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"Australian Church Record,"
Diocesan Church House,
Sydney, Dec. 5, 1931.

Dear Boys and Girls,

I am sure that you are beginning to think very much of Christmas and what it will mean to you. Well, there are many joys clustering around the happy time and I trust that you have your full share. But don't forget whose birthday it celebrates; and be sure and give joy to someone else. Have you thought what a wonderful event it was that Jesus was born, not in a home, but in what the New Testament calls an inn—a place where the shepherds who looked after their cattle were huddled together. He was the most wonderful little Babe that was ever born into this world. He was God's gift of love to us. I wonder what we have done for Him to show Him how grateful we are for all that He has done for us?

Now I have a little treat for you this week—a Christmas story.

A Story of the Christ Child.

Two little children, a boy and girl, lived on a farm in Brittany, with their father and mother, not far from the sea and from the great forest. Their parents had to work very hard day by day for they were very poor. They had a little flock of sheep which the children used to drive to the edge of the forest to feed, and when evening came on they would bring the sheep back again and shut them up safely in the field.

One day—and it was Christmas Eve—their mother said to them as they started out: "There will be fog, so wrap yourselves up warm," and she gave them some chestnuts which she had roasted by the fire. So the children hurried along, and as they walked they began to think and talk of the Christ Child, and they decided when they got to the forest that they would make a cradle for the Christ Child. And when they got to the forest they found a large hole in an oak tree, and made a cradle with dry grass and red bracken, and they made it all neat and soft inside, and they put round it bramble leaves from the hedges and small berries. Then they lit their fire, and sat down to warm themselves. Soon the fog came, and the sunshine was all gone, and the sheep came huddling in closer to the fire. The fog wrapped them all round like a thick, white blanket; and all was still; not a sound was heard but the dripping of the dew from the trees. Then they heard a rustling sound, and a wolf appeared, and seized one of the little sheep and ran away with it. The children cried, for they were so sad for the poor little sheep. Presently there was a rustling again. This time it was a little child, dressed all in white, with golden hair; and he was so cold. "Poor little one," said Mary, "come to the fire and get warm." And she rubbed his little hands to warm them, and then she led him to the little cradle, and laid him there, and her brother took off his coat and covered

him, and the little one nestled down in the soft, warm bed, while the children crouched down over the fire again.

Presently John lifted his head and saw a light; it seemed to come from the oak tree, and when they looked they saw that the little child was looking up and smiling, and he stretched out his little hands, and they lifted him out of the cradle, and the child said to them, "Come." And they followed him into the forest. It seemed to them that the long, prickly briars swept aside, and that the thorn trees made a path for them in the forest. And they came to a stable and the door stood wide open, and they saw a manger, and in the manger a cradle; and they followed the little child inside. Shepherds were there with their sheep, there seemed to be so many, and one was their own little lost sheep. "That is our lost sheep," the children said to the little child, and the child smiled, and the light that shone there in the manger was so bright that they were dazzled, and had to close their eyes; and when they opened them again they were in the forest, and close beside them was their own little sheep. The mist had all cleared away, so they gathered the flock together and went home, and told mother their story. "It was the Christ Child," she said. "For He remembers all shepherds for the sake of the shepherds that came to Bethlehem."

And not only shepherds, but He remembers all those who love Him and seek to serve Him. Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." You can come into touch with the Lord Jesus through those whom you touch and influence day by day. A kind word, a cheery smile, a sacrificial gift may cause eyes to sparkle, and faces to shine, and it will add a thrill of pleasure to the happiness that you will enjoy at this glad and happy season.

QUITE SIMPLE.

Pupil (to learned Professor): "What causes laughter?"

Professor: "My boy, a laugh is a peculiar contortion of the human countenance, voluntary or involuntary, superinduced by a concatenation of external circumstances, seen or heard, of a ridiculous, ludicrous, jocose, mirthful, funny, facetious, or fanciful nature, and accompanied by a cackle, chortle, cachinnation, giggle, gurgle, guffaw, or roar."

JUMBLED BIBLICAL VERSES.

1. Odg si evol.
2. Deessbl era eht uep ni earth.
3. Blea ot evsa.
4. Eh ttah lievbeeth no eM hhat levaestnig elif.
5. I ma eth glithi fo eth rldwo.
6. Eatreg evol haht on mna naht isht, thta a nam yal wnod ish file rof ish ienfdr.

A Paper for Church of England People

THE AUSTRALIAN Church Record

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A Link Sundered.—Bishop of Bendigo.

Bishop of Birmingham and His Attackers.

Leader.—A Christmas Challenge.

Quiet Moments.—The Blessed Hope.

The Christmas Festival.—Archdeacon Storr.

The Meaning of the Passing Year.

St. Andrew's Cathedral Site.

"THE AUSTRALIAN CHURCH RECORD"

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The Time-honoured Wish!

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

EDITORIAL.

The Time Honoured Wish!

WE take the liberty of once again extending to our friends and readers the time honoured wish of "A happy Christmas and a bright New Year." We do this in no perfunctory way. First because of all the Christmastide season and message mean, but also because we could never have carried on had not our many friends stood by us in what has been admittedly a difficult year. There is something altogether inspiring to the Christian conscience in the witness of the old but never dying truths and facts of the Divine Revelation. The love of God as manifested in the gift of His Son to be the Saviour of the World, and the love of the Son in coming in our nature and thus entering upon His work of Redemption, such is the Revelation! And it is around these great central truths, there gather as

the real outcome of them, all that is tender, pure and good in the human relationship of man to man at this holy season.

The songs of men and of angels will as it were, once more unite in grateful praise of God's unspeakable love to "lost mankind." And "the manger of Bethlehem will be thought of with a flood of feeling deeper and fuller than the liveliest imagination can conjure round mighty monuments of ancient kings." The best and most joyful of all "glad tidings" ever heard in this world will again wake an echo in innumerable souls who in most cases, if not in all, would not part with those tidings for all the most jubilant strains which have not the Christian message for their subject. It is an old, old message, but we fervently hope that with old, old meaning it will dawn upon many a hearth and home in our land to-day with that infinitude of blessing God has in Christ for all. If we as a Churchpaper can in any way (and we believe we can) be used in transmitting that message to the people of this fair land, we shall be amply rewarded. It cannot, however, be done without the generous and prayerful co-operation of Evangelical Churchmen, and this we earnestly and confidently ask.

Next Saturday's Decision.

SATURDAY next will be a momentous day for the Australian Commonwealth! What this people need, are trusted men in our Federal Parliament, not hucksters who parley the best terms they can get. It is essential that the Treasury benches be occupied by men of the highest integrity, men of sound judgment, not experimenters with hair-brained schemes—men who dally with catch-cries such as credit notes, fiduciary system, scaling down price levels, currency, and so on. This hour in Australia's history is too heavy with serious portents for other than tried, sober parliamentarians, to be in power; and we fervently pray that the highest national interests alone will move the voters on election day! The return to the government of this nation of men actuated by fear of nobody and with favour to none, so long as they do what is right and honest in the interests of the whole, will be Australia's best Christmas box. Given parliamentarians and a government of sound financial integrity, it will be found that industry will revive and business recover. Relief of unemployment will then naturally follow. Electors need to keep in mind that no more fatal blow could be struck at reviving confidence than political interference with the Commonwealth Bank and the cur-

rency. Grave financial and economic problems face the nation, and these can only be resolutely grappled with by men of standing, men of honest purpose, men whose record is altogether untarnished. May God guide voters aright and teach Australian legislators that righteousness alone exalts a nation.

A Tall Order!

WITH the heartiest goodwill we wish the Church Press in Australia every prosperity. We say this without exception. However, there is one contemporary which considers itself the "only pebble on the beach." At present it is busy circularising clergy and laity, soliciting donations, so that an accumulated deficit might be liquidated. It is even receiving, in certain quarters, episcopal and other official support. To us, however, it appears exceedingly cool for its Chairman of Directors to send broadcast to all and sundry a circular letter couched as follows:—

"It is hardly necessary to draw your attention to the increasingly valuable place which the 'Church Standard' is filling in the life of the Church throughout the Commonwealth. It serves as probably the sole means of communication between the widely scattered Dioceses and is practically the only forum, except the Synods, for the discussion of present day problems vital to the welfare of the Church, such as the Constitution, re-union, etc. It is also the one medium through which the voice of the whole Australian Church can speak regarding such matters as, e.g., the proposed desecration of Holy Week in 1932. Episcopal pronouncements which are not of news value to the ordinary press receive wide publicity through the columns of the Church's only weekly newspaper."

There is nothing like having a conceit of oneself, especially in this modern world, when self-expression seems to have run wild. But for the leader of that Church paper to state that it is "probably the sole means of communication throughout the Commonwealth," "the only forum . . . for the discussion of present day problems vital to the welfare of the Church," and so on, is a piece of pure assumption. This paper, which poses as a comprehensive Anglican journal, really stands for one set of principles. It ever tries to set the tone of the Church, and all the while, we venture to think, is the mouthpiece of Anglo-Catholicism. We, as a straightout Evangelical Church Journal, take strong exception to the words quoted and trust that the clergy and laity will read them with the eyes wide open and just for what they are worth.

A PRAYER.

O Lord Jesus, Who for our sake were content to lead a life of perfect self-sacrifice on earth; grant me as well in small things as in great constantly to die to self and live for others, that so I may be one with Thee both now and hereafter.—The Cloud of Witness.

Parents or Guardians.

We want you to send to our office and ask for "HELPS TO PARENTS IN EXPLAINING MATTERS OF SEX TO THE YOUNG," issued by the Bishops and General Synod, together with 10 White Cross booklets suitable for parents, boys and girls. You will never regret the expenditure of ONE SHILLING in providing yourself and family with knowledge on the most important subject of sex in the purest style.

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The Blessed Hope.

HOW seldom we hear those words on the lips of God's people to-day. It may be the hope is recognised in their hearts as a truly "Blessed thing," but there is a need of more earnest and open confession of it. It surely should be true of this subject above all others that they that feared the Lord spake often one to another.

We may with confidence assert that when it is so it is true too—the Lord hearkened and heard and a book of remembrance was written before Him for them that feared the Lord and thought upon His Name, "Blessed." Why, let us think how much there is to make us take that word upon our lips in happy assured acknowledgment. First, it is so certain. God has pledged His Word from Heaven, "this same Jesus shall so come in like manner as we have seen Him go into Heaven." Certainty should fill our hearts with joy, open our lips in confession, and quicken our steps along the Homeward Way. Do not listen to the modernism which insinuates that death is the only Second Advent the Christian ought to expect, that the expectation of a personal visible Advent is but the infatuation of the fool. We rest on His Word. We rest on the Word of God, on the impregnable Rock of Holy Scripture. In the second place, what glorious prospects that Blessed Hope holds for us. Prospects which all gather round Him. He is the centre of that Hope. It is not so much what it contains of relief from the trials of our earthly life, but the enjoyment which His presence assures to us. That presence we have now in spiritual reality. But then we shall see His face. Then "where I am, there shall ye be also," "where I am," that it is that adds—we would say it in all reverence—the thrill to the Hope. We talk about our thrills on earth. Why not speak of the thrills in Heaven? And what greater thrill will there be then? "They shall see His face." "Where I am, there also shall my servant be." We may not fully understand all it means or all it holds for us, but we are assured that it will mean His conscious, visible presence with us. If that Resurrection vision brought gladness, how much more will the Advent Vision bring gladness. "Then were the disciples glad when they say the Lord." If it were the presence of some of Earth's noble leaders, we might experience some thrill, but how much when it is His presence. He is God's Love incarnate. He is the Image of the Invisible God. He is the effulgence of His glory. He is Lord of Lords, King of Kings, Prince of Peace. He is the perfect manifestation of the Holiness of God. "Holy is He." The joy of the second Advent centres in Him. Again we shall be like Him. We sorrow over so many "sin-made discords and tuneless strings" here, but there God will look upon us in Jesus Christ with perfect satisfaction. We shall be like Him. We shall do the will of God as it is done in Heaven, as He, the Son, does there, and did it here when He was upon Earth. As we contemplate the prospect of the future in this direction, we exclaim with all sincerity, "Blessed Hope." The opportu-

ities of earth have seemed circumscribed and inadequate, but there that service will bring greater opportunities, wider spheres of service, service which will never be failure, but the purest success and joy. And again the centre of it all will be He—"His servants shall serve Him." Think again—"they shall go no more out." What a crown to the Blessedness of that Hope. There shall be no more the facing the wilderness journey, with its heat and drought, its lack of shade and safety. It will be blessed fellowship with Him in the abiding place prepared. Let us not, therefore, be ashamed to confess that His second Advent is to us a Blessed Hope, the glorious appearing of the Great God and our Saviour, Jesus Christ.

Christmas Eve.

Peace on every house to-night!
On palace lit with glittering light;
On cottage small; on castle grim;
Night no house found a roof for Him.

Peace in His Name who well content
Brought meekness all the night it meant,
Who torched a Star for earth's dark gloom
Though no man found Him fitting room.

Peace in His Name, though overlate
On door thrown wide and open gate;
And heart thrown open to receive
A word so lovely to believe.

—A. Newberry Choyle.

The New Year.

I am the New Year, and I come to you pure and unstained.
Fresh from the hand of God.
Each day, a precious pearl to you is given
That you must string upon the silver threads of Life.
Once strung can never be unthreaded but stays.
An undying record of your faith and skill.
Each golden minute link you then must weld into the chain of hours.
That is no stronger than its weakest link.
Into your hands is given all the wealth and power.
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months.
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give with love unspoken.
All that I ask—you keep the faith unbroken!
—Selected.

The Real Presence.

In his recent letter to the Archbishop of Canterbury, Dr. Barnes, Bishop of Birmingham, writes, inter alia, "that a spiritual presence is to be found in the consecrated elements of Holy Communion is regarded as a superstition, properly rejected at the Reformation." Emphasis of this contention is unexpectedly afforded this week by a most remarkable assertion in the most widely circulated Roman Catholic English journal. Those who have ever been present either at an Anglo-Catholic or a Roman Catholic Mass know that the custom is for the communicants to remain kneeling in their places for a considerable time after the service is over. Why? Here is the answer from a responsible Roman Catholic theologian, "All writers lay it down that thanksgiving after Communion should last for about a quarter of an hour, i.e., the period of the Real Presence with us!" Of all absurdities of "Catholic" assumptions and presumptions this would seem to be the most absurd! There is, then, involved in the doctrine of "real presence" the idea of the "real absence" Is it any wonder thinking men turn away from such superstitions to the secularism which produced the Spanish revolution?

The Sydney Cathedral Site

FOR the purpose of enlightenment, as well as comparison, we place side by side two statements made by the "Church Standard," relative to the Sydney Cathedral site. We leave it to our readers to draw their own conclusions!

THE SYDNEY CATHEDRAL.

(Church Standard, March, 1926.)

Mr. Lang's offer of half a million pounds and a new site for St. Andrew's Cathedral lays a great responsibility on the diocese of Sydney for the acceptance or rejection of the offer. Archbishop Boyce's protest that St. Andrew's was good enough for our fathers and that it is therefore good enough for us and for our children can hardly be taken seriously. It can be treated with the respect that is due, and should be paid to the Archdeacon's loyalty to the past; but it does not correspond to the facts of the present or the possibilities of the future. The broad fact is that in spite of the supremely excellent site, St. Andrew's is not fitted either by size or architectural dignity to be the Cathedral of a great city like Sydney, which is, in practice at least, the capital of Australia and a city whose natural beauty demands that the chief house of God in the land should not be out of touch with the magnificence of its surroundings. . . . New York and Liverpool are examples of what can be done by way of building a modern Cathedral which worthily expresses the Godward attitude of a great modern Christian city. Is such another opportunity being presented to Sydney, and will a serious responsibility be incurred if it is rejected? The question at least deserves the fullest consideration.

One alternative may be unhesitatingly rejected. It would not be right to try to erect a Cathedral for Sydney on the cheap, that is merely to accept the offer and spend the money on the understanding that the new Cathedral was to cost no more than the money received for the old. This could be in no sense to make a worthy offering to God, and would not arouse one spark of enthusiasm. A Cathedral worthy of the future as well as the present of Sydney might well cost £1,000,000, which would mean that £500,000 would have to be raised by the enthusiasm and generosity of Australian, and in particular N.S.W. churchmen. Such a project would appeal to both classes, for Sydney is the ecclesiastical centre of the Australian Church and the meeting-place of the General Synod. . . . It is impossible to raise £500,000 towards a Cathedral which we should feel would more worthily represent what Australia, which has been so wonderfully prospered and blessed of God, owes to Him, a thankoffering for the past and a centre of His worship for the future? Surely it is not an impossible task if we can convince the churchmen of Australia that such an effort is right and possible. There are nearly half a million church families in Australia, and the sum needed would mean only an average of one pound per family, surely not an impossible hope! . . . Can Sydney rise to a really great opportunity, or are great ideas of worship to be confined to the Roman Catholic Church, or the Anglican Church and its less conservative centres? These are big questions, and we hope that they will be fully considered by the Church before Mr. Lang's offer is rejected, or, what is worse, played with until it is withdrawn.

St. Andrew's Cathedral Site.

THE offer recently made by the Government of New South Wales to submit to Parliament the agreement made between the Crown and the Church in 1927, relative to the Sydney Cathedral Site, revives a question of far-reaching importance to the mother diocese of Australia. The Church has already declared that, so long as the agreement in substance is honoured, it is perfectly willing to agree to a suspension of payment of any money, for such a period of years as may be considered necessary owing to present financial conditions.

After being kept in suspense for over sixteen years as to the future of their Cathedral site, the desire of the Church to reach some finality in the matter is a most reasonable one, and will no doubt, be supported by most fair-minded citizens. More particularly will this be the case when the following facts are remembered.

What are the facts?

Originally the Cathedral site reached from what is now the centre of George Street, where the first foundation stone of the Cathedral was originally laid—to as far back as Kent Street, on the west, and bounded by Druitt Street on the north, and Bathurst Street on the south. The part now occupied

CATHEDRAL SITE AGAIN.

(Church Standard, Dec. 4, 1931.)

It has been reported in the daily press that the Standing Committee of the Sydney Synod, or the Cathedral Chapter, or both, have renewed negotiations with the Hon. J. T. Lang for the exchange of the present Cathedral site for the "Mint" site, and half a million pounds. We feel bound to condemn this action in no uncertain terms, and for reasons quite distinct from the fundamental point whether the step proposed would be in any sense a wise one.

In 1927 a special session of Synod was called about a month before the time fixed for the normal annual meeting, and about a fortnight before the State elections, in response to the Premier's request that the proposal should be ratified by the Church prior to the election. At this very time the State Government had lost its majority in Parliament, and was merely carrying on for administrative purposes prior to an appeal to the country.

In 1928, when conditions were relatively prosperous, the Bayin Government, which succeeded, refused to countenance the proposal. Not even the worst enemies of that Government accused it of being actuated by any motives other than its belief as to what was in the best interests of the State as a whole.

A year ago the former Premier was again returned to power and now the authorities of the Sydney Diocese are trying to secure the endorsement of the proposal at a time when there are definite signs that the Government is again discredited in the eyes of the country. . . . There is . . . a time to get and a time to lose. . . . Surely the incongruity of this step at the present juncture must be patent to all.

The 1929 Synod affirmed the arrangement "with such suspension of its operation, as may be required by financial considerations." For the Church to accept a large sum of public money at a time of unparalleled financial stringency, would fatally prejudice its prestige in the public estimation. Nor would the provision above-mentioned, to postpone payment, remove the reproach so incurred; for the result would be, in any case, to lay upon the shoulders of future generations, an increase to an already intolerable burden of debt.

Lastly, there is need to consider the effect of the proposal on non-Anglican opinion, for either other religious bodies will resent the fact of preferential treatment having been accorded to the Church of England and will claim similar consideration themselves, or as is more probable, they will feel that the credit of the whole Christian community has been irreparably damaged through the action of a Communion which both by its numbers and by its historic tradition has been generally accorded the place of leadership among the Churches of the Commonwealth.

by the Town Hall was at that time used as a burial ground.

Then came the encroachments.

The Municipal Council obtained the burial ground as a site for a Town Hall, thus taking away the open space on the northern side. Sir Richard Bourke, while in office, took away nearly one half of the western portion of the ground, and granted it to other persons. For the straightening of George Street a portion was taken from the front of the site on the eastern side. Thus, what was originally a site large enough for a fine Cathedral, was gradually reduced to an area only sufficient for a parish church.

But even this is not all. In more recent years, further encroachments were forecasted as necessary to the interests of city improvement.

In 1915, when suggestions were made that it would be necessary to further encroach upon the Cathedral property in connection with the City Railway, a deputation from the Church waited upon the Minister, Mr. Cann, to protest against any such encroachment, and for the time being nothing further was done.

In 1924 the Lord Mayor interviewed the Cathedral authorities and pointed out that it would be in the best interests of the citizens, if the Cathedral site were secured by

the City Council for the purpose of providing for the inevitable development of the Council's activities. The Lord Mayor stated that it was intended to widen Bathurst Street, and it would then be necessary for the Council to resume portion of the Cathedral property along its southern border. He unofficially suggested the sum of £400,000, together with portion of Grosvenor Street, should the Cathedral be removed to St. Philip's site.

The proposal did not receive a favourable reception, and no finality was reached.

Railway Encroachments.

Then, in October of the following year, 1925, the Railway Commissioners informed the Church that owing to the construction of the City Railway, it would be necessary for them to have the use of a portion of the Cathedral property for a period of five years. This was followed in January, 1926, by a letter insinuating that it would also be necessary to secure permanent possession of a strip of the Cathedral property, ten feet wide, and running along the whole of George Street frontage. In the following month, February 1926, a deputation led by the Archbishop of Sydney, waited upon the Premier (Hon. J. T. Lang), to protest against any interference with the Cathedral property. The Premier expressed the fullest sympathy with the deputation and assured them that he personally had been unaware of any intention to encroach upon the Cathedral property until he was asked to receive the deputation. Since then he had consulted Dr. Bradfield, and from an engineering point of view, there seemed no other solution. He was sure the deputation did not want him to stop the city railway, and he was prepared to meet the Cathedral authorities in any way possible. The Government would not allow the question of expense to stand in the way. If the Church were willing to remove the Cathedral to another site, he would be willing to resume the whole of the Cathedral grounds.

A few weeks later (March 8, 1926), the Premier publicly announced that he had offered the Church a block of land on Church Hill in exchange for the present site and £300,000 towards the erection of a new Cathedral.

Special Session of Synod.

A special session of Synod was held on May 6th, 1926, to consider this offer made by the Government. The question was debated for two days, and then Synod adjourned over the week-end, and resumed on Tuesday, May 11th. During the debate, various sites were suggested, as alternative to that on Church Hill. Several of these suggestions were withdrawn, including the Observatory site, and that at present occupied by the Conservatorium.

It was then decided to take an exhaustive ballot on the remaining sites that had been proposed, and this resulted as follows:—

Mint and District Court site	215 votes
St. Philip's site	31 "
Supreme Court site	19 "
Victoria Barracks	2 "
Informal	5 "

The following motion was then carried by an overwhelming majority: "That if the Government deems it advisable that the present Cathedral site should revert to the State, this Synod will not offer objection thereto, provided a site for a new Cathedral be found in Macquarie Street or in the vicinity of the Mint, and District Court, and provided also, that adequate monetary compensation be granted."

This result was conveyed to the Premier, who then had the matter thoroughly investigated and on December 16th, 1926, publicly announced that the Government had decided to grant the Mint and District Court site.

Agreement drawn up.

On June 10th, 1927 it was announced that the Cabinet had decided to convene a Conference of representatives of various departments concerned for the purpose of drawing up an agreement for the exchange of sites.

Subsequently the agreement which had been drawn up by the Crown Solicitor, was approved by the Government, and under the authority of the Executive Council, was signed by the Premier on behalf of His Majesty the King. The Corporate Trustees signed on behalf of the Church.

The agreement provided that the Corporate Trustees should submit to Synod for ratification within one calendar month, and that the Premier should submit it to Parliament as soon as possible, but not later than twelve months after the date of the agreement.

(Continued on p. 11.)

The Christmas Festival.

Its Permanent Message.

(By Archdeacon V. F. Storr)

PURPOSE in history is often hard to trace, because the scale of historical movements is so vast and man's power of comprehension is so limited. But Christianity claims to stand in intimate relation with a past which embodied a definite divine purpose, and to be the fulfilment of earlier hopes and promises. About the facts there is no question. There is, on the one hand, the antecedent movement of the Messianic prophecy with its expectation of the coming of a Redeemer and a Kingdom; on the other hand there is the fact of Jesus Christ, Who, in His Person, work and teaching marvellously fulfils all that is best and highest in what had preceded Him. There was a tendency towards Christ was there a tendency to produce Him? The Christian answers, No. He says that the wonder of Christ can be explained only if you grant that He was the creative act of God, that He was the Word made flesh, that on that first Christmas Day God did a unique redemptive action. The Christian meaning of the Christmas festival is to be found only in the thought of a Personal God of loving purpose.

We construct our apologetic systems, and quickly they become outworn. New knowledge renders them obsolete. Yet each age must defend its faith by these intellectual constructions, though a living Christian faith is its own best apology. To-day a Christian apologist will point to the fitness of a supreme divine revelation being made through a human personality in a world, whose long history shows a progressive advance towards the emergence of persons. The Christian argues that, not only must personality be a thing of great value in God's eyes, but that the divine purpose in creation must have to do with the perfecting of personality. If this be so, then there is a fitness in the appearance in history of the Perfect Person to set the standard for the future growth of humanity, and to give the power to reach the standard.

Later generations will use different arguments in defence of their belief. But on Christmas Day believers are not desirous to be speculative. They wish to rejoice, to enter into an experience of gladness. There is "a spirit afloat" at this season, and a spirit steals from heart to heart in ways that defy logical analysis. Why is it that men are glad at Christmas? What is the secret of the Christmas joy? The answer has often been given; but we do well to give it once again, that we may remind ourselves anew of the wonder of the Christmas story. Custom is apt to stale our sense of wonder; yet without wonder we shall never enter into the meaning of the Festival.

The birth of Jesus Christ was the birth of a new source of life and power. It was a world weary and disillusioned into which He came. Humanity was infected by a moral paralysis. Ideals there were, but there was no power to attain them. The old religions of the Roman Empire had lost much of their vitality; philosophy was powerless to awake or comfort the common heart of man. The awakening came with the birth of the Babe at Bethlehem. When that Babe grew to manhood He showed Himself to be indeed a Redeemer, One who could buy

men back out of the slavery of sin and self, and recreate them, and set their feet on a new road of service and aspiration. He set a loftier standard of living than any who had gone before Him. "Be ye perfect," was His injunction. It would have been mere mockery to hold up such an ideal before men, if power for the transformation of character had not been available. But that power is available is the verdict of Christian experience all down the centuries. Christianity lives on because Christ has proved Himself to be the Life-Giver.

Christmas, then, bids us rejoice at the good news that we are not left alone to grope our way through life, but that there is One, Who Himself wore our human nature, who can infuse into us His strength, and make us master of ourselves. The glad homage which we should pay Him at this season is the offer of ourselves that He may heal and renew us. "A broken and contrite heart," is His best birthday gift.

He was born a Jewish Babe in a small country about the size of Wales. He was brought up as other Jewish boys were brought up. But time has proved His universality. In St. Luke's Gospel the Child is placed at once in universal relations. He is a Saviour "to all people" and "a light to lighten the Gentiles." This is the Redeemer of mankind, the Light of the world, the Head of humanity. And it was His purpose to create a brotherhood or fellowship of all men: for were not all sons of the One Father? At the Christmas season we emphasise this aspect of His work, for we try to catch again the music of the heavenly message, "on earth peace among men." It is the festival of the family, and the family is pre-eminently the place where love should hold sway. It is good to think that the world will be full of friendly greetings on Christmas Day, that men will feel kindly one to another, and try to realise that they are brothers. But feelings are evanescent. What is wanted for the healing of the world's rivalries and strifes is that steady temper of the peacemaker which is the gift of the Prince of Peace. In the quiet pause of this Festival, let us ask ourselves whether anywhere except in Christ can be found the power which will overcome the hatred of nations and classes and individuals. This Christmas Saviour pronounced a special benediction on the peacemakers. Does not His blessing rest on all endeavours which make for the harmonising of our discords? To every Christian comes the call to show in all the relations of life that love "which is the very bond of peace and of all virtues."

A Suggested Prayer.

The Bishop of Chichester has suggested that the following Prayer be used at this time of National Crisis:—

O most merciful God, grant and continue unto us, legislators and rulers who have themselves been taught the wisdom of the Kingdom of Christ. Endow all Members of Parliament with a right understanding, sure purpose and sound speech. Enable them to rise above all self-seeking and party zeal, so that they may work for the public good and human brotherhood. Cleanse the Nation from every evil; and inspire us all with a sense of fellowship and service, and the resolution to do Thy will on earth as it is done in heaven; through Jesus Christ, our Lord.—Amen.

Anything which steams the windows of the spirit is inimical to holy living.

A Link Sundered.

(By the Bishop of Bendigo.)

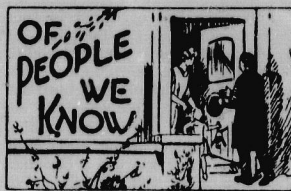
IT seems a far cry to the first Lambeth Conference of 1867, yet what must be, perhaps, the last link, is at length broken. Curiously enough, the first of these great decennial gatherings came through the interest of the Canadian Church in the ecclesiastical affairs of South Africa, viz., the grave Colenso controversy. At the Provincial Synod of the Canadian Church, held on September 20, 1865, it was unanimously agreed, upon the motion of the Bishop of Ontario (Dr. Travers Lewis), to urge upon the Archbishop of Canterbury by the convocation of his Province that means should be adopted "by which the members of our Anglican Communion in all quarters of the world should have a share in the deliberations for her welfare, and be permitted to have representation in one General Council of her members, gathered from every land." So, on the initiative of Bishop Travers Lewis, the Lambeth Conference was born, but it is interesting to note that so conservative is our dear old Anglican Church, that such leaders as the Archbishop of York, the Bishops of Durham, Carlisle, Ripon, Peterborough and Manchester, refused to come.

All my fathers have been Churchmen, Thirteen hundred years or so, And to every new proposal They have always answered "No."

However, very happily, suspicion and doubt died down, and the next Conference was representative of the whole Church.

But come back to the first one. We have seen that the proposal came from Bishop Travers Lewis. In 1889 he married Miss Ada Leigh, and afterwards was elevated to be Archbishop of Ontario, and Metropolitan of Canada. He died in 1901. But his widow lived on till April this year, when she died at the great age of 91. Last year she held in London a reception for the Bishops assembled for the Seventh Lambeth Conference, and we all felt it a privilege to go and chat with her. Incidentally, she has done a magnificent work amongst girls. As far back as 1861, when on a visit to Paris, she discovered that English girls employed in shops were turned out on Sundays to shift for themselves, and were unprovided with food. She began her philanthropic work by providing a room for the use of these girls on Sundays. In 1871 she was again in Paris, and started the first of the permanent homes. The first contribution to the home was a gift of a franc from one of the girls whom she had befriended. Many difficulties had to be overcome. She found it was illegal to conduct such a home in rented premises. She immediately made herself responsible for £10,000 for the purpose of purchasing the building, and was able to pay it off before it fell due. In the course of time other homes were opened and the work received the sympathy and support of King Edward and Queen Alexandra. So a useful life, which has been such a vital link with the past, is completed. God buries his workmen, but carries on His work.

Dr. C. E. Jarvis, late Chaplain-General of the British Army, has begun his new work as Archdeacon of Sheffield. Canon Dwelly has been installed Dean of Liverpool, with gorgeous and imposing ceremony. Dr. Dwelly is a past master in arranging spectacular services.



The Rev. T. T. Reed, M.A., Th.L., Padre of Toc H, and Assistant Tutor at St. Mark's College, Adelaide, has accepted the position of Chaplain at the Grimwade Preparatory School in Melbourne. He will begin his work when term starts in the New Year.

The Archdeaconry of Orange, within the Diocese of Bathurst, has been constituted within the last few weeks. It includes many towns in the western part of N.S.W. Canon H. S. Needham, rector of Holy Trinity, has been appointed by the Bishop of Bathurst as the first Archdeacon of this territory.

The Rev. T. E. Fox, who has been living in retirement in Hampshire, England, for the last five years, arrived in Sydney during the first week in December. He is now visiting parishes in the Dioceses of Grafton and Armidale, where he worked until he left for England 31 years ago.

Mr. Gordon W. Ebbs, son of the Rector of Manly, N.S.W., and who is on the staff of the Union Bank has been transferred to Gunnedah, in the Diocese of Armidale. He was a Church Councillor in his father's parish, editor of the "Manly Church News," and took an active part in the work of St. Matthew's.

The Rev. Canon H. K. Archdall, M.A., second son of the late Canon Myrvyn Archdall, M.A., and now headmaster of King's College, Auckland, passed through Sydney early in December, on his way to England on a health trip. He is an old Sydney University graduate, and former headmaster of the Armidale School, and Dean of Newcastle.

The Rev. E. Denton Fethers has retired from the active ministry. He preached his farewell sermons at St. Albans' Armadale, Melbourne, on All Saints' Day, where he had been vicar for 23 years. In bidding him and Mrs. Denton Fethers farewell, the parishioners presented them with a wallet of notes and a number of handsome personal gifts.

Miss Dumaresq, headmistress of the Church of England Girls' Grammar School, Bendigo, is resigning after ten years' strenuous work. "The Bendigo Church News" states: "In financial efficiency and organising ability, as well as in academic honours, Miss Dumaresq's reputation deservedly stands high, and we wish her all success and happiness in the future."

The death has occurred at Pennant Hills N.S.W., of Mrs. Mills, wife of Rev. C. M. Mills, at the age of 72 years. For many years she and her husband lived at Glencoe, New England. Since Mr. Mills' retirement from the parish of Denman, Diocese of Newcastle, Mr. and Mrs. Mills have lived quietly at Pennant Hills. Mrs. Mills was the second daughter of the late Archdeacon Coles Child, of Scone and Morpeth.

The death has taken place of Mr. Henry Lynch, for many years curator of Macchittie Park, Bathurst. He was associated with All Saints' Cathedral in that city, for a long period and was bell-ringer in the cathedral for more than 40 years. For some time also Mr. Lynch was associated with St. John's Church, Parramatta, where his son and grandsons are bell-ringers. The funeral took place at Bathurst, following a service conducted by the Rev. S. M. Johnstone at St. John's Church, Parramatta.

Miss M. E. Lawrence, who has been principal of the Church of England Grammar School, Newcastle, will retire in May, after 14 years' occupancy of her post. In referring to her retirement, the School Council has placed on record its deep appreciation of all that she has done for the school during the past 14 years, being sensible of the fact that, as first Principal, Miss Lawrence has established the school on sound and strong foundations.

The Rev. C. W. T. Rogers, Rector of St. Luke's, Adelaide, has accepted nomination to the incumbency of St. Augustine's, Moreland, Diocese of Melbourne, in succession to the Rev. C. H. Raymond. Mr. Rogers has occupied his present post since 1922, prior to which he was incumbent of St. Michael's, North Carlton. Whilst at North Carlton, he

went to the Front as a chaplain. Previous appointments in Victoria were a curacy at St. Stephen's, Richmond, and the full charge of Yarragon and Korumburra, Diocese of Gippsland.

We extend our deep sympathy to Mr. A. Rayment, a Synodman of the Diocese of Sydney, and active churchman in the parishes of Christ Church St. Lawrence and St. Paul's, Penshurst, in the death of his mother, at the advanced age of 91 years. Mrs. Rayment was a devoted and earnest churchwoman, and was greatly loved and respected, especially in the parishes of Leichhardt, Willoughby, and Penshurst, where she had lived since coming to Australia. Canon Begbie officiated at the interment in the Northern Suburbs Cemetery.

Mr. D. P. Evans-Jones, B.A., LL.B., son of the late Rev. D. Evans-Jones, Rector of Granville, N.S.W., passed away on November 26. He was a devoted churchman of the Sydney Diocese, though his churchmanship was of a very advanced character. He took an active part in church journalism, and fought tenaciously for certain practices for which Anglo-Catholics stand. For several years he has been an invalid, and confined to his bed. Nevertheless through much weakness he maintained a deep interest in the Church's work and welfare, and earnestly contended for the things he believed.

The Rev. W. V. Rymer, who was Rector of St. Dunstan's, Violet Town, 1923-31, has returned to North Queensland. He originally worked in the Diocese of Gippsland, and was the first returned soldier of the diocese to take Holy Orders. Before leaving Violet Town, Mr. and Mrs. Rymer received presentations from the parishioners, by whom they were held in the highest esteem. By Mr. Rymer's departure the Wangaratta Diocesan Church paper loses a capable Business Manager, who rendered faithful and efficient service, and our best wishes go with him in his new parish at Blackall.

After a retirement of ten years from active ministry, the Rev. E. R. Elder, B.A., has passed away in his 78th year. The son of the Rev. Francis Elder, he was educated at The King's School, afterwards graduating at Sydney University. He was ordained in 1878 and during his ministry, was in charge of the parishes of Picton, Castle Hill, Wollongong, Enfield and St. Michael's, Surry Hills, all within the Diocese of Sydney. Four children survive. The Rev. Raymond Elder of Papua, the Rev. Eric Elder of Fiji, Mr. Kenneth Elder, and Miss Joyce Elder, of Sydney. The interment was at St. Jude's Church, Randwick.

The Ven. Archdeacon Woodthorpe, M.A., passed away in Sydney on November 27. He was an old Moore College student, and a graduate of Sydney University. He was ordained in 1880, serving in Sydney until 1922, when he became Rector of Kumara, N.Z. He became Vicar of St. John's, Christchurch, in 1898, Warden of Selwyn College, Dunedin, from 1905 to 1917, and Archdeacon of Oamaru from 1913-1917. He became lecturer in history and acting professor economics at the University College of Otago in 1918 and in 1923 was appointed professor of economics, remaining in that position until 1925, when he retired and settled in Sydney. He is survived by Mrs. Woodthorpe.

Miss E. King, M.A., Dip. Ed., at present on the staff of Toorak College, Frankston, Melbourne, has been appointed headmistress of Gorton, the Church of England Grammar School for Girls, Bendigo. In the work of filling the post, the School Council had many applications from distinguished graduates from many parts of Australia, and really suffered "an embarrassment of riches" in the number applying. Miss King, however, stood out pre-eminent as one who not only knew the school, but also as having very high academic credentials, wide experience in Australia and abroad, and whose virtues more important than anything else, just the personality which will enable the teacher to draw out the greatest amount of good from the pupil.

The Rev. R. H. Tribe, head of the Society of the Sacred Mission, Kellam, England, arrived in Sydney on December 5. He is on a world-tour, with the object of ascertaining where the growing forces of the mission can best be employed. He has lately been in Western Canada. The Society of the Sacred Mission trains men for the ministry of the Church of England, and at present has 140 men in training. The mission is better known as Kellam, and is an Anglo-Catholic institution of the most advanced kind. The men, who are ordained from the institution, undergo a long course of training and constitute the spearhead of the Romeward revolution in the Church of England. The Bishop of Southwark, London, will not ordain men from Kellam.

"A Penny a Day."

OUR LORD indicates that all men's wages should be alike; each of the labourers in the vineyard received a penny a day." Such was the remark made recently by a Church-going man. If he was right, Mr. Lang is justified in reducing all salaries to £500 and striving to raise all men's wages to the same figure. "The difference will come when men come to use their penny a day"—so the man added. And surely there will be a difference, for one will use his penny a day with all caution and care; another will waste and lose it.

Now with regard to this Parable on which this argument is built, we would seek to present certain observations, some perhaps too obvious. But consider.

(1) That each of these labourers received alike was an act of grace. There was nothing to compel the householder to act as he did. It was because he had a good eye. He was benevolent, large-hearted, charitable.

(2) That all who are spoken as receiving a penny a day were engaged for the same work—to labour in the vineyard. But we may ask, was the steward paid the same wage? Common-sense forbids us to think so. Add to this the inequalities suggested to us by other parables.

(3) That this Parable allows for differences of pay—whatever is right. That at once suggests a variety of amounts according to a standard of righteousness. The length of time of employment would at any rate, but for the charity of the householder, been at least one factor in determining what was right.

(4) That the principle of contract is here and is strictly adhered to. They contracted themselves out for a penny a day, and a penny a day they got. But the principle of Trust is here too, and gets an astonishing treatment. Does that not speak loudly in favour of the principle of Trust. It is ideal and some would say impossible. Let us make the Ideal Real!

(5) That the principle of Individualism is here also. "What I will with my own." The man's will decides what wages he will give. Here is room, and left for the Spirit of Christianity. Where compulsion is, there can be no real play for the display of Christian character. For this individualism it is claimed that it is lawful.

(6) Is the only gauge to be the burden and heat of the day? With this parable before us, we cannot claim it to be so. Not! The spirit with which we work must be a factor in determining the wages. "With goodwill doing service." The Trust we manifest towards our employers will also have its place. And not only the spirit of faithfulness, but also the capacity with which we are endowed, the effort we ourselves put into the work; yes, and also the success we attain in it. "Be thou over ten cities. Be thou over five cities."

Surely there are in all work three attitudes to be avoided. First, the bargaining spirit and that especially with God. So much work, so much appreciation on the part of the Church. Secondly, the envious spirit. "Thou hast made them equal unto us." Be content. Thirdly, the go-slow spirit. Whatsoever thy hand findeth to do, do it with all thy might. Let the spirit of hearty service characterise all our work, whether for God or man.

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"Eternal is his gladness who rejoices in an eternal good."—Augustine.
 "And this is life eternal that they may know thee the only true God and Jesus Christ whom Thou hast sent."—Christ.

DECEMBER.

- 18th—Ember Day. Egypt declared a British Protectorate, 1914.
 19th—Ember Day. On these days let us pray for our clergy, and for increase in the number of missionaries and teachers all over the world.
 24th—4th Sunday in Advent. Prince George born, 1902. This Sunday tells of the coming of Christ in the Holy Spirit. This is true as well as His Coming in human form again.
 25th—St. Thomas. Those who have doubts often become the truest believers, because their doubts were grounded on love of truth.
 25th—Christmas Day. May this Day bring happiness to every home in which this paper goes.
 26th—St. Stephen. He was the first martyr in very deed.
 27th—Sunday after Christmas.
 28th—Innocent's Day. These were martyrs in deed, but without intention.
 29th—Gladstone born, 1809. Whatever is thought of his politics he was a Prime Minister who was not ashamed of the religion of Jesus Christ.
 31st—Wycliffe died, 1384. The teachings of this great man are found "throughout the world dispersed," in the words of the English Bible.

JANUARY.

- 1st—Circumcision of our Lord. A Happy New Year to all our readers and to all who belong to them.
 The Constitutions of Clarendon (16), passed 1164, checked the power of the Pope in England. This led to the murder of Thomas à Becket.
 3rd—2nd Sunday after Christmas.
 6th—The Epiphany of our Lord. The Manifestation of Christ was made in the weakness of infancy. Yet again He will be manifested to the leaders of men, for He is the Desire of all Nations.
 7th—Next issue of this paper.



A Christmas Challenge.

"WHAT God hath cleansed, make not thine common." "God hath showed me that I should not call any man common or unclean."

The Christmas message is of greater breadth than is sometimes realised. The Incarnation of God had for its supreme purpose the Redemption of man. Other men are born to live, and in the course of their lives to fulfil the purpose of their birth; Jesus was born to die—to accomplish that "decease," as St. Luke records for us, which was to rend the veil and open for men the Home of God, the Presence of God, and the very life of God. This the Lord Christ did when He offered upon the Cross, in His Body, that one only full and perfect sacrifice for the sins of the whole world.

That wondrous Gospel for sinning men was the theme of the Angel's Message and praise when they made known to the Bethlehem shepherds the birth of Him Who was their "Saviour, Christ the Lord."

But if that redemption was the supreme purpose of His coming in the

flesh, incidental and may we not say essential to that purpose, was a twofold "declaration."

"Jesus is God spelling Himself out in terms of human life." For no man hath seen God at any time, the only begotten Son, Who is in the bosom of the Father, He hath "declared" Him. That is true. But it is also true that Jesus is man, spelling out the potentialities and the sanctity of human life in terms of a life which traversed the full range of normal human experience.

If, under the old covenant, the gift was a holy thing, because of the altar of God upon which it was laid, how much more is that human nature "a holy thing" which is raised to the very throne of God in the Person of the Incarnate Son of God.

This is the challenge for these times.

Lift up your life! Do not lower it by unworthy ideals of living. Lift it up to the Lord Who wondrously shares our nature and has redeemed it by His blood. Do not lose it by self-seeking and lust to get and enjoy, but find it, gain it in that willingness to lose it in the service of your Lord and of your fellowmen.

The aim to be is definitely greater than the aim to know or the aim to have. And the highest "aim to be" is to be like Him Who has shown us that true greatness consists in self-sacrificing and self-forgetting service.

Materialism has long ago been slain by the very science that was claimed as its sponsor, but materialistic ideals survive and prevail throughout the practised life of men so as to prostitute human life to the eviction from it of any memory of the true greatness of its being.

Someone has said that man is like "a dispossessed king." Something after the manner of Nebuchadnezzar of old, who lost kingly glory and made his dwelling and living with the beasts of the earth.

John Bunyan's picture urges the same kind of truth—the man with the muckrake delving into the rotting rubbish heaps of the world, utterly oblivious of the Crown of life and glory for which he was destined.

"The cunning sport of the world has inoculated the world with an attenuated serum of Christianity," and in its turn that veiled world is actually leavening the Christian Church with its paltry ideals of life.

Money talks as well within the Church as without it. Money measures the worth of service in the minds of the majority of professing Christians. Money is a criterion of success even in the ministry of the Gospel. Popularity, pleasure, comfort and ease, ambition of influence and dominance in the common life: these are other paltry and degrading ideals of life the world would foist upon the Christian, and few there be that successfully resist the blandishments and craftiness of the tempter.

There is food for earnest thought in the fact that words of Christ concerning the resurrection to condemnation indicated not so much the working of heinous sin as the living of paltry, worthless lives. The Christian doctor, the Christian lawyer, the Christian business man, the Christian working man, the Christian politician, is often shocked by the base principles of profession and trade the world practises and even honours. But all too easy is the way of unworthy compromise; at first refraining from such an attitude as would pillory the evil as evil, and then gradually accepting the base suggestion of an unprincipled

world that the law of Christ is not possible of application to the affairs of daily life and business, men descend to a level of business and social life altogether unworthy of their Christian profession.

Every now and then the Christian world is shocked, and the world finds occasion to sneer at our Christian faith, because of some revelation of tragic failure and crime within the Christian Church. Quite possibly there are Christian men who are tempted to join in the world's sneer. But too evidently must we admit that such open tragedies are only symptomatic of a looseness of principle affecting the generality of professing Christians to-day. Is it not this making common and unclean that human life which the Incarnate Son of God shares and claims for God? Bethlehem, as well as Calvary, sets a value on human life that should lift it up above all that is paltry and mean. It urges us to the separation of our lives to the highest ideals. It warns us not to waste upon things that are really worthless, the life that has been hallowed by the Incarnation of the Son of God.

Bishop of Birmingham and His Attackers.

Anglican Churchman writes:—

In my last letter, which appeared in your issue of November 19th, I gave a quotation from Bingham (*Antiquities* Book XV. Chap. V): "There was no adoration of the Host before the twelfth or thirteenth century," and also a quotation from the Roman Catholic writer, Dr. A. Fortescue, that "a rite unknown till the twelfth century cannot be of first importance in any liturgy." A quotation was also given from that work of Lightfoot, that great Bishop of Durham, "The Christian Ministry," page 123:—"In Latin Christendom, as represented by the Church of Carthage, the germs of the Sacramental Idea appear first and soonest ripen to maturity."

Lightfoot, in the very first page of "The Christian Ministry," speaks of "the Kingdom of Christ," and says, "Above all, it has No Sacramental System. It interposes no Sacrificial Tribe or Class between God and Man, by whose intervention alone God is reconciled and man forgiven. Each individual member holds personal communion with the Divine Head. To Him immediately he is responsible, and from Him directly he obtains pardon and draws strength."

Referring to the English Reformation, Lightfoot has said: "If the foundation of the Church is the first cause of thankfulness, the Reformation of the Church must be the second."

Archbishop Benson, in referring to the Church, says: "It stands and is what it is because the Reformation saved the life of the Past and renewed its youth by purifying it, and Purified it by making its Grand Appeal to History." ("Living Theology" by Archbishop Benson, the Expositor's Library, page 137).

In Anglican Essays, in the Essay on "Communion or Mass," by the Venerable W. L. Paige Cox, B.D., Archdeacon of Chester, and Canon of Chester Cathedral, at page 149 we read: "We have, indeed, cause to be thankful as English Churchmen that those who were the chief agents under God in the compilation of our formularies and the revision of our worship in the sixteenth and seventeenth centuries were men of such profound learning and

well-balanced judgment. As Archbishop Benson put it in a speech of his in Convocation on May 5, 1893, "It is of immense importance to recognise that the Reformation of the Church of England was conducted by persons of very high capacity and the very largest knowledge. If they had not taken their stand as Reformers they would have been accounted amongst the greatest of Schoolmen that the Church has ever known. They took a finer and higher line for the sake of mankind."

It is easy to see, then, that the Mass is only to be described as Catholic if that term is used to denote what is mediaeval or Roman. The fully-developed doctrine of the Mass unquestionably had its Origin in the later Middle Ages, and it followed on the acceptance of the dogma of transubstantiation. The change is summarily described by Bishop Harold Browne as follows: "When the doctrine of transubstantiation had once been invented and defined, the doctrine of the fathers concerning the commemoration of Christ's sacrifice in the Eucharist would be perverted into the Roman Catholic doctrine of the sacrifice of the Mass. That doctrine is plainly enough expressed in the Canons of the (Roman) Council of Trent. Herein it is forbidden to deny that a true and proper sacrifice is offered to God—that Christ made His Apostles priests on purpose that they might offer His Body and Blood—that there is a propitiatory sacrifice for quick and dead, for sins, punishments, satisfactions—that it profits others as well as the partakers, etc."

From the belief that in the Mass there was a true offering up of Christ, not only for the benefit of the receiver, but anew for the sins of the whole world, came naturally the custom that the priest should offer the sacrifice, but the people should not communicate. Among the early Christians all who did not communicate left the Church."

Paige Cox here appends the following note: "The practice of the modern Romish Church contrasts strikingly with this; they not only allow catechumens to be present at their Missa Fidelium, but also heretics and unbelievers, and make a profit by the exhibition; in this, again, the English Church more nearly resembles the Primitive Church, retaining her sensitive seclusion during the solemn service." Dean Hook, a Church Dictionary, p. 480."

Paige Cox then continues: "But, when the doctrine of the Mass was once established, the people stayed to witness the offering up of the sacrifice, which they believed to be profitable both to them and to all the world, though the priest alone offered it, and the priest alone received. The Eucharist had, in fact, ceased to be a Sacrament. It had become, in the belief of the majority, a propitiatory offering, not a covenanting rite. An Exposition of the Thirty-nine Articles, p. 744 (10th edition.)" The writer then adds: "With reference to the last paragraph quoted from Bishop Harold Browne, it may be mentioned that among the demands made at a popular rising in 1549 were the following: 'That the Latin Mass should be revived with no communicants except the priest, that there should be compulsory worship of the Sacrament and the execution of all recusants as heretics, and that the Sacrament should be distributed but once a year—at Easter—and then in one kind only.'"

Of course, these demands were not conceded. It will be remembered that the year 1549 was the year in which the First Prayer Book of Edward VI.

made its appearance. In that Prayer-Book the Communion Office was headed, "The Supper of the Lorde and the Holy Communion, commonly called the Masse." Drury (afterwards Bishop of Sodor and Man), in his work "How we got our Prayer Book," says, in reference to the 1549 Communion Office, "The Mass (though the name still lingered) had become the Communion." (See page 55.) Drury also tells us that Gardiner (the Bishop of Winchester), "had put a Roman meaning on certain things in the First Prayer Book," and that "these things led to greater change," and so the Second Prayer Book of Edward VI was put forth in the year 1552 (see page 35). By this Prayer-Book of 1552, changes were made in the structure of the Communion Office and "the Canon, and with it the whole service after the offertory, was re-arranged." (See pages 69 and 70.) In this Prayer-Book the heading to the Communion office is "The Order for the Administration of the Lord's Supper or Holy Communion." Thus, it will be noticed that the words "commonly called the Masse," which had been inserted in the First Prayer-Book of 1549, were not inserted, but were dropped out of the Second Prayer Book of 1552. (See, amongst other reprints "The First and Second Prayer-Books of Edward the Sixth," Ed. Everyman's Library, pages 213 and 377.) In writing in 1901, of the Prayer-Book which is still the Prayer-Book of the Church of England at the present day, Drury at page 77, says: "The main characteristics won in 1552 still remain as the cardinal characteristics of our Prayer-Book, as distinguished from the unreformed services."

The Meaning of the Passing Year.

EVERY year must have its place in the designs of the Almighty, with Whom one year is as precious as another, though we worldlings date and underline certain periods to the minimising of importance of years that do not seem to our circumscribed perspective to be so worthy of note. 1931 has been full of minor events, leading up, as we may believe, to the greater years to come. Prophecy, Advent teaching, as well as secular records of our era, will unite in pointing to a culminating period in time, whenever that may be. And whatever it may be, it is sure to be very different from our preconceptions. Things have happened recently which our grandfathers would have regarded with surprise. We take such as ordinary events. Thus are we being prepared for yet greater revelations of God's designs.

This year has done its share in this manner of preparation. We have struggled with Reparations, Unemployment, Sterling and the hundred and one supports to our civilisation, which still is threatened with crisis. But faith has again shown its marvellous tenacity, and those who prophesied disaster to our Empire are still waiting. This year has proved the British at their best in quiet heroism in carrying on despite disaster. They never know when they are defeated.

Australia and Finance.

Australia led the way in cutting down interest payments in the conversion scheme, which by the way, could surely have been accomplished without the great clerical costs that were involved. At least, she carried out a

self-denying ordinance which hurt no one but her own people, and this is an example of real national righteousness. We learn daily that Finance affects morals, and that religion is bound up with a country's credit. The New Testament in parable and story showed how important money is in the doings of the kingdom. While the economic crisis affords opportunity to the crank and the Communist, it must not be overlooked that the generality of our people manifest a calmness and fortitude which is admirable and hopeful. The elections in Britain showed this true also of the Motherland. The Bolshevik menace is being faced with resolution, and we may hope the new Government will take all necessary action in defending the economic position of the nation. We must deplore the whittling down of our Naval and Military defences, almost to vanishing point. We have a duty to defend the weak. And this year Europe carried heavier burdens of armaments than even before the great War. There is much to happen before the Christmas Message of peace on earth shall have been received in the hearts of men.

What of the Church?

It is much to be wished that the Church could have regained some of her lost positions during this year. But records show she has merely kept her line, if she has done that. The depredations of such deceptive doctrines as those enunciated by Christian Science maintain their volume, and the efforts towards Re-Union do not appear convincing. Yet it is only by unity that these divisions can be countered. Lambeth did not make much expression other than that of a vague desire for closer union. There is still the demand for re-ordination, which the Protestant bodies have strenuously objected to, with reason, as it seems to the writer.

The Episcopate still failed to recognise that it is much more important to unite with our fellow Protestants than to court the smiles of Greek or Roman communions. The Church of England in the Commonwealth remains the only large body not in possession of a central authority. Perhaps the next year will witness the achievement of unification under a Constitution which this year emphasises more than ever to need safeguards to make permanent our Protestant heritage.

Spiritual Leadership!

What has this fleeting year meant in the direction of spiritual power? Has the Church increased her appeal on behalf of the cause of Christ? So little encouragement is given in the Church of England to preaching or to study of advanced kind, that there is nothing to chronicle in the intellectual realm which should have contributed something to the records of the year. Beyond the Moorhouse lecture in Melbourne, which did not attract great attention, there is no item upon which to base comment. Yet this year has given another call to the study of prophecy, for, without doubt, the scroll unrolls with the years. Still, the cry is, Watch and Wait. The Church, the clergy and the people, who are expectant, are the ones best ready for the Advent of their Lord. Perhaps this year has increased the expectant attitude in very many people. This is the spiritual note required by Christ Himself. We may not detect the significance of the year, but we must at least be ready for anything to happen, and this year does tell of impending changes of vast and deep nature, which prepare the way for a new earth, wherein dwelleth righteousness.



NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S CATHEDRAL.

The 63rd patronal festival was held on St. Andrew's Day, November 30. The choir from numbers of parishes joined in the service, making in the choir over 300 voices. The Bishop of Newcastle was the occasional preacher. Referring to the miracle of the feeding of the 5,000, he remarked that St. Andrew was the patron saint of the Cathedral. It was he who made to the Master what some regarded as an astonishing suggestion, which, it transpired, had astonishing results. Over and over again the Church had been faced with such problems, and again and again the suggestion of St. Andrew had been found to apply—that was in respect of spiritual hunger, and spiritual food, the ever present need of mankind.

CLERGY LUNCH TO THE GOVERNOR.

A very successful meeting of clergy was held last week arranged by the members of the Sydney Clerical Prayer Union. Invitations were sent out to all leading clergy to come to a Devotional session conducted by His Grace, the Archbishop of Sydney, and to hear an address by the Governor, Sir Philip Game. The meeting was held in the G.F.S. rooms, The Block, George Street. At the first session His Grace gave an inspirational address taken from the incident of the Christ stilling the Tempest, and the words of the disciples, "Carrest! Thou not that we perish?" His Grace spoke of the loving care of God for His children and the need of realising His presence at all times. His Excellency was well received and was the guest of honour. He gave the clergy a word of encouragement to "carry on" in spite of difficulties, reminding them of their sacred calling and their responsibility of leadership to-day.

Canon R. B. S. Hammond also spoke of the great encouragement of realising the wonderful power of God in human life, and the need of consecrated men for the work of the ministry. He emphasised the value of clerical gatherings and the great need of fellowship with the brethren in the difficult tasks confronting them.

An excellent lunch was served by the members of the G.F.S., and vote of thanks and appreciation were given to the speakers and hosts at the close of the meeting. The clergy all agreed that the experiment did immense good in finding a common fellowship together in prayer and comradeship.

CRUSADERS' UNION.

Nearly sixty schoolgirls, representing secondary schools in New South Wales, attended a meeting at the Y.W.C.A. rooms on Saturday, of the Crusaders' Union—an organisation formed recently to encourage Christian worship in schools, the development of Christian character, and the enjoyment

of Christian fellowship and work. The chairwoman, Mrs. T. S. Holt, eldest daughter of the late Bishop Pain, in reviewing the work of the union, said that the movement was making steady headway in the schools, and that the membership (which was confined to school children who openly avowed Christ in their schools) was increasing.

LADIES' HOME MISSION UNION.

The American Tea and Garden Party at Bishopscourt was the means of adding £20 to our funds. The committee is grateful for this help, especially in difficult times, such as these. This year, in addition to the usual Christmas Trees, one will be given by the Home Mission Society to the children of Happy Valley, and another, to the Sunday School children of Yarra Bay. Members of the Home Mission Junior League are providing the latter. The L.H.M.U. office will be closed for the month of January.

A.B.M. WOMEN'S AUXILIARY.

The women's auxiliary of the Australian Board of Missions held a rally in St. James' Hall, early in December to celebrate the 21st anniversary of the beginning of their movement. Lady Game, who was accompanied by Miss Crowdy, was present, and other speakers who offered congratulations to the auxiliary were Bishop Wilson, Mrs. Stephen Davies (wife of the Bishop of Carpentaria), and Miss Thea Milner Stephen (secretary of the Sydney Committee of the auxiliary). Mrs. J. C. Wright (president of the auxiliary), was in the chair, and welcomed Lady Game, who was presented with a basket of flowers.

"As practising Christians, we should all be doing something definite towards missionary effort," said Lady Game, in congratulating the auxiliary on its twenty-one years of service. She spoke of Miss Macarthur Ouslow's work as chairwoman of the central council, which position she recently resigned owing to ill-health.

Miss Thea Milner Stephen gave an account of the formation of the auxiliary, and of its early days. "One of the first things done when the A.B.M. was formed was to call in an organised body of women to help. Most institutions have found that women's help is invaluable, for in women is the instinctive spirit of service," she said. The auxiliary's work lay mainly in "supporting the medical side of the missions, the training hostel and general funds, and in supplying extra comforts and cheer at Christmas-time, she remarked.

"We must go forward, in spite of all difficulties. It is always the Church at home that keeps back the Church in the mission field," she concluded.

MILLEWEA BOYS' HOME.

The annual meeting of the Church of England Homes for Children Association was held at the Milleeewa Boys' Home, Ashfield, on Saturday, December 5. The twelfth annual report stated that during the year eleven boys were ad-

mitted and eleven discharged. The number resident in the home at the close of the year was 20. The hon. treasurer's report stated that during the year funds increased from £3422 to £3575.

THE TRANSCENDENCE OF GOD.

The Rev. Dr. Micklem, rector of St. James' preached at St. Andrew's Cathedral on December 6.

"The whole record of the Old Testament," he said, "is the story of God, not the close, kept prisoner of His own world, the instrument of human planning, but of God as the moulder of history, the maker and breaker of nations and of national life; and those who escape from the narrow confines of their every-day life into the bracing atmosphere of the Bible find themselves in a new world in which God is the one supreme reality. That classic event in Israel's history, the passage of the sea from Egypt to the desert and the destruction of the pursuers, was seen and celebrated not as a triumph of human strategy, but as a signal act of divine deliverance. What God has done once He can do again. Still He remains above and beyond the affairs of men, overruling and ordering the lives of nations.

"It were well for us," continued the preacher, "if we could emerge from the narrow, high-bordered channel within which our lives are so largely lived, on to the open sea, where the winds of God blow and the storms of God rage. In thought and life we but ignore Him. In our thoughts we turn to this remedy or that, as though material salvation depended upon human scheming, and would spring from the clash of competing interests. We are shut up in the close prison of our own circumstances, wanting freedom, vision, and life, but knowing not whence to turn from them. It is at such a time that the challenge reaches us to break through the cordon of circumstances to the living God."

HOME FROM THE FRONT.

There was spiritual power and quiet determination at the "Welcome Home" to the party of C.M.S. African missionaries at the Chapter House, Sydney, on Tuesday, December 8th.

The Federal Secretary (Rev. P. W. Stephenson), who occupied the chair, offered some well chosen words of warm welcome.

Miss Katie Miller (Tanganyika), who is always sure of a welcome, after her 26 years of loving Evangelistic service, spoke of the joy of telling some poor heathen for the first time, of the saving name of Jesus. She gave a touching instance of a poor slave woman, who had a sad life, from the time she was carried off as a child by slave raiders, to her death, when, blind and consumptive, but whose sadness was turned into joy through learning to trust Jesus as her Saviour. As a contrast to this experienced missionary, Rev. G. Conolly, of Nairobi, a young educationist recently ordained, responded on behalf of himself and his wife (who was unfortunately in hospital for a slight operation). He confessed that he had the back of a wiser man, having learnt from some native Christians a deeper sense of the reality of simple faith. On one occasion on a motor trip back from an outlying station he had several punctures, and when it was getting towards night, after using his last repairing material, he despairingly exclaimed: "There, I suppose we shall not go far before we have another puncture." "Let us pray," the party knelt down. The Father heard, answered, and they covered the last 100 miles without mishap and arrived safely. Again, starting on a short journey by aeroplane, he felt the rebuke from a native Christian boy, who quietly remarked, "You'll be back in an hour if you go in faith," this in contrast to his own previous remark, "I shall be back in an hour."

It was good to hear a confession from an educated, ordained man that he had been taught deeper meaning of faith from an African native.

Miss Bullard (C. Tanganyika), responded to her welcome with a cheery account of her 31 years' splendid work in a clinic at Beraga. She quoted four Wogogo every day words to illustrate the need there was of Christian missionaries with their message of the converting and enabling power of Jesus Christ (Eph. iii 20). These expressions revealed the fatalistic and easy-going, don't care outlook of the heathen Africans. Miss Bullard gave instances of how this fatalistic spirit made the heathen callous towards the suffering and showed how the power of Christ was able "to change them into unselfish, docile, able, sympathetic and enthusiastic Christians."

Finally Canon Burns (Nairobi), responded on behalf of himself and his wife. As always, this great hearted missionary gripped his audience from the start. Only greater joy than to be at home in Sydney, could

VICTORIA.

Diocese of Melbourne.

THE CATHEDRAL SPIRES.

The response to the Archbishop's appeal for the remaining £4500 wherewith to complete the Cathedral Spires has been very generous. His Grace writes:—

"The really exciting thing just now is to see the daily increase to the Fund for the completion of the Cathedral Spires. No day has yet passed without some substantial help, and we have every reason for believing that we shall obtain our £4500 by the end of the year. Many people who are conscious of diminished incomes have, nevertheless, given us very liberal donations. I am asking the Vicars of the parishes and the Headmasters and Headmistresses of the Church schools to do what they can to help us. I want especially our boys and girls to feel that they are taking a share in the building of their Cathedral. The Church of England Men's Society is making a splendid effort to get small sums by appealing for 50,000 shillings. I hope that this appeal will meet with a very favourable response. The Church must finish her Cathedral and not leave it in debt."

C.M.S. ENTERTAINS THE ARCHBISHOP AND MRS. HEAD.

The C.M.S. Fellowship Room, beautifully decorated and looking most attractive, was well filled with C.M.S. friends, when the Fellowship Room committee entertained His Grace the Archbishop, Mrs. Head, and numerous missionaries (past and present) to afternoon tea. Mr. and Mrs. Buntine acted as host and hostess, and introduced those present to the chief guests. After tea, Mr. Buntine formally welcomed His Grace and Mrs. Head in well-chosen words. The Archbishop expressed genuine pleasure at being present, and said that the sympathy, prayers and support of C.M.S. people were a very real help and encouragement to him in his immense task. He heartily congratulated all concerned on the renovation of the room, and particularly spoke of Miss Dixon's work in connection with it.

ST. PAUL'S CATHEDRAL, MELBOURNE.

Crowning Stone in Place.

The Archbishop of Melbourne ascended to the top of the spire on the Moorhouse Tower of St. Paul's Cathedral on December 8 and laid in place the crowning stone of the spire, which represents the completion of 91 years' work in the building of the Cathedral. As the ceremony ended a peal was rung on the cathedral bells, and the Archbishop descended to take part in a commemorative service.

At the service were more than 100 clergy, representatives of other Churches, of the Governor-General (Sir Isaac Isaacs), and the Lieutenant-Governor (Sir William Irvine) the State Government, and the City Council and many leading citizens. The occasion was a notable one and just another indication of the steady forward work in the southern capital.

ANGLICAN CHURCH LEAGUE.

World Unrest.

Duty of the Church.

At a meeting of the Anglican Church League at the Chapter House last week, the Rev. Roscoe Wilson, in an address on "The Gospel of Redintegration," pointed out that the course of current events indicated that the world was rapidly approaching a crisis of unprecedented magnitude. It was Armageddon; there was disintegration everywhere, and signs were not lacking that civilisation was approaching the end of an age. This, however, was not marked so much by decay as by revolt, the struggle of rival factions for control. From this situation the Church dared not remain aloof. It should not itself seek control, but it must enter the contest, not between the combatants, but into their hearts in order to teach them to settle their differences. A disintegrated Church could not rebuke a disintegrated world. We must combine in a campaign of evangelism. This task was not easy, as the Church of England in the past had not shown itself to be a strong, unifying force. The urgency of the situation, however, would lead to an effort to understand, and the fact should be kept uppermost that a Church which was to be wide enough to include the whole nation must be wide enough to include all the sections within the nation.

EVANGELISTIC CAMPAIGN, 1932.

The Evangelistic Committee has appointed a small executive committee, which will be

charged with the responsibility of managing the forthcoming campaign.

Those clergy who have not completed arrangements for their Missioners and Convention conductors are advised to do so without delay. A list of suggested missioners may be inspected on Friday mornings at the Cathedral Buildings, or at other times by arrangement with the Hon. Secretary.

The Bishop of Gippsland set apart December 8, 9 and 10 for the purpose of delivering instructions on "How to Conduct a Mission," to those clergy who are likely to be engaged as Missioners.

The Fellowship of Prayer is gradually extending throughout the parishes, and enquiries regarding it are being received also from the country dioceses. Prayer cards are still available at the enquiry desk at the Diocesan Registry. Those clergy who have personally signed the cards are asked to send them to Rev. Geo. Green, and it would also be helpful if they also report the number of persons enrolled within their parishes from time to time.

A conference of clergy will be held in the Chapter House to-day, December 17, when Captain Cowland, of the Church Army, will explain the use that may be made of the Church Army Evangelists in the work of preparation for the Evangelistic Mission.

Diocese of Ballarat.

ST. AIDAN'S COLLEGE.

Splendid Records.

The Bishop of Ballarat writes:— "The recently published results of the Th.L. Examinations are a matter of profound gratification to us all. Every student from St. Aidan's College who entered for the examination was successful, as was also Mr. R. H. Lowe, whose performance is the more meritorious in that he combined his work for the examination with his duties as Lay Reader at Warrnambool.

"I am anxious that our Churchpeople should realise more fully the splendid work that is being done at St. Aidan's College. During the four years that the Rev. W. E. Moorhouse has been Principal, we have not had a single failure in the Th.L. Examination. This is an amazing record which cannot be approached by any other Theological College in Australia, and I can testify to the fact that the spiritual and moral tone of the College is as high as the intellectual.

The College has been singularly fortunate in having a succession of first-rate Principals, Bursars and Lecturers, ever since it was founded, now twenty-five years ago. It stands possessed already of its own traditions of devotional life and hard work, and is a part of our Diocesan life of which we have every reason to be proud and thankful. The extraordinary record of the past four years is due both to Mr. Moorhouse's personality and enthusiasm, and also to the foundations laid in former years, upon which

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PROVINCIAL THEOLOGICAL COLLEGE.

In referring to the proposed Provincial Theological College in Victoria, the Bishop writes:—

"For some months past there has been a good deal of discussion as to some Provincial scheme of Training of Candidates for Holy Orders. From some points of view, one central institution for this purpose has much to be said in its favour, and we, as a Diocese would, I hope, be always ready to co-operate in any Provincial action that made for the efficiency and welfare of the Church in Victoria. At the same time any scheme that would have entailed the cessation of St. Aidan's would, I think, have aroused quite legitimate opposition on the part of many of us, on grounds far wider than those merely of Diocesan pride or self-interest. The College is an asset to the whole Province, which must not lightly be thrown away.

I am very glad to say that the Archbishop has told me quite definitely that whatever Provincial scheme may eventually be contemplated, if in St. Aidan's will form a constituent part. We can therefore, look forward confidently to the arrangement of the present sphere of usefulness of the College, and I hope that before very long we may have an increasing number of Candidates from other Dioceses than our own and St. Arnaud."

Diocese of Bendigo.

ALL SAINTS' PRO-CATHEDRAL.

The Bishop's Sermon.

Writing in the "Bendigo Church News," the Bishop of Bendigo refers to his pleasure in taking part in the Pro-Cathedral 70th anniversary, which fell on All Saints' Day. He goes on to state that: "Reviewing that period, it struck me that those years covered an epoch which now is happily closed. Because it was an epoch of strong and persistent attacks on the Christian doctrine of God, on Theism. There was a supposed conflict between religion and science. Nay, there was an actual conflict. Because many (by no means all) scientists claimed that their discoveries ruled out all idea of God. As an example of how this spirit is rapidly passing away, it is worth noting that at the recent centenary of the British Association of Science, General Smuts, who is not only a famous soldier, but an able politician, but also a distinguished man of science, as President, asked the Bishop (the meetings were in Liverpool), to 'bid a blessing on this congregation (including some of the most eminent scientists in the world), assembled to render thanks for the increase of knowledge.' You will find an excellent paragraph about it in the 'Argus' of 7/11/31. Moreover, Professor Sir James Jeans, whose fascinating books on astronomy almost everybody is reading, likens God to a great Mathematician, while Professor Whitehead says: 'He is a great Poet. Combine both thoughts and how noble is the conception. In an English Church, paper I have only to-day opened there is a report of a sermon preached by the Bishop of South-west before the British Association in St. Paul's, London, and some words are significant. He is speaking of the advantages of co-operation between religion and science, and says: 'There is no need to recount once again the melancholy and dreary story of the intense conflicts which for so long made co-operation impossible. But the conflict has been dying away. A new spirit has been born.' Certainly we are witnessing the close of an epoch."

CLERICAL CHANGES.

The Bishop has appointed the Rev. C. R. Miles to the charge of the Parochial District of Sebastian and Bridgewater. We are glad to be able to report that Mrs. Miles, who has been very ill, is now on the road to recovery.

The Rev. S. J. Muxworthy, formerly Vicar of Pyramid Hill, was inducted as Rector of St. Luke's, Yea, in the Diocese of Wangaratta, on the 15th October, and he and Mrs. Muxworthy were afterwards accorded a very enthusiastic welcome. We wish them every blessing in their work in this new sphere.

Mr. W. E. Holt, who recently arrived from England, has been appointed as Reader-in-Charge of Harcourt, in place of Mr. L. S. Langdon, who is now working in the diocese of Ballarat.

The religion of the natural man is but natural religion. He can bring forth only after his kind.

Diocese of Wangaratta.

THE BISHOP'S LETTER.

Visit to Sydney.

The Bishop writes:—

Next I went to Sydney for the College of Theology meetings. They were held at the rectory of Rev. Frank Cash, who has been acting as registrar this year. It is at Lavender Bay, with Dorman Long's great harbour bridge right in front of it. Mr. Cash has published a large book called Parables of the Bridge, with innumerable photos, taken by himself, of the different parts of the wonderful structure, and all the stages of its erection. Anyone who wants to spend 12/6 on a Christmas present to a man with engineering tastes might consider it.

ST. COLUMB'S HALL.

St. Columb's has not done badly at the examination. Mr. Tassell has passed well, and Mr. Dau with nothing to spare. Mr. May would have passed but for a bad Greek Testament paper, and I do not expect that to delay his ordination if he does a bit better next year. We ought to have had a fourth, but Mr. Floate has had to leave us for a time and undergo treatment by a nerve specialist. Springhurst will specially hope that his absence is only temporary, for he has won a very high reputation there. In the higher examination, for which clerical men study after ordination, Rev. W. E. Boydew and Rev. D. Blake again did excellently.

SOUTH AUSTRALIA.

Diocese of Adelaide.

ST. ANDREW'S, WALKERVILLE.

Canon Hewgill states that St. Andrew's, Walkerville, claims to have established an Australian record. For the last seventy-five years its Rectors have all been Cambridge men. Here is the list:—Rev. Daniel Packard, 1856-62; Archdeacon Dove (Cornus), 1862-1911; Bishop Wilson (Jesus), 1911-17; Canon Hewgill (Pembroke), 1918. Oxford men of the baser sort will wonder that the parish has survived so long! Perhaps the explanation is to be found for them in the fact that its leading layman, Mr. F. Halcomb, hailed from Wadham, Oxford! Can any Australian parish equal this record, and can anyone tell me the name of Mr. Packard's College?

Diocese of Tasmania.

The Rev. A. J. Dyer and Mrs. Dyer, of the C.M.S. Mission Station at Oenpelli, are on a short visit to relations in Hobart, where Mr. Dyer has preached at several churches, and also given a lantern lecture on his work in Northern Australia. We are glad that this opportunity has come of informing church people who know little about the C.M.S., that our Society does work among the aborigines of Australia as well as in Africa and Asia.

The C.M.S. Summer School for Hobart will be held as usual at St. George's, beginning in the last week in January, under the chairmanship of our valued friend, Canon Burns, of Nairobi.

The Church Army has continued its work in various parishes and on December 5th, began a week's mission at St. David's Cathedral.

GOD'S OPPORTUNITIES.

Never fancy you could be something if only you had a different lot and sphere assigned to you. The very thing that you most deprecate, as fatal limitations or obstructions, are probably what you most need. What you call hindrances, obstacles, discouragements, are probably God's opportunities.

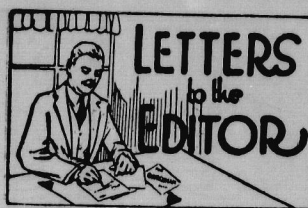
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ARCHDEACON CHARLTON, Gen. Sec.
F. P. J. GRAY, Hon. Treasurer.
Diocesan Church House,
George Street, Sydney.



OIL AND VINEGAR.

Archdeacon Kirkby writes:—

Thanks are due to your contributor who, in his article on "Oil and Vinegar," traverses some of the statements made in the "English Record" by the Rev. W. Wilson Cash, on his return from Australia. We in this land have no occasion to be self-satisfied concerning the state of our Church; on the other hand we have no occasion to be perturbed by hasty generalities.

It may be said that "the spectator sees most of the game," and that Mr. Cash, as a visitor, has discerned flaws in our Evangelical churchmanship about which we should be concerned. But that homely proverb only holds good provided that the "spectator" stays long enough to see the "game" out, or at least for a reasonable period. It is here claimed that our visitor's stay, helpful as it was in so many ways, was not by any means long enough to enable him to give ripe judgment. This we say quite courteously, yet we say it frankly. It needs to be said.

Criticism designed to be helpful to us who are deemed to have erred, should be more definite than Mr. Cash has made it. It may be replied that the remarks were intended entirely for English consumption. We venture to think that even the patient English readers of the journal deserve better than the Australian Church Record than vague statements. It would have been most intriguing if Mr. Cash had made his classification of Australian churchmen clear by letting us know whom he regarded as the "oil," and whom he regarded as the "vinegar." But he gives us no help at all. The curious thing is that both the "ingredients" of Mr. Cash's figure are most valuable in their own separate way. May we be saved from the worthless insipidity of the mixture which he proposes should be brewed for the good health of the Australian Church. We are not here claiming that our divisions should be regarded as permanent; that is quite another question. We do ask for more thoughtful and discerning criticism from those who feel that they are able to make it. Above all, let it be pointed so that we may know where we are.

We can heartily agree with Mr. Cash when he states that lay people are "sick of the party divisions in the Church." They always have been. What distresses us is that they have not risen in their strength and demanded that the divisions cease. Some of them too often have "got out" of the Church because of innovations which have troubled them. Most of the others sit down and suffer and hope for better things. A few valiant souls become militant and seek for fair treatment. But despite the prayer in our Communion Service, militancy is frowned upon in our Church as the worst thing imaginable. The tide of party division is as high here as it is in England, and if Mr. Cash desires to know in what direction the tide is running, let him consult the ecclesiastical map of Australia today, and then compare it with that of 30 years ago.

The Rev. W. F. Pyke, B.D., writes:—

I was very much impressed by your article in last issue on "Oil and Vinegar," with reference to the criticism of some words of the Rev. W. W. Cash, who had given his impressions of Australian Church life and especially of Evangelicals.

There is no doubt that to thoughtful minds a change is taking place among the younger Evangelical brethren with regard to many things which years ago were accepted without question. The first great need is Unity in the Church. That unity can only be achieved by the Evangelical clergy first arriving at some kind of understanding along broad lines of fundamental principles. What are those principles which all Evangelicals should agree as necessary, and must be preserved?

First there is the question of Doctrine. I believe there is no disagreement on the facts of sin and the need of atonement, or of the central fact of Redemption through the life and death of Christ on Calvary. The old terms are not used as much as they used to be, but the central truth is recognised by all. The authority of the New

Testament is still recognised as strongly as ever, although many refuse to regard as essential much that is not firmly rooted in the teaching of Christ.

We have always stood for spiritual worship and have opposed any attempts to "localise" God, which is at the root of all superstition. And the trouble about the Sacrament of Holy Communion. Holiness is a characteristic of "persons" not things.

The second great principle I think is that Evangelicals shall recognise a great liberty and freedom in the interpretation of Truth, in theory and in practice. There are two sets of Evangelicals to-day, which need to be brought together. There are a few whose watchword is to "Stand by the old paths," who seem to be suspicious of any development of thought or practice in the Church. They are convinced that there is no need to restate the eternal verities in view of advancing knowledge, which would mean to them a fresh revelation every few years. They believe in the verbal inerrancy of the Bible. The Bible is the Word of God, and does not contain it. They quote recent discoveries, archaeological and otherwise, to confirm the eternal verities of biblical accuracy. The whole of the Old Testament must be taken as it stands—a revelation written down for our learning.

If Evangelicals were narrowed down to include only those who adopt this "rigid" theory of inspiration and consider that no adjustment necessary in order to bring the expression of our faith in closer harmony with the increased knowledge of the day, then I think there are a great number of earnest minded men who would, much against their wills, be compelled to find their spiritual home elsewhere within the Church. But we are delivered from such a step by a larger and ever increasing body of Evangelical people who have a strong conviction that modern criticism and the assured results of science are not contrary to the fundamental beliefs of the gospel. Progress is the law of Theology, as well as of Science. The mode of apprehending the Truth must vary from age to age, and is conditioned by the ideas and conceptions of the times in which we live.

I believe the "traditional" view of inspiration must be discarded. It often leads to Bibliolatry. The touchstone of Truth is not a Book but a Person—the Mind and Spirit of Christ. We must let historical criticism do its work. The C.M.S. was nearly split up on this issue a few years ago.

Everything is in a state of transition. It is a lack of faith to be afraid of the truth. If truth is of God, wherever we find it. The older Evangelicals were not afraid to make startling innovations in their day. The introduction of Sunday Schools, revival of hymn singing in public worship; reform in the practice of Confirmation; open air preaching and the use of laymen in the Church. The holding of services in unconnected buildings were all novelties. Great Bishops like Kyle, Chavasse, Liverpool, Chelmsford, all practised "innovations" to bring the living message to the people in their Cathedrals and Dioceses.

Let Evangelicals everywhere "get together" and break the shackles of timidity and obstinacy that has come over them. Let them go out to inspire men to take risks, to make experiments in this young Australian democracy. We want to hear less of dogma, law and authority and more of sacrifice, charity and thoughtfulness. Most of our social problems in Australia can be solved by the Evangelical appeal and message of love and good fellowship which binds us all together. The Evangelical revival in the eighteenth century very largely saved England from a revolution. It may, please God, do so again in this fair land of ours, who knows?

Reading the Bible.

At the consecration of St. Paul's Church, Lithgow, on December 10, the Archbishop of Sydney made a plea for more widespread reading of the Bible, which, he said, was apparently not treasured as it was in the days following the Reformation. Some people, he said, looked miserable when they were reading it, as if they were scanning a dismal book. He believed the Bible ought to be printed in a brighter manner. Too often it had a black binding. He did not know why it should not have a brighter jacket, like any other book. He did not recommend anyone to read it from cover to cover. A good plan was to begin with the Acts of the Apostles and then to follow with Matthew, Mark, Luke, and John. Thus the reader was prepared for the Old Testament.

No culture can repair the ruin of a fallen spirit.

St. Andrew's Cathedral Site.

(Continued from p. 3.)

It was also provided that the new Cathedral site should not be sold or mortgaged without the consent of Parliament, that all plans of buildings should be approved by the Governor, and that the whole of the compensation money granted by the Government should be expended upon the construction of the new buildings.

In accordance with the terms of the agreement, a Special Session of Synod was held on the 26th and 27th September, 1927, and after full discussion, the agreement was ratified by 196 votes to 97.

Upon a new Government being returned, the new Premier was duly informed of the ratification of the agreement by the Church. For a whole year the Church was kept in suspense, without an answer as to whether the Government would or would not submit the agreement to Parliament.

Then, on 27th September, 1928, the Premier (Hon. T. R. Bavin), informed the Archbishop that "as the site of St. Andrew's Cathedral is not required by the Government for any public purpose, they were unable to adopt the agreement or to submit it to Parliament for ratification."

It subsequently became known that at the time that letter was written, or at least very shortly afterwards, the employees of the Railway Commissioners were engaged in excavating to a depth of about 56 the strip of the Cathedral land ten feet wide, and running along the whole of the George Street frontage of 252 feet.

This consecrated ground, held by the Church for more than a century, was thus taken from it without its knowledge or permission other than the agreement above referred to.

To thus destroy the property of the Church under cover of an agreement, and then repudiate the agreement, would be to commit an act unprecedented in the history of Australia, and it is inconceivable that the people of New South Wales would ever acquiesce in such a gross injustice.

It is therefore, most encouraging to find that the Government is now determined to honour the sacredness of this contract. The above facts clearly show that instead of the Church seeking a favour from the State, the Church authorities for over ten years did their utmost to protect their church property.

It was only when assured by the highest authority in the State that the resumption was in the best interests of the citizens, that the Government offer was accepted, and the agreement entered into in all good faith.

Hymns for Sundays and Holy Days.

Respectfully offered to save the time of busy Ministers. Communion Hymns are not included. The figures in parenthesis signify easier tunes.

Hymnal Companion.

Dec. 20, 4th S. in Advent.—Morning: 68, 64, 73, 80*. Evening: 69(31), 70, 81, 66.

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

*Tune: Alford, A. & M., 222.

A. & M.

Dec. 20, 4th S. in Advent.—Morning: 268, 53, 51, 373. Evening: 204(191), 203, 222, 205.

Dec. 25, Christmas Day.—Morning: 61, 90, 482(179), 62. Evening: 523(76), 172, 309, 59.

MAKE IT A B.C.A. CHRISTMAS

and remember the work of our

MISSION HOSPITALS CHILDREN'S HOSTELS AEROPLANE MINISTRY TRAVELLING VANS

and all the workers; Padres and Sisters who stand for the Gospel Out-back.

Grateful acknowledgement will be made by—Organizing Missioner (Archdeacon Kirkby), B.C.A. Office,

St. Andrew's Cathedral,

George Street, Sydney.

Victorian Secretary: Rev. V. S. W. Mitchell, B.C.A. Office,

St. Paul's Cathedral,

Melbourne, Victoria.

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Organising Secretary.
Diocesan Church House, George-st.,
Sydney.

GENERAL HAVELOCK'S EXAMPLE.

From the time when he first entered the army, Havelock was in the habit of assembling for religious instruction those of the soldiers of his regiment who choose to attend and listen. His strict piety and regard for the religious welfare of his men brought upon him scoffs of men who cared for none of these things, and his band of godly soldiers were sneered at as "Havelock's Saints." But their good conduct won from blunt old General Sale the characteristic remark, "I wish to God the whole regiment were 'Havelock's Saints,' for I never see a 'Saint' in the guard room or his name in the defaulters' book."

"Does the road wind up-hill all the way?
Yes, to the very end."



Australian Church Record,
Diocesan Church House,
George Street, Sydney.
17th December, 1931.

Dear Girls and Boys,

I am sure that you are all beginning to wonder what Santa Claus will bring you this coming Christmas Eve! All I hope is that you will be satisfied to your heart's content, though, in your own satisfaction, I trust that you will think of and help someone else.

Santa Claus was originally said to have been St. Nicholas, an early Christian Bishop, who, according to tradition once threw in some gifts through the window of a house. As his festival fell on the date of the old Christmas Day, he is naturally associated with this season, while the traditional story fits in with the surprise gifts we give each other at this time. As the patron saint of Russia, whence we get him via Germany and Holland, he has, of course, taken with him on his travels, the costume of a very cold country in the hood, long coat, and furs. In Belgium, if the children are naughty, they are told that Santa Claus will not drop anything down the chimney. So they put some carrots in the fireplace so that Santa Claus' donkey—for they suppose he comes riding on a donkey—when he comes near the chimney, will sniff the carrots, and in making a tremendous spring towards them, some of the presents on his back will fall down the chimney.

Christ in the Heart.

As we think of Christmass, and the gifts that it brings, are we not reminded of God's great gift to the world, and to each one individually? God heard the world's need calling, and Jesus came as a little child to live amongst us. 'As we think of the marvel of it, let us each one say, "He did it for me." The Prince of Peace, the Babe of Bethlehem, asks of each one of us a gift. Can you guess what that is?—your heart. He may be left outside the heart into which He longs to enter. You may keep your heart to yourself, and have it so full of this and that worldly and selfish thing that there is no room in it for Jesus. "There was no room for them in the inn." Do you remember how sorry you were when you heard about that for the first time? What neglect is shown to the One Who is King of Kings! Jesus wants to keep His birthday in your heart. Oh, say to Him, "I will commemorate this Thy birthday, Thy coming into the world, by receiving Thee into my heart." And if you do that you will know a peace and happiness such as you have never known before.

"Thou didst leave Thy throne and Thy kingly crown
When Thou camest to earth for me.

But in Bethlehem's home was there found no room
For Thy holy nativity.

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

Your loving friend,

The Editor.

A Christmas Acoustic.

Christmas-time will soon be here,
Heaps of toys and ginger-beer,
Raisins, lollies; oh! what fun,
Ice-cream wafers by the ton,
Season's greetings we shall post
To our friends we love the most.
Many hearts we'll cheer that day,
And all cares we'll sweep away;
Sacred is that happy day.

FATHER CHRISTMAS.

Father Christmas is, of course, firmly established in some form or other wherever there is a Christmas Day. He is generally beneficent and kind, a bringer of gifts to children and one who rides through the clouds with his sledges and dogs or reindeer. In some countries he is the receiver of gifts, as well as the giver, and the children who expect him to call get ready little offerings, that he may exchange his for theirs, and exchange is never robbery in the case of this amiable old gentleman!

In England, Father Christmas is dressed in a long cloak, with a touch of white here and there according to the individual taste of the wearer. To complete the picture we give him a white beard. He is represented as a royal personage of age and antiquity, with tremendous love for children. Sometimes we give him a sack and a stick like a shepherd's crook. In many parts of Spain it is customary to dress Father Christmas in a robe of white with nothing to break its simple grandeur and dignity. The old man is personified purity. In Italy, one can often see him dressed in green and often in blue, but he may don any colour, according to the weather and the district where he is scattering his boons and benefits. Everywhere the colour lends symbolism to the man, whether it be red, white, green or blue.

ENGLAND'S LORD CHANCELLOR,

Sir Philip Snowden.

Small Nursery Visitor: "Do you know, my daddy says he hasn't got any money now!"

Nurse: "Really, dear?"

Small Visitor: "No, Snowdrop's taken it all."—"Punch."

WORD SQUARE.

1. Where Christ performed His first miracle.
2. Who disobeyed God in the Garden of Eden?
3. Given to children at Baptism.
4. What Christ is called in Revelation 3.

Send answers to the Editor.

A BULB.

Misshapen, black, unlovely to sight,
O mute companion of the murky mole.

You must feel overjoyed to have a white,
Imperious, dainty lily for a soul.

—R. K. Munkittrick.