworthy of a paper which presumably sets out to encourage a high ideal of thought. If you knew Canon Sheppard I hope you would realise that your accusation of sentimentalism is very far from the mark when applied to him or to his movement. Indeed, to apply the term to the Pacific Movement at all is to disclose a complete misunderstanding of what it stands for and what it has meant in the past, and may mean a grin for its adherents. Is the "Society of Friends" thus to be labelled for example? And are you aware of the ignominy and bodily suffering to which pacifists subjected themselves during the last war? Are men such as Canon Haven, Lord Ponsonby, George Lansbury, A. A. Milne, and Aldous Huxley to be thus lightly dubbed sentimentalists?

In answer to Archbishop Head, resolution 25, of the Lambeth Conference of 1930, is as follows:—"The Conference affirms that war as a method of settling international disputes, is incompatible with the teaching and example of our Lord Jesus Christ."

If words mean anything, then the Conference as a whole then and there adopted the pacifist attitude.

The report of the particular committee which dealt with the subject, "Peace and War," says, "We do not deny the right of a nation to defend itself if attacked, or to resort to force in fulfilment of international obligations."

But the footnote at the head of the section, "Reports of Committees," also says, "The following reports must be taken as having the authority only of the committees by whom they were respectively prepared and presented. The committees were not in every case unanimous in adopting the reports. The Conference as a whole is responsible only for the formal resolutions agreed to after discussion."

It is noteworthy that the resolution adopted by the Conference has no qualifying clause.

There is much more which I should like to say, but I should transgress the bounds of a letter. I will conclude by asking you, Sir, one question: "Have you read Canon Sheppard's book, 'We Say No'?" It is a book of which the "Manchester Guardian" says, "We should like to place a copy in the hands of every adult in the United Kingdom."

I am, etc.,
EDGAR R. STREETEN.

"Longview,"
Oswald Street,
Rockhampton,
Nov. 12, 1936.

St. Peter's Rectory,
Cook's River,
Dec. 5, 1936.

To the Editor, "Church Record."

Dear Sir,—Will you kindly insert the following in your next issue and oblige.

Yours faithfully,
F. H. HORDERN.

Dedication of Memorial to the Late Rev. W. Rutledge Newton, L.Th.

On Sunday, December 20th, at 3.30 p.m., His Grace the Archbishop of Sydney will dedicate a carved, open-work cedar screen in St. Peter's Parish Church, Cook's River, in memory of the late Rector, the Rev. William Rutledge Newton. A warm invitation is extended to all friends to be present.

A Paper for Church of England People

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For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.—Isaiah ix., 6

Thanks be unto God for his unspeakable Gift.—2 Cor. ix., 7.

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"THE AUSTRALIAN CHURCH RECORD"

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Business Communications to be addressed Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, Brookville Road, Toorak.

Tasmania.—Hobart: T. A. Hurst, 44 Lord Street, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Editorial

The Abdication.

HAVING all the circumstances in mind regarding King Edward's abdication, we are bound to say that no other course was open to him. It was an unhappy business, and revealed a hidden canker that demanded drastic treatment. For ourselves we cannot understand how anyone who has the highest and truest welfare of our nation at heart, can ever countenance a policy of silence or pusillanimity. It is our solemn conviction that failure to act or speak out on the part of leaders of strict morality must inevitably react with grave damage to faithful Christian profession and witness, and cause them to be stigmatised by a world only waiting the first opportunity to point the finger of scorn. Unto whom much is given, of them much will be required. The present is too critical an hour in the world's history for anything but the utmost faithfulness. It may be painful, but even the highest in the land should not be exempt. Indeed, there is all the more reason for a fearless witness. It is to be regretted that a section of the press for a long while has done disservice to the Monarchy by its vulgar adulation and praise. Columns of matter are printed and illus-

trations are displayed which belaud the individual beyond all proportion, and weave around him an altogether unreal halo. Such is no good to any person! "Let him that thinketh he standeth take heed lest he fall," needs to be borne in upon all hearts. Charity doubtless would have us cast a mantle of silence over the whole episode, in so far as the person is concerned; nevertheless we should be recreant to a solemn trust if we did not point out the searching lessons which the tragedy teaches. We live in a day when incest, impurity and rebellion against the laws of God abound. Widespread divorce, broken families, and bitter social unhappiness are the consequence, and all to the grave hurt of our national and spiritual life. Happily we read that there is to be a cleaning up in court circles. Certain names which have appeared recently in court circulars will never appear again. Night club habitués and cosmopolitan high-fliers should have no place in our regal life, because at heart the British family tradition, with its wholesomeness, stands true and secure. Therein comes the Church, with her wise admonitions and nurturings.

The Faithful Witness.

IT was not without deep significance and solemn warning that the Third Sunday in Advent followed immediately after this week of crisis and terrible sadness. For on this Sunday, when, in many dioceses of our Church men were about to be ordained, emphasis was laid upon the place of the sacred ministry in preparing the way for the coming of Christ's reign of righteousness. As messengers, watchmen and stewards, the Lord's servants are called upon "to teach, to admonish, to feed and provide for the flock of God in the midst of a naughty world." In such a weighty office, our ministers must be ever faithful, acknowledging responsibility to Christ alone, looking forward to the future manifestation of all thoughts and deeds at the coming of the Great Day. John the Baptist is set forth in the Gospel for the Day as a type of the good and faithful servant of God. He dared to tell the truth about a king's conduct. He lost his head, but he won Christ's approval. Our Lord's tribute to the Bap-

tist's ministry was because of its moral splendour, its spiritual power, and the noble character of the man, who, by his fearless witness and the earnestness of his appeal to men's consciences aroused multitudes to repentance. John was no reed swaying this way and that in the breeze. He was no courtier "haunting some princeling's court, seduced by the delights of a life of ease, or by the insidious appeal of popularity." He was the messenger of God, with a vision of eternal truth, who came to call men to a nobler faith and a more impassioned righteousness. For the approval of Jesus Christ is better worth winning than all the success and honour that the world can offer. A grave duty rests upon the Church, her ministers and members, to witness valiantly in a day when man is on the throne, with all the sinister results which naturally follow.

The Throne Inviolable.

THE doings and repercussions of the past few weeks have enhanced, if it were possible, the splendour of our British Throne, and have witnessed to its security against all storms and stresses. There has been nothing like it in history. It stands broad based on the love and goodwill of a great people. It is, under God, the creation of our British democracy. In this grave and solemn hour of our Empire's great history, the Monarchy as an institution has stood unseared and inviolate. There is something very remarkable about the ties, the sentiments which bind Britishers together the world over.

"This mystical feeling is by nature inexplicable. Its strength is the greater because it transcends analysis by cold reason. The mysticism joining patriotism and loyalty to the leader has become one of the most potent forces of our era. It has been singularly impressive and inspiring to note how the Crown has passed from brother to brother without shaking the well-knit fabric of the Empire. In the stern emergency, instinctive family accord is strengthening the union, instead of dissolving the Commonwealth."

This great nation of ours has treated all the events, the comings and goings of this hour, in a worthy way, its