

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

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

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

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

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

Christianity Challenged.

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

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

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

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

Duty to the Nation.

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

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

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

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

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

Letters to the Editor.

SYDNEY DIOCESAN SCOUT AND GUIDE COUNCIL.

"Gwydyr,"
Wanganella St.,
Balgowlah,
Nov. 13, 1936.

The Editor,
"The Church Record."

Dear Sir,—

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

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

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

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

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

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

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

PEACE SENTIMENTALISM.

The Editor,
"The Australian Church Record."

Sir,—

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

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

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

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

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

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

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

I am, etc.,
EDGAR R. STREETEN.

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

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

To the Editor, "Church Record."
Dear Sir,—Will you kindly insert the following in your next issue and oblige.

Yours faithfully,
F. H. HORDERN.

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

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

A Paper for Church of England People

THE AUSTRALIAN Church Record

"CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED"

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

Thanks be unto God for his unspeakable Gift.—2 Cor. ix., 15

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

Editorial

The Abdication.

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

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

The Faithful Witness.

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

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

The Throne Inviolable.

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

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

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

thought moving soberly, steadily and reluctantly, yet without sentimentality, with heart-searching, but without tumult, towards a firm conviction of its duty. This dignified judgment of a free people was articulately expressed by the practically unanimous passage of the Abdication Act in Parliament.

"An indispensable condition of this unrevolutionary transfer," says "The Times," "is the Throne's granite solidarity, which was abundantly demonstrated. This is proved by the firm hand with which all really concerned grasped the problem concerning the occupant of the Throne, whereas gingerly methods would have been needed if the institution had become an anachronism."

"There are already signs that recent events have created a profound impression abroad, where esteem for Britain has been rising as her foreign policy and the domestic basis of that policy have been reconstructed on more resolute and more confident lines. Many thought that the newly won reputation would collapse when publicity was given to the Court troubles, as undoubtedly it would if there had been weakness, timidity, or delay in grappling with the dynastic perplexity, but reports that are coming in from many countries show that the British people have earned the world's admiration and wonder. Thus, a sudden emergency has enabled the British people again to prove their greatness in demonstrating to the eyes of the world, that the Monarchy is impregnable."

The hour calls, therefore, for the utmost loyalty.

The New King.

THUS with the utmost loyalty and affection we welcome His Majesty King George VI with his consort, the gracious Queen Elizabeth, to the Throne of Great Britain and Ireland and the Dominions overseas. They enter upon a great heritage which has come down enriched and high-lusted during and since Victoria's great days. It was during the second half of her long and memorable reign that the monarchy began to win that unqualified popular esteem which we now associate with her name. But the spiritual heritage which she left to her successors was wonderfully maintained by her son and grandson. It may, indeed, be seriously conjectured that, taking into consideration the problems, internal and foreign, of the critical years in which he reigned, history will decide that no more successful Sovereign than George V ever occupied the throne.

His second son, so well-known as the Duke of York, who now fills his place, is considered by many to resemble him strongly in character. Thus it is with confidence and earnest prayer we look forward to the future. In these days, when the world has become, as it were, a neighbourhood, personality in the bearers of regal responsibility counts for more than many had allowed themselves to realise, and in King George VI and Queen Elizabeth we look forward with confidence to seeing personality justified. The Throne abides, though individuals pass, for the English nation has always taken it for granted that, come what may, the monarchy must survive. To-day its strength is great indeed, a strength that has to be shared by all its supporters. The widespread sympathy with which the recent dilemma of the Royal House has been regarded must now translate itself in-

to renewed loyalty, not merely passive but active. The King and his family stand, in a distracted world, for that unity which alone can sustain the Empire as a rock of security to which many who are not its subjects look with hope and confidence. We who are within its circle have a duty to more than ourselves, and direct fulfilment of it can best be accomplished by affirming more earnestly than ever, in deed as well as in word, "God save the King!" For us these words will ever be our constant prayer.

Australia's Falling Birthrate.

A DECLINE in the population in Australia is inevitable within 40 years or sooner, says Mr. S. H. Wolstenholme, lecturer in economics at Sydney University.

"From researches I have made," he said, "it appears that, since 1932, Australians have ceased to reproduce their numbers. Eventually this means a diminution in the size of the whole population."

In Australia, marriages appeared to be as numerous as ever. The average age at marriage had fallen but there had been a reduction in the size of the typical family, which appeared to reflect the greater diffusion of birth control knowledge, though that view had been challenged. Even immigration at the rate of more than 40,000 a year it was estimated, would be insufficient to prevent decline after 1981.

It was certain that the near future would witness a considerable decrease in the proportion of young people, a large decrease in the number of young children being already observable. That decrease would soon be reflected in a dearth of young workers. Day school classes are becoming fewer, while attendances at Sunday School must of necessity decline. The growing proportion of old people would increase the older age groups, and the financial strain of old age pensions would be felt. In addition, there would be changes in the demands for various products, making the unemployment problem more difficult. The popular view that when the full effect of economic recovery and the present high marriage rate were experienced, births would be above the pre-depression level was not supported by facts.

If the birth-rate fell much more, only a very considerable immigration flow would do more than delay the decline. Australia must decide whether she should follow the lead of other countries or endeavour to adapt herself to the new conditions which the falling birth-rate would create. It is estimated that assuming a continuance of the 1932-34 natality, the population would begin to decline after 1977, at which date the population would number 7,875,000.

It is a deplorable situation. We shall not deserve to hold Australia. Selfishness, ease, love of pleasure and a good time are the bane of life to-day, and sadder still is the encouragement given to enterprising firms and selfish propagandists.

On that deep retiring shore
Frequent pearls of beauty lie,
Where the passion waves of yore
Fiercely beat and mounted high;
Sorrow that are sorrows still
Lose the bitter taste of woe;
Nothing's altogether ill
In the griefs of long ago.

—Lord Houghton.

Quiet Moments.

The Influence of the Bible on the Japanese People.

(By Willis J. Williams, B.Sc.)

JAPAN is 6,500 miles from Australia, and the passenger ship takes four weeks to get to Yokohama, the port of Tokyo, the capital of Japan, with its 6½ millions of people. The fast freight boats which go direct from Australia to Japan cover the distance in eleven days; it is thus that we realise how near we are to Japan, and to the teeming millions of the East.

The Christian nations, especially the British people, have always been interested in spreading their religion and thus carrying out the command of their Master "to go into all the world and preach the Gospel." The friends of the British and Foreign Bible Society do believe in the power of the written word. The Scriptures have been distributed in the languages of many countries, and up to the present time have been sent forth in 705 different forms of speech.

The story of the Bible in the East is full of miracles; I use the word miracles because it is somewhat difficult to picture the wonderful history of the Sacred Book in Japan.

The first Japanese translation was made from a Chinese translation, and the first Japanese Bible was printed in Shanghai, China. There was in the prison in Tokyo a man who had been convicted of stealing with violence. There was in the same prison a man who had been arrested for preaching in the streets on Christian subjects. The two men became acquainted, and the robber asked the Christian Japanese what he was reading, and the reply was, "I am reading the Bible." Christianity to many in Japan still means some magic way of escaping difficulty, so that he thought that the Christian was trying to destroy the prison cell and escape. At the end of two weeks the Evangelist was set free. The prisoner concluded that the magic was effective. He thought if he could read the Book he could be set free, so he sent for a Bible. He read, but freedom did not come, so the Book was thrown aside and not seen for seven years. Then he started to read again and the Sermon on the Mount had such an effect on him that he accepted Christ as his Saviour. He was completely changed. He served 25 years in prison, came out and wrote a book entitled "25 Years in Prison."

Baron Morimura, who was the first to open up trade between Japan and America, read "25 Years in Prison," and he was so impressed that he went to the author and discussed Christianity, and the result was that he received Christian Baptism.

About sixty years ago a young man in America was invited to become a professor in an agricultural college in Hokkaido, the Northern Island of Japan. After much discussion with the then Minister of Education he was permitted to teach the English Bible. Dr. Clark taught the Bible, but only remained in Japan for eight months. The result of his teaching was the altered lives of several young men, among whom was Nitobe, who became Secretary-General in the League of Nations. Some of you may remember him because he wrote many books in wonderful English, explaining the spirit of Japan.

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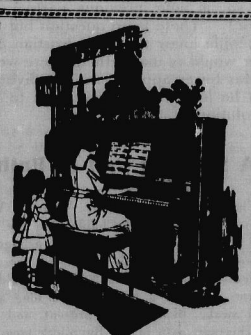
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In the last Cabinet headed by Baron Saito, there were seven ministers who came from Christian families and six wives of Cabinet ministers were Christians. Baron Saito, though he had not been baptised, read the Bible every day. There are many in Japan who read the Bible who never go to Church, so that it can be definitely said that the influence of the Scriptures is very great.

Japan is a beautiful country, with its many mountains, lakes, rivers, its rice fields, and its tea plantations. The Japanese are kind, courteous and honest, and do all they can for the visitor to their land. They have their own forms of religion. Buddhism, with its temples, claims the most followers; Shintoism, with its shrines, claims many millions, while Christianity can claim in comparison but a small number; but Christ and the Bible are exerting a decided influence on the Japanese nation.

Last year an all Japanese Christian Conference was held in Tokyo, when 200 leaders of the Japanese Church gathered and discussed many important matters, probably the two main issues were Church Union and a Nation-wide Evangelistic Campaign. Thus you understand how alive to the work of the Church is the Japanese Christian.

I am, however, more concerned with the influence of the Bible on Japan. The circulation in Western Japan last year was 10,512 Bibles, 72,125 testaments, 488,767 parts; or a total of 571,404; and in Eastern Japan 11,520 Bibles, 43,604 testaments, 682,434 parts, or a total of 737,562; thus a total distribution throughout Japan for 1935 of 1,308,966 copies of the Scriptures. It is interesting to note that about four-fifths of the total Scriptures are distributed by the colporteurs in the course of their visiting from house to house in cities, towns and villages. There are 35 colporteurs taking the Scriptures to the people throughout the land of the Rising Sun, and I do not think that I can better impress my hearers to-night on the influence of the Bible on those people than to give them some actual stories taken from the colporteurs' own reports of their work during this year.

The Buddhist Priest.

The priest in charge of a temple said, "Please give me a copy of the New Testament, as I have no Scriptures. This book is also for us Buddhist priests, and we must read it. Please distribute as many as you can in the village."

The priest at another temple was talking to his people and gave as his text: "Come unto me all ye that are weary and heavy laden and I will give you rest." When asked after the service where he got his text from, he stated, "The Bible; a Book I always read."

Only a Gospel.

The minister of a little Christian wayside church in Japan was describing how that day sixteen years before he had met a colporteur and had purchased a Gospel of St. John from him. He was but a lad, but a few years later he was still pondering on the meaning of life and studied afresh his Gospel. A minister gave him a New Testament, and shortly after he became a Christian. He declared that he owed his conversion to the work of the Bible Society colporteur.

Let Your Light So Shine.

A colporteur called on the proprietor of a general store in an important

town. There were no customers in the store at the time, so he invited all his employees to listen to the colporteur, as to what he had to say regarding the Christian faith. The result was a sale of 25 copies of the Scriptures in that store. The proprietor, in saying goodbye, said, "I am not a Christian. I have not been into a church, but in Osaka (a city of over three millions of people), among my relations there is a Christian family and their lives tell me what Christianity is."

After Many Days.

The colporteur reported that he visited a high school through the kindness of the Principal. He was able to distribute some New Testaments and portions among the students. Happier still, he met Mr. Shimizu, one of the teachers and an earnest Christian. I met him years ago when he was a student in a high school when I told him of the Saviour of mankind and urged him to become a Christian. He did. He then went to the University, graduating from the Science School, and is now radiating the joy and love of the Gospel by the life he leads.

My Own Experience.

I engaged a car to take my wife and myself out to a seaside place known as Kamakura. We found the driver had a very fair knowledge of English. He took us to a shrine and then a temple, and asked me what worship we had in Australia. I told him of our Christian Church, its services and its observance of the Sunday (for Sunday is not observed in Japan). He then said, "But you have a Bible, a very noble Book," and I asked him if he had read it, and he informed me that he had read parts in Japanese, but was anxious to read a Bible in English. I told him that my wife and I would give him a Bible, for he had said that he did not know where to obtain one in his own town of Yokohama. How anxious he was for me to keep some of the money out of the fare to pay for that Book! I sent him one from Kobe, the headquarters of the British and Foreign Bible Society. When I reached my home in Sydney the following letter awaited me; let me read it to you.

"Dear Mr. and Mrs. Williams,—I just got a Holy Bible Book you sent to me from Kobe. It is very kind me and my mother I open this Book every night return to home and I read to my mother by Japanese speak, for 'our God' my mother is going to be very happy by listening to 'our God.' By reading this Book I am understanding 'our God' and right English."

"I hope Mr. and Mrs. W. J. Williams and your sons and daughters happy and healthy."

"Please pardon me broken English in this letter."

Yours faithfully,
M. Tateishi."

May the seed sown here bring forth this lad and others into the Kingdom of our Lord Jesus Christ.

Let me assure you that the circulation of the Scriptures, in Japan or elsewhere, is worth while. Others may then enjoy the pleasure and privilege that is ours of reading the Book that leads us all to the Higher Life in mankind's Saviour.

The Bible Society is a partnership of Christian people, who unite to secure that everyone who can read may be able to obtain the Holy Scriptures printed in his mother's tongue. Will you join in that partnership?

Already it has helped the Gospel to speak in over 700 different languages.

uages, and it has made the Bible the cheapest Book in the world.

Japan is anxious to read the Bible. Will you send a copy to someone in that land, where millions have not yet heard of Jesus Christ?

Wayside Jottings

(By a Wayfarer.)

CHRIST'S MARRIAGE LAW.

DURING the last three or four weeks a most astounding series of events of a fundamentally religious basis have taken place in England; and the issue at stake was whether a King's private wishes or the Law of Christ should prevail. And to the Wayfarer's mind the outcome has been a fresh instance of the providential care and love that Almighty God has for so many centuries manifested towards the English nation and the British Empire; unworthy as we are of such goodness.

Whatever may have been common talk or rumour in England, we in Australia had no remotest idea that everything was not all that it should be in connection with the English Throne. All that we knew was that we had a comparatively young king, who nevertheless had made a good impression by a diligent discharge of his duties as Prince of Wales, and by an apparently great interest in the welfare of the poor and depressed classes. Only lately his visit to South Wales to conduct a personal enquiry into the condition of the unemployed, and his declaration that "something must be done,—something shall be done," must have rallied many hearts to an increasing loyalty to the Throne, and to personal affection to himself. Beside all which we had no reason to doubt but that our new king would follow faithfully in the steps of a long line of ancestors with whom it had been an unflinching tradition that inclination was always to be subordinated to duty; and with whom the kingship was always regarded, not as a matter of personal privilege, but as a sacred trust from God, to be discharged for His glory and for the welfare of the Empire.

And then came some disquieting rumours. The Bishop of Bradford put forth a suggestion that a change should be made in the Coronation Service, and that the Holy Communion should no longer be an essential part of it. And in response to a storm of vehement questioning and expostulation he explained: "The King has no interest in such matters; perhaps he may have a private religion of his own but he does not show it"—and all the Empire was astonished and aghast; and still more so as fresh instances were adduced of the King's indifference to religion; and that since our previous King's death the atmosphere of the Court had greatly changed for the worse; and that men and women were now welcomed who would not in previous reigns have been admitted.

And then came big newspaper headlines announcing a ministerial crisis of unprecedented gravity—that the Ministers of the Crown had offered the King certain advice which he had declined to accept;—and we all wondered what it could possibly be.

And then we heard it all plainly. It was in connection with the King's marriage. The King desired to marry and to raise to the Throne of England a woman who had already been

twice married and twice divorced, and whose two previous husbands were still living;—nay, whose second divorce was not yet, and would not for some months be, legally complete.

No wonder that Mr. Baldwin, to his eternal credit, refused on the part of the British Government to listen to such a suggestion; and told the King plainly that if such a thing were seriously attempted, he and all his fellow Ministers would resign, and that the Leader of the Opposition would refuse to take office. So that the Empire would be left without any constitutional government. So that it became increasingly clear to us all, and to the King himself, that his only choice lay between giving up his idea of marrying Mrs. Simpson, and resigning his position as King.

Then followed a period of suspense while we all hoped; and most of us believed, that the King's sense of duty to the Empire would prevail over his personal desires. It would have involved sacrifice, but a sacrifice such as is constantly made by men for the sake of serving the Empire in the Army, the Navy, and in the Church of God; while if he desired an honourable marriage, there were many women of rank and beauty, a union with whom might have been a source of blessing and of strength, not only to him individually but to his family and to the Empire. But it was not to be; and for the sake of that woman a King of England has failed in his duty, has abdicated his high position, and has for ever renounced the Crown for himself and for his descendants.

It is all very sad, all so different from what the Empire has now for centuries learned to expect from the Royal Family. But the deed has been done. Edward VIII has formally abdicated, and George VI and Queen Elizabeth are now King and Queen, and their accession has been formally ratified by Act of Parliament.

And yet there is one standpoint from which we may be thankful for what has happened; and it is because in it all, and through it all, there has been a vindication of the Marriage Law of Christ. It was not from the stand-point of human law, or State law, that Mr. Baldwin and his fellow Ministers refused to listen to the suggestion that Mrs. Simpson should become Queen. Alas, we fear that human and State law has been so relaxed that such a thing might possibly have happened. But the Law of Christ stigmatises the re-marriage of divorced persons as adultery; and we can only be deeply thankful that the Law of Christ has been the guiding star by which English statesmen have steered their unhesitating course.

"For the hardness of your hearts," said Christ, "Moses permitted separations." Just as to-day separations are sometimes necessary. "But from the beginning," he said, "marriage was made indissoluble. Therefore whosoever puts away his wife, save for the cause of adultery, and whosoever marries her that is put away from her husband commits adultery." In other words, separation may sometimes be necessary, but it does not annul the marriage. "Let the wife," said St. Paul, "either remain unmarried, or else be reconciled to her husband." And that Law of God can never be varied by man.

Godless Governments may pass what laws they please. Tom, Dick and Harry, M's.L.A. or M's.L.C., or members of any Parliament in the world, may pretend to set aside the Laws of

Christ; but Christian men will never admit the validity of such un-Christian legislation.

If Mr. Baldwin and the other British Ministers had held their peace, and suffered King Edward to carry out his purpose of marriage, the King would yet have been faced with this difficulty, that, from the Archbishop of Canterbury down to the humblest Christian minister in the land, not one would have been found who would have been willing to prostitute his office, or desecrate his church, by performing the marriage ceremony. The King would have had to avail himself of the services of the Registrar; and be married in one of the rooms of the palace.

The Law of Christ has been vindicated. Would to God that Australia may learn the lesson. The number of divorces that year by year go through our Law Courts is appalling; the Wayfarer heard or read lately that there are over 400 applications still waiting to be listed; and without question, a very large proportion who apply for divorce do so with the view of marrying again. It follows, too, that the majority will probably suppress the fact of the divorce, and will describe themselves (as the N.S.W. law allows them to describe themselves) as bachelors and spinsters; and many of them will, of course, apply to Church of England clergymen to perform the ceremony; and these, in all ignorance and good faith, will probably do so. The Wayfarer has known a couple, refused by one clergyman, go straightway to a reverend Canon of our Church, and in due course the Wayfarer read in the "Herald" of the wedding.

How can it be prevented? The Wayfarer thinks it must be along the line of requiring every clergyman to add, on oath, one more question to those which he already has to ask. "Have you been married before?" "If so, is your previous partner still alive?" There is no question but that if people knew that no Christian minister would re-marry them there would be far fewer applications for divorces. But he leaves it to wiser men to find a solution of the problem.

A Stirring Call at Bath,

The Rev. T. P. Nicholls, Vicar of Whitchurch, England, and Chaplain to the Bath and Wells Diocesan Union, in a vigorous speech at the annual supper of the Bath Federation of the C.E.M.S., said it did not matter how old a man was, so long as he was awake, living in the present, and playing his part as a man. But older men must recatch the spirit of youth. The characteristic of youth is revolt. For a long time the revolt has been against religion, and it has been successful. That is why so many are bored to death at 22.

"It is there that C.E.M.S. comes in. It is we who call ourselves Christians who are the rebels.

"We are in revolt against a pagan world, ruled by irreligion. I believe that when we cease to bemoan the past and when we rebel against the present state of affairs, we shall as a society recapture the youthful spirit and be a real force in the world."

They were the only brotherhood of men in the Church of England, Mr. Nicholls continued, and were in revolt against any attempt to establish brotherhood apart from religion.

They were not just a society for banding churchmen together for mutual comfort or admiration, but a society which showed men outside that they had something to give them—that they could give them Christ and all that Christ meant in life.

December 24, 1936.



The death of the Rev. A. R. Shaw, who had been living in retirement at Cremorne, N.S.W., removes one who served in the ministry for 43 years in the Dioceses of Goulburn and Sydney. A native of Newcastle, he served for eight years in the old Australian Joint Stock Bank before deciding to enter the ministry. In 1885, he resigned from the bank and went to Goulburn, where he was ordained in 1889. He was stationed at Cooma, Murrumbidgee, Holbrook, Marulan, Gundagai, and Gunning at various times. In 1911 he was appointed to the charge of the Belmore and Moorefields parish in Sydney and remained there until 1918, when he was appointed rector of St. Augustine's, Bulli. In 1923 he was appointed to St. John's, Sutherland, where he remained until his retirement. He was twice married, his first wife being the daughter of the late Archdeacon Drutt, of Cooma, the second Deaconess Moberly, the daughter of the late Rev. S. N. Moberly.

Mrs. Stephenson, Senior, president of St. Clement's Churchwomen's Guild, Billinudgel, North Coast, N.S.W., has just celebrated her 84th birthday. She was congratulated at a recent meeting of the guild and presented with a bouquet.

Miss Elsie Hannam has been appointed headmistress of Marsden School for Girls, Bathurst, N.S.W. A History Honours graduate of Manchester University, Miss Hannam came to Australia in 1926, and until 1927 was teaching at Rockhampton Girls' Grammar School, Queensland. Since then she has been at the Methodist Ladies' College, Burwood, and until the end of the term on December 16 is Senior History Mistress. Miss Hannam is a member of the English Speaking Union.

The Primate of Australia (Dr. Le Fanu) will leave Perth, W.A., by the "Orford" on January 11 on a holiday tour to England and Ireland. He expects to return in June or July. He will attend a meeting of the Consultative Committee of the Lambeth Conference. The Archdeacon of Perth (Archdeacon Hudleston), will be in charge of the diocese as the Archbishop's commissary.

The Rev. T. E. Fox, who arrived in Sydney by the Otranto several days ago, has come to Australia at the invitation of the Bishop of Grafton to commemorate the golden jubilee of Mr. Fox's ordination at Grafton. Mr. Fox, when he left Australia, was given a parish in England by the late King Edward VII, and he held it for 25 years. He is now 78 years of age. He was the first Vicar of Tweed River and Byron Bay, and can remember when there were only 11 houses in Murwillumbah.

Canon L. H. Lang, of Winchester, England, has been appointed Bishop Suffragan of Woolwich, and Canon R. H. Moberly Bishop of Stepney. He is a cousin of the Archbishop of Canterbury.

On the 21st of this month the Rev. R. F. Tacon, Rector of St. Barnabas, Waverley, will have served in the priesthood of the Church for a period of twenty-five years. He was ordained in Wangaratta, Victoria, by its first bishop, Thomas Henry Armstrong, proceeding to Phillip Island in the Melbourne Diocese, under the late Archbishop Henry Lowther Clarke, then to South Grafton under Cecil Henry Drutt, Grafton's first bishop, to Sydney to serve under the late Archbishop Wright, and now under Archbishop Mowll.

Having volunteered to work under the Church Missionary Society at Karachi in India, the Rev. S. N. Spence, assistant curate at St. Mary's Cathedral, Parramatta, Auckland, passed through Sydney last week on his way to the field. A farewell was tendered to Mr. Spence by parishioners and friends at St. Mary's Hill on December 10th, and on the morning of his departure a dismissal service was held at the Cathedral at 10 a.m., the Archbishop being the celebrant.

Mr. William Alwyn Coleman, at one time in All Saints' Parish, Bendigo, has joined the staff of the Yarrabah Mission. Mr. Coleman offered to the A.B.M. several years ago, being a fruit of a Missionary Exhibition, and was accepted by the Board as a candidate in training. For some months past he has been working as a catechist under Rev. Joseph Tyson at St. George's, Malvern, Vic., and was receiving other training from the Brotherhood of St. Laurence.

All Lancashire churchmen were interested in the impressive service which took place in St. James' Church, Birkenhead, on a recent evening. Two brothers, who were once choir boys in the church, dedicated a stained glass window in memory of their parents, Mr. and Mrs. Peter Jones. The brothers passed into the ministry of the Church, both became Liverpool incumbents; they are now bishops—one of Sodor and Man (Dr. W. Stanton Jones); the other of Hulme, Manchester (Dr. T. Sherwood Jones). They were accompanied by their brother, Mr. Llewellyn Jones, a Liverpool shipping official. The window was subscribed for by the three sons, whose father was a former warden of the church.

Lovers of the music of Bach will owe another debt of gratitude to Dr. Albert Schweitzer, the famous missionary doctor of Lambarene, Western Equatorial Africa, and the well-known interpreter of Bach. For he is just now engaged on the immense task of making fifty-two new Bach records on the organ. For this purpose he has recently been searching Europe for the ideal instrument. He has found it, he says, in the church of St. Aurelie, at Strasbourg, and that is where he and a team of recording experts from London are now working.

A letter has been received in London by the South American Missionary Society from the Right Rev. E. F. Every, D.D., C.B.E., Bishop in Argentina and Eastern South America, in which he states that he has now made public his pending resignation to take place within a year. Bishop Every was consecrated Bishop of the Falkland Isles in 1902, and by his unremitting efforts succeeded in dividing the huge diocese, himself taking the newly formed Diocese of Argentina and Eastern South America in 1909. The day of Bishop Every's retirement when it comes will be a sad day for S.A.M.S. people, both at home and in South America.

The Rev. N. Fox, Rector of Nowra, N.S.W., has been appointed Rector of St. Michael's, Flinders Street, Sydney.

Mr. F. G. Hooke, F.C.P.A., of St. Columba's, Hawthorn, Victoria, has just entered upon his eighty-second year. During the fifty-three years of the life of St. Columba's he has been closely associated with its history. He still holds the offices of Churchwarden, Parochial Nominater and Synod Representative. In his younger days he had a large Bible Class of young men, to whom he was not only the teacher, but the wise Christian friend, whose kindly guidance directed them into paths of useful employment. Many of his young men entered the ministry. He gave religious instruction regularly in State Schools, and took a very practical interest in the work of the Sunday School. The kindergarten room at St. Columba's was built wholly at his expense. For forty-three years he has been the treasurer of the Young Men's Christian Association, remaining true to its interests during the years of depression.

The Right Rev. C. E. Curzon, Bishop Suffragan of Stepney, has been appointed to the bishopric of Exeter, made vacant by the death of the Right Rev. Lord William Gascoyne-Cecil. The new Bishop of Exeter was

educated at Christ's College, Cambridge, and at Salisbury Theological College.

Canon W. G. Williams, Vicar of Aramoho, Wanganui, has been appointed to the newly-created post of organiser of Maori church work for the Dioceses of Waiapu and Wellington, with headquarters at Napier. He will assist Bishop Bennett in the more effective organisation of work in the native pastorate.

The Bishop of George, South Africa, Dr. H. B. Sidwell, who has lately resigned on account of old age, was the first African-born white priest to be raised to the episcopate. George is a large and thinly populated diocese, with no great towns or large ports or flourishing industries. More than three-quarters of the Church population is coloured, an economically depressed class.

Two veterans of the clergy of the Diocese of Melbourne attained the jubilee of their ordination on December 19. They are the Rev. Canon Sutton, B.D., Sub-Dean of St. Paul's Cathedral, and the Rev. C. H. Barnes, living in retirement in Camberwell. The ordination took place at Christ Church, Ballarat. Canon Sutton had recently arrived from England to be curate to Archdeacon Julius. The Rev. C. H. Barnes was ordained to the curacy of St. Paul's, Sandhurst. Bishop Thornton was the ordaining Bishop. Eight other ordinands ordained on the same day have passed on within the veil.

The Bishop of Central Tanganyika arrives in Sydney this week and will be welcomed in the Chapter House on Tuesday, January 5 at 8 p.m.

The Rev. P. J. Evans, Rector of Sans Souci-Langlea has been appointed Rector of Christ Church, Enmore, and the Rev. A. L. Ironsides, Rector of St. Peter's, Woolloomooloo, both in the Diocese of Sydney.

The Mathematics of Lotteries.

(Abridged with thanks, from an article by Mr. John S. Dence, in the Australian Christian World.)

The Lottery as carried out in N.S.W. absorbs about £27,000 of the people's money for each issue. Of this amount only £25,000 is "invested," the balance goes in postage, etc.

Up to date 323 lotteries have been drawn, which means that the general public has paid away £8,700,000, and in return have received £5,265,000, a loss of £3,435,000.

Big prizes (Nos. 1, 2, 3, 4), have been won by only 1292 people; but to gain these, no fewer than 32,300,000 tickets have been bought—that is about ten tickets for every man, woman and child in the State. So that only one ticket in every £25,000 can possibly obtain a big prize; while in the whole lottery, the chance of winning any prize at all is 1 to 123. The writer knows a man who has taken a ticket in every lottery, and spent more than £80, and has not yet got a prize; and he still keeps on paying; though his chance of winning anything over £5 is 60 to 1 against him. Level-headed men find it impossible to understand such un-business like investments.

But the lottery is not even an honest affair. The odds against the public are too overwhelmingly heavy. It is a disgrace to our Government with a professedly Christian Premier, that they should so barefacedly rob the "investors," 75 per cent. of whom are not well-off. If the hospitals need Government support it would be better to have a straight-out "Hospital Tax," on the same lines as the "Relief Tax," rather than so low the morals of the people.



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DURABILITY — GUARANTEED



IMMANUEL.

THE Incarnation, which is the opening mystery of the Gospel, may well be regarded as its greatest. If we realise the infinite greatness and goodness of God, as revealed in the Scriptures and in Nature, and on the other hand the littleness and evil of man as described also in the Scriptures and as exhibited in human nature, it becomes amazing to think of an actual union between them. The Psalmist might well exclaim: "What is man that thou art mindful of him, and the son of man that thou so regardest him?" but the Christian has much more reason to exclaim with St. Paul, "Without controversy great is the mystery of Godliness: God was manifest in the flesh," with the blessed sequel. It involves, of course, the most momentous, intellectual, and even physical consequences. It implies, what science is daily confirming, that the mind of man is a reflection of the mind of God, and can follow the operations of God's mind in the laws of Nature; while even the human form, as assumed by our Lord, becomes an appropriate manifestation of Divine actions. But the most momentous of all its results is that it brings the very nature of God into contact and mutual action with all the evil and sin of our own nature. The latter, indeed, is the first and main fact with which its revelation is associated in its inspired announcements in the Gospels. "Thou shalt call His Name Jesus, for He shall save His people from their sins." "Unto you is born this day, in the City of David, a Saviour, which is Christ the Lord." When John saw our Lord coming to him, he said, "Behold the Lamb of God, Who taketh away the sin of the world." All other considerations were absorbed in this that the Son of God had been born into the world to save men from their sins and to die as a Sacrifice. The fascinating speculations respecting the other aspects of the Incarnation to which we have alluded, and which have attracted much attention in our own day, are passed by; and its supreme purpose is viewed in the light of human sin, and as the Divine means of deliverance from it.

The consequences which follow from this aspect of the Incarnation are momentous. It makes us realise, in the first place, the overwhelming nature of the evil from which it is designed to deliver us. It could be overcome by no less a power than the actual union of God with the very nature which in men had become so corrupted. This is a reality which has become obscured in our day, but was intensely vivid to the mind of early Christian teachers like Athanasius. They had before their eye in glaring reality the fearful corruption into which human nature had fallen. It is described, in features which every scholar knows to be historically true, in the dreadful picture of the heathen life of the day drawn by St. Paul in the first chapter of the Epistle to the Romans. There is no exaggeration in that lurid picture, and there was no visible influence in the Roman world,

cultured as it was, to change it. But except in actual idolatry, does not modern civilisation exhibit a grievous approach to it? Are not the very doings of large groups of people to-day, to which the Archbishop of Canterbury drew attention in his sermon in London after King Edward's abdication, the tragic happenings in Spain, and the welter of Europe's life a revelation of the prevalence of passions among us grievously like St. Paul's catalogue in another Epistle: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly . . . lovers of pleasures more than lovers of God." Thank God there are also great areas of life in which are seen the virtues which Christ and His Church have implanted in the world, the noble Christian virtues which are the opposite of pagan vices. But the sin and waywardness and irreligion so evident in the world to-day are certainly the outcome and the manifestation of the old vices of ambition, pride, violence, selfishness, false thoughts of God and low conceptions of man. The same may be said of the social troubles and passions which we see let loose in Spain or Abyssinia. They exhibit in great measure the truth of St. James's explanation. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not." Those lusts and passions still rage among us; and even when checked by such influences of Christianity as subsist among us, they were sufficient to provoke the awful miseries of war. A great deal of modern thought and legislation is founded upon the supposition that human nature is good and can be trusted. But the Great War and subsequent doings ought to make men realise that the passions of human nature are still like the winds pent up in the cave of Aeolus, liable to be let loose at any moment, and to spread devastation in human life.

It is this stupendous evil out of which the Incarnation is designed to save us. It rests on the primary truth that man was made in the image of God after His likeness, and that it is only by the realisation of that image that it can correspond with the Divine intention that it should be "very good." Accordingly the Scriptures reveal in increasing degree the Divine purpose of restoring and strengthening the harmony between God and man which existed at the first, and was broken by human sin. Step by step the will of God is more fully revealed, namely, that Christ, by His Spirit, is able to bring men into union with Himself, and in Him into union with God, and the whole influence of the Godhead could be brought more and more to work in the heart of man, and to bring it into harmony with God's image. Human nature may be ameliorated, no doubt, by reason and human laws, to a certain extent, and for a certain time. But it cannot be regenerated, and Society cannot be permanently renewed and purified except by direct communion with God, through God's Word, which is incarnate in our Lord Jesus Christ. That Word is to be heard first of all in the Old Testament, in which the voice of God from generation to generation is recorded, and in which the will and mind of God are revealed in their actual relation to human experience. But those revelations cannot be fully understood until their full meaning is

manifested in the person of our Lord, the true Immanuel, one with His Father, and also one with us. In Him, His life and death, resurrection and ascension, the union of God with man is consummated, and our hearts and our natures are one with God so far as they are one with Him. The practical conclusion, for ourselves and our country, is one which is sadly obscured in our time. It is that "all form is formless, order orderless," which is not based upon the Christian faith, and which is not maintained by constant obedience to that faith, alike in private and in public life. In particular it is opportune to say that constant communion with the Scriptures, with the will and work of God as recorded in the Old Testament, and with the life and work of the Son of God as revealed and embodied in the Incarnate Saviour in the New Testament, is the first condition for growing into the image of God. There is too much danger of this being forgotten, even in the Church itself. It is, too, possible for such stress to be laid upon even the Sacraments of our redemption that the Word of Christ and of His Father, upon which those Sacraments rest, is relegated to a secondary place. But if the communion of the soul with the mind and will of God is to be maintained, a constant intercourse with the Scriptures must be kept in the very forefront of a Christian life. In Christ's words and in those of His prophets, we can be certain of seeing God and hearing Him; and of realising the Incarnation in the human form in which God there manifests Himself. It follows also that the preaching of the Gospel, the conversion of souls to Christ, and all the work of the Church in all our Christian communions, is the most essential of all the means for bringing peace and good will, and true happiness to our people, our nation, and Empire. In proportion as Christ, Immanuel, God Incarnate is upheld among us, in private and in public, in our own hearts, in our families, and in our public life, may we hope for the emancipation of our nature from the "sin and wickedness" by which we are so grievously enslaved, and for our becoming "a royal priesthood, a holy nation," showing forth "the praises of Him Who has called us out of darkness into His marvellous light."

The Challenge of Christmas.

Archbishop of York's Plea.

The approach of Christmas with its message of peace on earth has been converted during recent years into the most searching challenge presented to our consciences by any moment of the Church's year, says the Archbishop of York in the course of a letter to his diocese. When we contemplate the state of the world, the jealous fears of the nations, the despairing isolation of large numbers of the unemployed, the Christmas message which brings comfort for eternity brings a challenge.

Dr. Temple continues: "If we are Christians we know what is first needed by way of answer to that challenge; it is to remember that in the angelic song, 'Peace on Earth,' follows 'Glory to God.' With our new-found command over nature, and our capacity to bend its forces to our purposes, we have tended to leave God out of our thoughts. So the new powers bestowed by science have created as many problems as they have solved, and now threaten to destroy the civilisation which they have created. Let us this Advent turn our minds back to God, the Sovereign King and Judge, and learning to give all glory to Him, prepare ourselves to receive the inward and outward peace which are His gifts to the men of His good pleasure."

A Seasonable Word.

IN no perfunctory way do we convey to our readers the time-honoured phrase, "A happy Christmas." We do it in the mind of Addison, who long ago said, "I have always preferred cheerfulness to mirth. The latter I consider a phase, the former as a habit of the mind. Mirth is short and transient; cheerfulness fixed and permanent. Those are often raised into the greatest transports of mirth who are subject to the greatest depression of melancholy; on the contrary, cheerfulness (though it does not give the mind such an exquisite gladness) prevents us from falling into any depths of sorrow. Mirth is like a flash of lightning that breaks through a gloom of clouds and glitters for a moment; cheerfulness keeps up a kind of daylight in the mind and fills it with a steady and perfect serenity."

Addison's distinction is worth remembering. It is certainly borne out by the teaching of Holy Scripture, in which the mirth of a merry soul may be contrasted with the deep, abiding joy of which the Saviour spoke when He desired that His disciples' joy might be full, and of which Paul testified when he bade his converts, "rejoice in the Lord always, and again I say rejoice." True joy comes second in the analysis of the fruit of the Spirit and its sterling worth is evidenced by its triumph over trial—"in much affliction with joy of the Holy Ghost"—"we glory in tribulations also."

This is the Christmas cheer of which the angel spoke to the shepherds of Bethlehem—"I bring you good tidings of great joy which shall be to all people." So that when we wish our friends "a merry Christmas," or "a happy Christmas," we should desire for them a season brimful of holy mirth but, at the same time, of lasting happiness. The world is sad because it is sin-cursed, and only those of its inhabitants know the secret of true joy into whose hearts the "Saviour, Christ the Lord" has poured the gladness of His pardon and His peace.

Let us remember that Christmas cheer in this highest sense is no selfish thing. If, in the words of the well-known hymn, we can say—"I found in Him a resting-place and He has made me glad," our cheer will overflow into channels of help and blessing to others. Each succeeding Christmas in the interval before our Lord's return will find numberless hearts and homes in the depths of sorrow and poverty. It is right that the activities of Christian philanthropy should be stirred in a special way on their behalf at Christmastide.

As the next issue of our "Australian Church Record" will not be in circulation until January 6, we also take this opportunity of wishing our supporters a very happy and blessed New Year, coupled with our sincere thanks for the support they have unfailingly given us. We Evangelicals have a great heritage to uphold. The opportunities for service are wider than they have ever been, and we confidently appeal for a continuance of that loyal help and co-operation we have received in our efforts to maintain and defend the abiding principles of Evangelical churchmanship.

The Great Crisis.

Moral Principles Vindicated.

THE Archbishop of Melbourne, preaching in St. Paul's Cathedral on the Sunday following King Edward's abdication, made no specific reference to the crisis itself.

The Archbishop of Sydney, in his Cathedral, said:—

"Our prayers to-day are vested with a special significance, for we have passed through a period of never-to-be-forgotten strain. It is incredible to think that King Edward has passed outside the Empire. We still labour under a sense of shock."

"It is not for us to question his choice, and although he has left us we shall always keep him in our hearts. The Empire should be thankful that the King had as an adviser, to interpret the mind of the British folk, a man like Mr. Baldwin, and that the former King, as the great gentleman he had always been, had remained at his country home rather than return to Buckingham Palace, where there might have been demonstrations of some kind or other. Another cause for thankfulness was that there had been no constitutional crisis."

He hoped that the former King would find some avenue of service still open to him.

It was a matter for thankfulness that the new King and Queen were ready for the emergency, after having already been tested and proven. They had already been taken to the people's hearts. They all felt for Queen Mary in her great anguish of heart during the week, for she had been a tower of strength to the Throne and the Empire.

Conflict of Ideals.

The Archbishop of Brisbane, in St. John's Cathedral, Brisbane, said:—

"Events have occurred during the last week as tragic as any that ever darkened the page of British history. A Monarch beloved, in the prime of life, has evacuated his Throne and departed into the obscurity of private citizenship."

"King Edward VIII has told us in his own broadcast message that he could no longer bear the burden of authority without the assistance of the woman he loved. No one would wish to pass personal judgment upon the author of such a protestation, but the whole Empire, in allowing the King to abdicate on such a ground, has shown unhesitatingly that in its view such a love was not proper for the wearer of the British Crown."

"As churchmen we must be profoundly thankful that the standards which we believe to have been set for us by Divine Providence, and for which we have striven during the whole of our long history, have been thus vindicated before the bar of the nation."

"I should be neglecting my duty if I did not point out what appear to be the moral consequences of such a step for the nation as a whole. It means that we have taken a decided stand in a great moral issue and that we should be prepared to abide by the standard that we have thus set up. All of us are involved in this matter. We cannot logically demand one standard from the King and accept another for ourselves."

"When henceforth further proposals are made to bring laxity into married life, must we not pause and ask

whether we are really prepared to grant that for which a Monarch has found it necessary to yield up his crown? 'The Times' has told us that the conflict lay between an exotic society and the hard core of British family tradition."

"Essentially I believe that statement to be true, and to reach down to the very heart of the matter; but I think we shall be flattering ourselves unduly if we lay any emphasis upon the word 'exotic.' I believe that many of us who have watched closely the trend of events in English society during the last generation will feel only too good reason to fear that a grave lowering of moral and social standards has taken place among ourselves. It is that lowering of standards that has made possible this appalling crisis. The nation has now made its decision. It is for us to abide by the logical consequences."

Sanctity of Marriage.

The Bishop of Bendigo, preaching in St. David's, Kyabram, Victoria, with reference to the abdication and its lessons, emphasised the stability and flexibility of the British Throne. In every instance, he said, the downfall of previous civilisations was preceded by a process of moral "rottenness." The material progress of the world depended upon the preservation of a moral standard.

"The gravity of the situation of morality I look upon as being of the utmost importance," Dr. Baker added, "because the sanctity of marriage is the very bedrock of our civilisation. Though moral standards to-day are not what they were in the Victorian era, what would have happened if the former King Edward had pursued a course of action that might have ignored the moral issue? However much we might disagree with the abdication, we must admire his frank, open conduct. We ought to be extremely thankful that such a wise and strong man as Mr. Baldwin was Prime Minister of England in a time of such unparalleled difficulties. There is cause for gratitude and thankfulness, too, that the heart of the people remains sound."

"I venture to prophesy," said Dr. Baker, "that we shall witness such an exhibition of loyalty to the Throne as we have never seen before. What other nation in the world could have undergone such a revolution and emerged without harm? Righteousness exalteth a nation, but a nation cannot continue to exist unless the people who compose it are a righteous people."

The Father's Will.

"Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O my God; yea Thy law is within my heart."—Psalm xl. 7, 8.

To do Thy will, behold I come,
Content to leave the heavenly Home,
Content to live and die
A member of the human race,
That the redeemed may share My place
At Thy right hand on high!

To do Thy will, 'mid toil and pain,
To make it the sweet, glad refrain
Of moments and of days,
Thy love to tell, Thy grace to show,
That sinners, loosed from sin, may know
The glory of Thy ways!

To do Thy will, in service free,
To love as Thou hast loved me—
Be this My joy, My stay;
Till on the cross in deepest gloom
I take the sinner's curse and doom
And bear his sins away!



NEW SOUTH WALES.

Diocese of Sydney.

ST. LUKE'S HOSPITAL.

Archdeacon Charlton, Acting Chairman of Directors, presided at the 17th annual meeting of St. Luke's Hospital, Darlinghurst, Sydney, last week. He was warmly applauded when he spoke appreciatively of the services to the hospital of the chairman of directors (Mr. A. M. Hemsley, M.L.C.), who was absent on account of illness.

Bishop Pilcher, in moving the adoption of the annual report, said that the community ought to think more of hospitals than it did. Many agencies tried to make people believe that any queer thing could cure disease. There were all sorts of nostrums. The amazing thing was that the public bought them. Those who put them forth fattened on the credulity of the public.

Bishop Pilcher said that the ethics of the medical profession were to-day very high.

Sir Charles Blackburn, Lady Harvey, Lady Wade, and Mrs. P. Crossing were re-elected directors, on the motion of Dr. H. Skipton Stacy, one of the directors, who said that St. Luke's could fairly claim to be one of the best-equipped private intermediate hospitals in the State. The motion was supported by Mrs. J. L. Ruthven, another of the directors.

Mr. E. B. Giles was re-elected auditor, on the motion of the president of the Waverley centre (Mrs. Hall Johnston), seconded by the president of the Burwood centre (Mrs. W. J. Hull).

Mrs. Hubert Fairfax, a member of the board of directors, proposed a vote of thanks to centres, subscribers and donors, also to the sewing circle and the hon. treasurer (Mr. E. S. Watkins). She said that the hospital owed much to the steadfast devotion and loyalty of all those who had associated themselves with it.

The motion was supported by Canon Howard Lea, of the board of directors.

Chapel Dedicated.

Several days prior to the annual meeting the Archbishop of Sydney dedicated a chapel at the hospital. Dr. Mowll read the licence granting authority for the use of the chapel, established within the precincts of the hospital, and to be used in connection with its Divine worship, and giving power to the Rev. C. A. L. Lucas, Rector of St. John's, Darlinghurst, to perform Divine worship and the Holy Sacraments on the second Sunday of every month at 10 a.m.

Dr. Mowll said that he felt he was expressing the feelings of the gathering when he said how thankful he was that the nurses' residence had been enlarged to enable the chapel to be provided, and he thanked Mrs. Hubert Fairfax and her friends, who had put their hearts into the task of providing a place where patients and members of the hospital could seek quiet and meditation.

Diocese of Newcastle.

THE BISHOP'S LETTER.

The Bishop writes to his diocese:—
On Saturday, November 20th, the Archbishop of Sydney (who was accompanied by Mrs. Mowll and Archdeacon Johnstone) paid a special visit to Allynbrook to preach at a service in commemoration of Bishop Broughton. His Grace's visit gave the greatest possible pleasure, and it was entirely appropriate that it should have been made in the Broughton Centenary year. We are indeed most grateful to the Archbishop and

to Mrs. Mowll for sparing a whole day for the purpose. And I do most sincerely congratulate the Rector of Gresford and his colleagues for the outstanding success of all the arrangements which they made. I can truly say that no function I have attended in the diocese has given me greater pleasure.

The Season of Advent, which begins in a few days now, is used in this Diocese to call special attention to the Church's missionary obligations. And on the Third Sunday in Advent (13th December), all offerings made in the churches of the diocese are by Ordinance of Synod given to Missions. May I emphasise most strongly my hope that there will be a very liberal response to the appeal. We are at present very much behind in our missionary contribution, but if anyone will increase, even by a little, his or her ordinary contribution to the collections on that Sunday, the result would go a long way towards making up the deficiency. The Rural Deans are arranging for an interchange of pulpits on the Second Sunday in Advent so as to draw attention to the urgency of the appeal. Nothing would encourage me more than to know that the Diocese had once more reached or passed the quota assigned to it by the Australian Board of Missions. During the years of depression there may have been some excuse for our failure to reach our assessment, but there ought to be none now. May I remind you that these Diocesan Quotas are required in full if the existing work is to be maintained? If they are not reached the work has to be curtailed, and surely we can, none of us, be willing that that should happen.

It may be known to you that the Diocesan Council has asked the Reverend A. N. Williamson, Rector of St. John's, Newcastle, to undertake organising work for Home and Foreign Missions throughout the diocese. Mr. Williamson is peculiarly well fitted for this task, because in addition to his organising ability he has the advantage of having had two periods of active missionary service, and knows the work of the Missions from the inside. He will begin his work in February, and I would bespeak the co-operation of all the parishes in facilitating it. It is specially desirable that each parish should be willing to accept the date which Mr. Williamson suggests for his visit, so that his programme can be carried out with the greatest possible economy of time.

Diocese of Goulburn.

The Diocesan Children's Home Committee met on the 19th also, and opened the tenders for the extension of "Wandara." "Wandara," of course, is the gift of the executors of the late Mrs. Laura G. Bell to the Diocese, and in her memory. It is a magnificent property, and the Council proposes to convert it into a permanent home capable of accommodating 40 children and the necessary staff. It accepted a tender of Messrs. W. E. Armstrong and Sons for £3,569. That means that altogether in extension and re-furnishing the Diocese is committed to a total expenditure of some £4,300, of which it has in sight immediately about £1,200, together with the value of the old home if, and when, sold. Further donations to the capital fund for the extension of the home are required, and confidently expected.

TARCUTTA.

The township of Tarcutta observed its Centenary over the second week-end in December. The observance, which was sincerely planned as a community effort, in the end was celebrated by the Anglican congregation only. Even then the attendance at the various services was not what it should have been. With a few exceptions Tarcutta has not yet developed an historical sense.

BARKER COLLEGE, HORNSBY

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W. S. Leslie, M.A., Headmaster.

On Friday, the 11th December, the Bishop confirmed in St. Mark's Church 17 candidates. The service was well attended. On Saturday, the 12th, a Garden Party was held in the Rectory grounds. Two factors militated against its success. Most of the townspeople were attending the funeral of a pioneer, the late Mr. Anthony Brunskill. The weather, too, was uncertain, with several sharp showers. The Bishop and others had been asked to speak, but decided to hold over their addresses until the Sunday afternoon.

On Sunday the services at 8 a.m. and 11 a.m. witnessed large attendances. In the afternoon the Tumut Band played in the Rectory grounds and the faithful women of the parish dispensed afternoon tea. Several parties from the country centres picnicked in the grounds between services. The attendance in the afternoon was so poor that again the project of a parochial rally with set speeches had to be abandoned. Rain threatened again in the afternoon, but held off until just after Evensong had begun, when it poured steadily for the remainder of the night. The congregation at Evensong was only fair. The Registrar gave the address.

A lot of really hard work had been put into the organisation of the centenary week-end, and it speaks volumes for that faithful work that, despite the poor attendances, the contributions and proceeds at least cleared expenses.

The souvenir booklet, containing the history of the parish, was well sold, as were also some attractive calendars with pictures of St. Mark's.

Diocese of Armidale.

THE BISHOP'S LETTER.

The Bishop writes to his diocese:—

It is seven years to-day since I was consecrated to be your Bishop. May I write briefly some impressions. There has been much joy in these seven years; there have been also some disappointments and misunderstandings. I am indeed thankful for the co-operation of so many of the clergy and laity who have seen their Church not merely as a help but as an opportunity, an instrument of God, and so given freely their time, service, and some also their possessions that He may be glorified.

As I look back, the outstanding impressions these years have made upon me is that of the "uncertainty" that seems to dominate human affairs, the large element in life that seems beyond our control. I think this is more noticeable in country than in city. The depression, the unemployment, droughts and losses in stock and grain, the forces that make for antagonisms within the home, the nation, and between the nations have all been experiences that have come under my eyes and before my mind. I have seen so many of you feeling helpless before life, and thinking of life as full of chance and of luck. As a result, for I think it is a definite result of this seeming "chanciness" of life, I have found two things remarkably common. (1) Gambling; and (2) Sunday sport to the exclusion of worship. Many of you worship chance (for gambling is that), a superstitious worship of the god who seems to govern life. Gambling is finally a denial of a belief in a living God. And as to Sunday sport, which excludes worship—it is a way of escape from life, a chance of forgetting, a living on the physical level in that leisure between the end of one working week and the beginning of the next, so that the mind may dodge its cares.

Diocese of Bathurst.

WEST WYALONG CHURCH.

The Bishop of Bathurst (Bishop Wyld) laid the foundation stone of the new St. Barnabas' Church at West Wyalong last Saturday.

The building is being constructed of brick with the introduction of darker tone and narrow bricks in the outside walls. The inside will be plastered, with a sandstone surface finished in a mellow tone. The roof is of the open timbered type, and it will be insulated against extremes of temperature. In the new church there will be a deep chancel and sanctuary, vestries, organ recesses, nave, arched aisle, and cloister and tower.

MISS E. N. TRESS :: TYPIST.

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REASONABLE CHARGES.

Duplicating by Arrangement.

VICTORIA.

Diocese of Melbourne.

THE ARCHBISHOP'S LETTER.

The Archbishop writes:—

The Bishops of the Province of Victoria have been assembled in conference at Bishoppoort from November 30 to December 4. Various problems have been discussed, and the new Bishop of Ballarat has been with us for the first time. It is a matter of great importance to the wellbeing of the Church in this Province that the Bishops are able to meet three times a year for prayer and discussion and common administration.

Once more we are in the season of Advent, and as we think again of the first coming of Jesus Christ on Christmas Day we look forward to the time when He shall come again, when the world is ready for the completion of His Kingdom upon earth. As we think of this let us pray for grace "that we may cast away the works of darkness and put upon us the armour of light now in the time of this mortal life . . . that we may rise to the life immortal, through Him Who liveth and reigneth, now and ever."

MELBOURNE BOYS' HOME.

Inquiry to be Ordered.

An inquiry into the management of St. Martin's and St. John's homes for boys, Canterbury, has been ordered by the Chief Secretary for Victoria. This announcement was made to-day after Mr. Bailey, the Chief Secretary, had conferred with Archbishop Head concerning complaints made by a deputation representing the Society for the Prevention of Cruelty to Children, about the management of the homes. The inquiry was asked for by the Archbishop, the Rev. Eric Thornton, who has charge of the homes, and the Society for the Prevention of Cruelty to Children.

Diocese of Gippsland.

THE BISHOP'S LETTER.

Writing to his diocese the Bishop says:—
I think we clergy are still living in the after-glow of the Retreat for Clergy.

Wherever we foregather, conversation seems to come round to it. The pleasure to Mrs. Cranwick and me of having it at Bishoppoort was great. We hope that the campers were really comfortable. The fact that our leader and conductor was Dr. Azariah, the Indian Bishop of Dornakal, was in itself unique. As he talked to us day by day in his own inimitable way about the life of Jeremiah as illustrating the inner meaning of the ministry, East was no longer East nor West West; but a Father-in-God from the ancient land of India dealt with us of this new land as if he knew all the circumstances of our lives—our sins and failures, our joys and sorrows, our challenges and opportunities. As a member long ago of his Diocese, the only white-skinned priest among dark-skinned brothers, I knew what it was like to have the experience as one of his clergy of being ministered to in this way by the Bishop. To have him come and give the same ministry in Gippsland was for me an experience that seemed almost too good to be true. Added to this, the Bishop was our guest again for the first time since that privilege had often been ours in our Indian home. Both to him and to Mrs. Cranwick and myself it brought back a flood of memories.

St. Anne's Public School for Girls.

Acting upon the advice of the Diocesan Council I have invited St. Anne's to make its permanent home at what has been known for many years as the Divinity Hostel. This is a fine brick building beautifully situated on a splendid roomy site. It has been decided to spend £3000 in converting this building into an up-to-date modern day and boarding school for girls. This means that next year the Diocese will be in possession of one of the best equipped schools in the State. Already among the 26 boarders are girls from the remotest bounds of the Diocese, and I cannot tell you how I rejoice to think that now at the heart of our Church life we can offer a Christian education given on the basis of the Faith that means everything to all those who love our Lord Jesus Christ. Added to this, St. Anne's is able to give educational facilities to Gippsland girls that are second to none. I invite all our people throughout the Diocese without exception to contribute to the cost of this great enterprise. Many have already given generously. But I want you all to have a share

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in establishing this first Church public school for girls in our Diocese. I know that Gippsland is going to be very proud of it, but I am anxious that all who love our Church will make this pride their own by offering their contribution, large or small, to Archdeacon Weir.

I send you all my good wishes for Advent. I pray that for you all it may mean a new apprehension of what it means to have our Lord really come into our lives. I want to recommend you to read one of the most remarkable of recent books, viz.: "The God Who Speaks," by Dr. Streeter. The Australian price is 7/6, and it is well worth the expenditure. The main thought lying behind it is that of the limitations of the purely intellectual approach to the challenge of Christian faith and life. The purpose of the book is to show that God has a plan for individual lives and that anyone may understand the ways in which He communicates that plan to us. The writer demonstrates in a wonderful way the fact that the Bible is essentially the record of the dealings of God with the individual soul, and that such a thing as continuous and direct guidance from God is gloriously possible.

QUEENSLAND.

Diocese of Brisbane.

THE ARCHBISHOP'S LETTER.

The Archbishop writes to his diocese:—

I have received a number of enquiries about the service that will be authorised for use in churches throughout the Empire on a Sunday or week day about the date of the King's Coronation. I have been in touch with the Archbishop of Canterbury on the subject and I am informed in a letter dated October 13th that no decision has yet been reached as to the nature of the services, but that every effort will be made to get this matter settled in time for copies to be sent out to the Dominions.

It is possible that if the services are simply recommended by the English Archbishops and not officially promulgated by order of the Privy Council, they may be reprinted out here. But the position is still obscure and nothing is likely to be definitely settled until towards the end of the year.

With regard to the Theological College, the laying of the foundation stone, instead of being on December 8th, as suggested in my last letter, will now take place on Sunday afternoon, December 13th. I hope that as many as possible will be present to give us their support on that occasion.

There is still an opportunity for the generous to assist our funds. When we first launched the appeal a year ago we asked for £5000. At the moment we have £4200 of that sum in cash or in definite promises. We hope that the remaining £800 will be given before the building is erected.

I have been interested lately in a new effort that is being made by the Bishops in England to keep the laity in touch with recent developments in theological thought. I myself believe that one of the great difficulties of the present time is the gulf that is gradually widening between the pulpit and the pew. All clergy have some training in modern theological methods, while a very small proportion of the laity have any such knowledge at all. The consequence is that if the preacher talks about his subject in a well-informed and intelligent way he is often not understood. But if he does not talk intelligently he is sometimes accused of treating his congregation as mere children. We have somehow to recreate a common language for use in discussions on that part of religion which borders upon theology.

The Bishops at home have set up a committee to produce a number of simple but up-to-date books on great religious themes. These books are to be known as The Diocesan Series, and will be produced at the rate of one in each year. The first volume has recently appeared. It is called "Our Faith in God" and is written by the new Dean of St. Paul's who is one of our greatest religious philosophers. It is an admirable volume, well calculated to inspire and instruct both clergy and laity. It is pub-

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(Diocese of Sydney)

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lished in this country at the moderate price of 3/- I could wish that every incumbent would gather around him the most intelligent of his people and discuss the book with them chapter by chapter. At home there is a definite organisation for the furtherance of this kind of work. It seems to me that an energetic parish priest could meet the need without any fixed and cumbersome machinery. I should be pleased personally to give advice to any of the clergy who would care to write to me on the matter.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S LETTER.

The Bishop writes:—

At an anxious time in the history of our world we enter upon the solemn period of Advent. December is a very busy month, with examinations and prize-givings, and the beginning of holidays, and great cricket matches, and secular preparations for Christmas. Let us all determine to find some time also for spiritual preparation for true Christmas rejoicing, and make our Christmas communion a great act of thanksgiving for the birth of Jesus Christ into this world of ours.

December 6th is Missionary Sunday for some parishes. Let the United Missionary Exhibition bear fruit. It closed on November 5th, and it was in many ways a great success; but it was too far from the centre of the city to command big attendances. It had two great objectives—information and inspiration. Of the first there was no lack; the opening addresses and the talks, formal and informal, at all the courts gave us facts and food for thought. And I cannot but think that many have gone away inspired by what they heard, and by the personality of some whom they met. Especially do we owe a debt to the Bishop of Dornakal, who gave us unsparingly of his best and of himself, and who seemed himself to enjoy every moment. I don't think "Colin" will ever forget his share in the children's entertainment on Sunday afternoon, nor will those who witnessed it forget seeing one of our most revered Anglican communicants shaken and asked if he was a Christian!

It was also, I hope, not only an inspiration to better support of our Missions, but to efforts towards a better understanding between the members of the churches who joined in this exhibition. The Bishop of Dornakal is an apostle of unity, and, a staunch Catholic himself, pleads for permission for Indians to embark upon their experiment of a united church with the blessing of other Christians. He signed the persuasive appeal issued by Indian Christians last April, and I think I trace his hand in it all through. Indians in South India have agreed to have as the basis of a united church the two Historic Creeds of Christendom, the acknowledgment of the Old and New Testament Scriptures, the observance of the two Sacraments of Holy Baptism and the Lord's Supper, and the adoption of the Historic Episcopate in a constitutional form. Can we not bless such an attempt, and hope that it will show us all a way to heal our

divisions? In the meantime may our United Exhibition inspire us all to reconsider our positions!

December 28th should be the climax of our Centenary Celebrations, for it is actually the hundredth anniversary of the day on which the colony of South Australia was proclaimed near the old gum tree by Governor Hindmarsh. The Church will observe this day by a great communion service in St. Peter's Church, Glenelg, at 8.30 on that morning. All parish priests are being asked to arrange for their congregations to be represented at this unique service, and I hope that in its simplicity and earnestness it will be a worthy expression of the gratitude of the Church for one hundred years of wonderful blessing. Admission will be by ticket, and we shall endeavour to satisfy all demands.

To the great regret of many who value our University, and to the great loss of the University itself, St. Andrew's College has been allowed to close down, when it seemed to many of us that—I do not say generous, but—just treatment on the part of Government or University would have given it fresh life, vigour, and usefulness. We welcome gladly the prospect of the establishment of a Roman Catholic residential college, but we sympathise deeply with all who had the welfare of St. Andrew's at heart, and we deplore its loss to the University and to the State.

The Archbishop of Canterbury recently gave an impressive lead to Christian opinion on the duty of churchmen to take part in defence of their country. In addressing his diocesan conference at Canterbury, he said that the force of an army used for the defence of the people was right; and that defence would include not only defence of territory and of the homes and lives of the people, but also the protection of those trade routes on whose freedom the very subsistence of our people depends. It was idle to suppose that a State would not be attacked merely because it announced beforehand that it would offer no resistance. Complete pacifism would bring about greater evils than it sought to avoid. If all men were honest, just and peaceful, no difficulty would arise, but there were always men in any community who were dishonest, unjust and violent. They would not be impressed by non-resistance; they would only take advantage of it. Were they to be left to work their evil wills upon the community?

The Archbishop's utterances are always sane and considered, and he is never afraid to speak out.

NEW ZEALAND.

Diocese of Auckland.

THIEVES IN CATHEDRAL.

A safe in the vestry of St. Mary's Cathedral, Auckland, was blown open by gellignite by thieves early one morning recently.

Cassocks and surplices were used by the intruders to deaden the sound, but without success.

Alarmed by the explosion, Canon W. Fancourt rushed in his dressing gown from the vicarage, about 20 yards away, and, with an electric torch, entered the smoke-filled vestry before the thieves could return. His promptitude saved the loss of about £50 in cash and gold and silver chalices.

Several offertory boxes in various parts of the church had been forced, but all these had been cleared after last night's service, and the money placed in the safe.

The thieves had entered the church by forcing the basement and vestry doors. Canon Fancourt saw no trace of the burglars. It is thought probable that they were hiding in the main part of the church while he went in the semi-darkness to the vestry and to switch on the lights. A quantity of gellignite "soap" was left on the vestry table.

The Coronation.

Its Spiritual Significance.

The spiritual significance of the Coronation (on May 12, 1937), is impressed upon churchpeople by the Bishop of Worcester in his diocesan "Messenger."

"The Coronation," says the bishop, "is no; a mere public spectacle; it is not a matter which concerns the King alone; it is surely something in which the whole nation is concerned through the King as their representative, before God. His is the ultimate and immediate responsibility, nominally at any rate, but in a State like ours, a constitutional monarchy, that responsibility is shared by ministers and people alike; and the Coronation of the King is a sacramental act whereby one man standing for the people is consecrated in their name to the service of Jesus Christ as Lord and Master. His people and his ministers should be behind the King not only as his parliament and advisers, but as his intercessors and 'daysmen' holding him up before the Lord. The Coronation service, or to use its ancient name, the Consecration, can be traced back to the eighth century, a period of 1,100 years, and in substance is the same as that used at the Coronation of the Saxon King Ethelred in 979, and is in many respects identical. It is a distinctly religious, not a civil solemnity, of which the object is 'to stamp our King as God's King, to consecrate him as God's deputy, and to procure for him God's grace. Its central feature is the anointing with the holy oil, our natural recognition that all power and authority come from God, and are to be held in His behalf, and in His Name, and that His grace is requisite that they may be held and exercised worthily.' Doubtless in due course there will appear in print detailed accounts of the service, and the varied acts and ceremonies connected with the investiture, crowning and enthroning of the King, each vestment and ensign brought from the altar to the King having its symbolical meaning—the sword and the spurs, the mantle and the stole, the orb, the ring, the sceptre, and the rod; and lastly the crown placed on the King's head, and the Bible in his hands, with the words, 'The most valuable thing the world affords.'"

Melbourne News and Views

(By "Maccabaeus.")

Death of Sir Littleton Groom.

The death of Sir Littleton Groom removed a churchman who was, until the removal of the Federal Parliament to Canberra, a well-known figure in public and church life in Melbourne. An active supporter of the Church of England Men's Society, he was regarded as one whose life was an ideal one for Christian public men.

Church and Communism.

Much stupid and dangerous propaganda on behalf of "Christian Communism" is being conducted by many clergymen and other church leaders. Most of these people are no doubt well-meaning, but their position as church leaders gives them opportunity to do untold harm. Bishops and others who are always denouncing "discredited modern capitalism" to use the term employed by one Bishop, omit to tell their audiences that the general state of living of the people as a whole under present conditions is better than in former times, while many of the evils that do exist are capable of adjustment by legislative action, which is actually taking place in British countries.

If the meeting held in the Chapter House recently at which the Rev. Farnham Maynard spoke on communism, was intended to pave the way for communist propaganda, it was very cleverly done. The chairman stated that their aim was "not to convert communists to Christianity, but to give churchpeople an opportunity to know what communism was." Mr. Maynard said that they met as students, not as propagandists, and at the close of a long address, very ably given, he said that his "thinking on the question was not finalised," which appeared strange in view of his well-informed address, and the fact that he was seeking to inform others. The audience was asked individually to reply to the following:—

"If you wish to join a Study Group, please put your name and address below."

"Would you be willing for a Group to meet in your house?"

How many replied in the affirmative we do not know, but there is a general impression that the Archbishop would be wise to prevent the church from being used for the furtherance of communistic propaganda in the event of such an attempt being made.

Church Missionary Society.

The C.M.S. Temple Day was held on a very wet day in November. In spite of this drawback these were good attendances at the Cathedral all day, and the sum of £3240 was raised.

At the November meeting of the General Committee, Mr. and Mrs. Asche were farewelled on their return to China, and the Rev. C. H. Nash, one of Melbourne's leading C.M.S. men, was welcomed on his return from abroad. Mr. Nash is a tower of strength to C.M.S. in this State.

A very great loss to all C.M.S. organisations was the sudden death of Miss Ruth Crawford. The late Miss Crawford was a member of General Committee, also of the League of Youth Council; Hon. Secretary of the Tanganyika Birthday Band; Sunday School teacher at St. Stephen's, Richmond; and was engaged to the Rev. A. Stanway, a vigorous young Evangelical recently ordained. Miss Crawford and Mr. Stanway had hoped to go on missionary service together.

Inquiry Into Conduct of St. Martin's and St. John's Home for Boys.

When this inquiry opened before Mr. Beers, P.M., on November 30th, a long discussion took place as to whether Mr. Eugene Gorman, K.C., was entitled to appear before the Commission. Mr. Gorman, who is one of Melbourne's leading barristers, was appearing for the Society for Prevention of Cruelty to Children. It was Mr. Stretton who appeared for the Rector and Board of the Homes, who objected to Mr. Gorman on the grounds that he represented a Melbourne weekly paper also. The objection, however, did not carry any weight. Mr. Macdormott, the Diocesan Registrar, gave formal evidence as to the establishment of the homes, and the appointment of Mr. Thornton as Rector, and the evidence of Mr. Fuller, a member of the Committee of Management of the homes, made it quite clear that the internal affairs of the home were entirely in the hands of Mr. Thornton, who was not responsible to the board in regard to such matters. Mr. Fuller stated that there was no

house committee of the board. On the following day it was stated that the Rector of the homes had become ill, due to worry about the inquiry. The Chairman of the Commission stated that as it was desirable for Mr. Thornton to be present, the inquiry would be adjourned for a week.

A few days later the Rev. E. Thornton, Rector, Miss M. Thornton (house mistress), and Miss Anne Clark (housekeeper), sent their resignations to Archbishop Head. These resignations, and the despatch with which they were accepted by the Archbishop, were a complete justification of the demand for an inquiry. Had some such action been taken earlier, the public scandal associated with a Governmental inquiry would have been avoided.

Moorhouse Lectures.

The Moorhouse Lectures were given this year by the Archbishop of Brisbane, who gave the subject the usual Anglican treatment. The lectures were given at Evensong, which is held at 4.45 in the afternoon. As the "Record" has pointed out in previous years, these lectures would attract much greater attention and interest if they were held at night, when a much larger attendance of churchpeople would be the result. Dr. Wand emphasised the fact that the Deity of Christ must be the foundation of all reunion proposals. He said that it was necessary for Christian churches to unite if they were to stem the "neo-pagan and totalitarian" advance. "The Reformation," he said, "was the cause or occasion of much of our disunion, and was rapidly falling in to the background." In common with most Bishops, Dr. Wand appears to think episcopal government essential, but goes so far as to say that "an adaptation of the ministry which will include the particular advantages of the various types of the ministry," is needed, while accepting the "episcopal organisation" on the basis of historic fact.

New Missionary Auxiliary.

Several meetings have been held recently with the object of forming a branch of the South American Missionary Society. The Archbishop is chairman, and Mr. E. Wallace Berger, a member of the C.M.S. General Committee, is convener and secretary. The general impression among missionary-hearted people is that the needs of the existing societies should first be met, though many, no doubt, will help the new venture as they are able.

Letters to the Editor.

SUNDAY AND SPORT.

The Editor, A.C.R.

Sir,—With your courtesy I should appreciate a space in your invaluable informative A.C.R. to express my humble opinion on what is undoubtedly considered a burning question, and one which profoundly agitates the mind of all thinking people. During the last two months the various Christian denominations have held in Sydney their respective synods, assemblies, or conferences. At all of these gatherings invariably strong and pathetic utterances were made deploring the increasing encroachment on the sanctity of the Sabbath Day by organised sports clubs. I am at a loss to know why most of the arguments adduced aimed at denouncing the fruit of the evil rather than at the uprooting of it. Now I should like to ask what have most of the Christian denominations been sowing for the last 20 or 25 years? Have they not been sowing the seed of amusement and sport, and sowing it bountifully, too? I fancy that the fundamental function of the Church has been diverted from soul-saving to sports training. Undoubtedly we bountifully reap according to the axiom of Divine law—whatsoever a man soweth that shall he also reap." The Church has become largely a sports organising institution. The growing generation is not only encouraged, but specially trained in church clubs to have a passion for sports rather than a passion for souls, and this at an enormous expenditure of time, energy, and money. Without a shadow of doubt the harvest is in kind and degree an indisputable proof of the fact that "whatsoever a man soweth that shall he also reap?"

I am, etc.,

T. HUGHES.

"Greymerton," Bowral.
14th December, 1936.

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The Moorhouse Lectures.

CONTINUING his Moorhouse Lectures in St. Paul's Cathedral, Melbourne, the Archbishop of Brisbane said that the greatest differences between the churches and the greatest difficulties in the way of church reunion are not difficulties in the creed so much as in the methods of worship.

Differences, said Dr. Wand, had developed through the mutual estrangement of the various sections of Christianity. In some churches the old liturgical methods had been retained, and actually developed, while in others the liturgical method had been partly or entirely abandoned. The divergence coincided with a difference in emphasis upon the sacraments. In some churches the sacraments belonged to the very heart of worship, while in others they were optional appendages.

Dr. Wand said:—

An effort had been made in some quarters to make that appear a fundamental difference. A strong distinction had been drawn between the ministry of the word and the ministry of the sacraments, and the former had been regarded as the only type of ministry strictly appropriate to a true Christianity. The difference was made more glaring by being associated with a supposed opposition between prophet and priest, the former being regarded as proper to Christianity, while the latter had no place in it at all. Actually, however, the difference between priest and prophet had been grossly exaggerated, and belonged to a rapidly passing phase of scholarship. The idea that a prophet concerned himself solely with spiritual and moral truths, and had no concern for the use of material objects in worship could no longer be regarded as accurate. In a perfectly balanced Christianity there was a place for both prophet and priest, for both word and sacrament, for both liturgical and extempore worship.

"That these may be combined in varying proportions should be recognised by all those who hope for reunion," said Dr. Wand. "There is no reason why in some of the uniting churches worship should not continue to be liturgical, while in others it should remain non-liturgical. Actually there is far more common agreement in this respect than is often recognised."

It would seem that, properly understood, the sacraments were ideal instruments for effecting and expressing Christian unity. Archbishop Temple held the view that throughout the Bible the special sphere of revelation was the historic event—not certain thoughts in men's minds, but the thing that happened. The supreme event in that category was, of course, the Incarnation, but the Incarnation was itself a sacrament, a meeting place of human and divine, material and spiritual. Of that double nature all sacraments partook. The authoritative word, which brought them into being, was not the command, "Think this," but "Do this." "In such actions we can all share, even though we do not agree precisely about the method of their working," added Dr. Wand. "That in such actions we are in close contact with God is the only basic belief which is necessary. Of course, many would define the divine blessing much more narrowly than that. Those who share in such sacraments would be expected to be neither exclusive nor superior toward their fellow worshippers. We may believe that such differences have been common in the history of the Christian Church."

It was possible that the peculiar genius of Anglicanism might be of some real service in the cause of reunion. It was notorious that Anglicans differed widely among themselves in their method of interpreting the sacraments, yet they could share in them together, and could recognise their unity in and through them in one common fellowship. "If that is possible within the limits of the Church of England, there seems no reason why it should not be found possible in a wider field," he added.

Plan of Reunion Outlined.

The need for some adaptation of the ministry to include the particular advantages of the different churches if reunion were to be made possible was emphasised by Dr. Wand in the fifth of his series of lectures. He said that some kind of organisation was from the first taken as a matter of course. There was never a disembodied Christianity. Organisation was in the hands of the ministers, who performed not only prophetic, but also administrative functions. That Ministry would be what would be recognised today as essentially episcopal. Whatever differences in detail there might have been, it was certain that the two chief characteristics of the whole organisation were unity and authority.

The next great division in the ranks of Christendom was that which had been caused by differences of organisation. There was now a general agreement on the subject of a visible Church. It was acknowledged at least by all those who were in the ranks of our Lord's intention to found a visible society, and that a Christianity was incomplete which did not incorporate itself in a visible society.

But a very grave difficulty arose in respect of the ministry. Historical tradition recognised three sacred orders of the ministry, those of the bishop, priest and deacon, and gave to the bishops the sole authority for conferring and handing on those orders. Where that episcopal tradition had been recognised and maintained, it had already been found possible to effect a large measure of unity. The one outstanding exception to that general agreement among episcopal bodies was the Roman Catholic Church.

Desire for Union.

The pressing question arose with the non-episcopal churches, which showed a real desire for a united Christendom, but found the ministerial difficulty a definite impediment. It was possible, however, that the findings of modern scholarship might provide a way out of the impasse. The episcopalians were ready to acknowledge the dubious relations of bishop and presbyter in the New Testament. Nevertheless, it was widely agreed that there was no certain knowledge of any other form of ministry than the episcopal.

Some Presbyterian scholars had believed that the original ministry of Presbyter-bishops was an undifferentiated ministry, in which the whole body of those officials exercised the rights and authority that was afterwards claimed by the bishops alone. Even they would probably be willing to acknowledge that, as far as the strictly historical period went, the succession had been continued through bishops rather than through presbyters.

Modern scholarship, too, had thrown light on the relation between the individual churches and the Church viewed as one whole in primitive Christianity. That was a point which strongly affected the Congregationalists, who had always stood for the freedom of the individual congregation. Nevertheless, it had become increasingly clear that the two notes of unity and authority had dominated the whole, and that, in the last resort, the local churches were willing to submit to the general guidance of the whole Church.

Mutual Concessions.

"It seems that what is needed to make reunion possible is some adaptation of the ministry which will include the particular advantages represented by all three types," said Dr. Wand. "The episcopal organisation can be accepted on the basis of historic fact, while the presbyters should have that close historic association with the bishop which they appear to have enjoyed in the earliest days, and at the same time the rights and privileges of the local churches should not be over-ruled or eliminated by such central authority. This would mean certain mutual concessions so as to incorporate the advantages of each system. It need not implicate the abandonment of fundamental principle, but merely its modification to meet the requirements of modern knowledge."

"If such a general agreement could be reached, the only difficulty in respect of organisation left to be overcome would be the quite practical one of effecting the transfer of the new type of ministry. The best way of effecting this would be not to make the change at one fell swoop, but to effect it gradually, each church encouraging its ministers to accept the commensuration of the others."

Uniformity of Opinion Not Necessary.

In his final lecture the Archbishop said that he regretted a tendency among some of his own friends to try to insist upon a minute agreement in matters of opinion, before negotiations for reunion could be entertained.

He expressed a hope, however, that the regret would not be taken to mean that he desired to see any watering down of the fundamental articles of the Christian faith. He hoped that all he had said in his series of lectures would make such an inference impossible. But those necessary articles appeared to him to be few in number. They were already accepted by all the churches, which showed any desire for reunion. It appeared to him to be not only a tactical mistake, but a fundamental error to ask for more.

Dr. Wand doubted whether uniformity of opinion in the present incomplete state of our knowledge would be in itself helpful or valuable. Truth was arrived at by the comparison of opinion. To rule out differences from the beginning would be to set a bar against progress, and would reduce modern Christianity to a static position which would not bear comparison with the vital vigour of the early period.

"It seems to me," he added, "that the Anglican Church is the very last which should demand such close uniformity of opinion. Our very existence has been based on uniformity of action, combined with wide difference of opinion. I would go even further and assert that, if we demand exact agreement in the minutiae of theological doctrine, we should betray the very purpose for which we exist."

Genuine Catholic Tradition.

The special genius of Anglicanism lay in its assertion that there was no fundamental contradiction between the theologies of the historic church and the church of the Reformation. For the last 400 years Anglicans had endeavoured to hold fast to the genuinely Catholic tradition of early Christianity, together with all the new light and learning that scholarship had brought to bear on it from the Renaissance to the present. It might be said that so far they had succeeded only in holding the two elements in combination, and had not yet found a genuine synthesis. He should regard that suggestion as being only partly true to the facts. The complete synthesis was not yet, but they had made many strides toward it, and there was every reason to suppose that the progress already made would be accelerated in the near future.

"I believe that the present movement towards reunion is itself an indication that the stand maintained during the last 400 years has not been in vain, and that the closer the chief representatives of Christianity are drawn together, the more possible the establishment of the perfect synthesis between the ancient and the modern Christianity will become," declared Dr. Wand.

"Therefore, it should be our business not to set up new points of disagreement, nor to emphasise the old ones. Many of the old ones have become unreal in the process of gradual enlightenment. Our study of primitive Christianity in these lectures will not have been in vain if they help to clarify the reasons for this point of view. The unity of the Church of the future will not be expressed in uniformity of opinion any more than was the unity of original Christianity, but it will be found to consist once again, as then, in spirit, life, ministry, and sacraments."

The romance of the Bible is unending, and the latest and most startling item of romance associated with the Book of Numbers from the wrappings of an Egyptian mummy. Papyrus was often used during the three centuries before Christ for the wrappings of mummies of human beings or sacred crocodiles. The method employed was to cut the papyrus into strips, and glue these together to form a kind of papier mache. The outside of this was then covered with plaster and painted. A find of papyrus from such a wrapping has just been discovered, and it consists of several fragments of a lost Bible Manuscript. These fragments, which contain passages from Deuteronomy, date from the second century B.C., and are the oldest Bible manuscript we have. They are older by 300 years than any other known Bible manuscript, and they are the only pre-Christian evidence for the text of the Old Testament.

As flowers and fruit and the day itself acquire a bright tint before they fall, so the year near its setting.—H. D. Thoreau.