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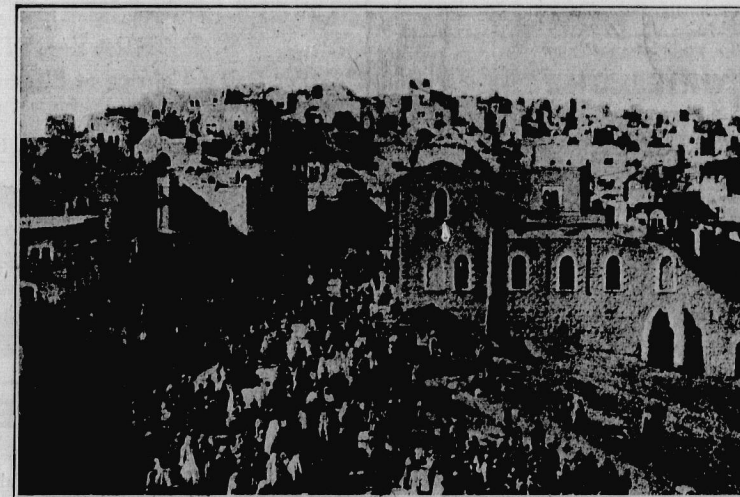
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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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CHRISTMAS PILGRIMS AT BETHLEHEM.

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

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

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We wish our Readers a very happy Christmas

God so loved the world that He gave His only begotten Son.—St. John 3: 16.

Notes and Comments.

CRITICS AND THE MILLION SHILLING FUND.

"A GROUP of Clergy" invite their brethren to oppose the million shilling fund. Like the clergy who press for a secret ballot in synod, they do not come out into the open. We know not whether they are few or many. One of them knows something of the finances of the Standing Committee, which seems to argue inside knowledge. The rest, in proper critical parlance "know nothing," even of ruri-decanal chapters, except what appears in the Sydney Diocesan Magazine. The language in which they couch their objections is the language of studied insolence. They speak of "appeals imposed upon the people of this diocese" of "a much advertised money-collecting effort"; they speak of the sponsors of the scheme as wishing "to avoid any free and open discussion." They speak of "cut and dried plans," and of a "super imposed scheme," and assert that it is a subtle device by

which "the spirit of comprehensiveness and toleration which until recently (heavy type ours) marked the diocese of Sydney, will be destroyed."

When it is borne in mind that the appeal is launched by the Archbishop of Sydney, and on his responsibility, such epithets lavishly spread over a comparatively short letter cannot be described as other than a series of studied insolences. And the framers have not the courage to append their names. Nor, if we are to judge by the cryptic allusion to ruri-decanal chapters, had they the courage to voice their "objections" when the subject was set down for discussion. We know some absented themselves from the ruri-decanal meetings. The "Group of Sydney Clergy," apparently following their usual underground tactics, stand confessed as deliberate absentees.

We have been almost surfeited with warnings about "the devil of fear." What are we to say of a disappointed body of men who dread the indication of "men of one particular type." Is it not evidence that they tremble lest they might find their brief domination over a small portion of the junior clergy, those who have been fascinated by catch-phrases, suddenly overthrown? There is no suggestion in the letter that the one hundred Bush Brother importations were in danger of creating "men of one particular type." The usual fallacy of suggesting "Codlin is the friend not Short," shines through the refined innuendo that Sydney and the Archbishop of Sydney fail in comprehensiveness.

The subtle argument that it is difficult to obtain accurate information as to the financial results of the Broughton Centenary is another unworthy feature in this unworthy composition. If the writers are able to prove malfeasance let them do so. If they cannot they should not, under cover of pseudonym and with the protection of ambiguity, flirt with the notion. It is unworthy of clergymen, or indeed of common honest men. It is untrue to suggest that the matter comes within the province of the synod. It is an appeal by the Archbishop for help in discharging a duty thrust upon him. It is untrue to say that clergy were not consulted in a collective capacity. Every Rural Deanery was visited and the scheme was discussed and approved. The absurdity that you must combine ten collections of clergy into one large collection in order to secure full knowledge of a scheme is worthy of the intelligence displayed in the whole letter. Canon Garnsey tells us in "The Sydney Morning Herald" that St. Paul's College is unable to discharge fully its function of supplying men for the ministry. That is a graver failure than the assumed failure of the Broughton Centenary which assisted the building of an extension to Moore College and gave £200 to the Home Mission Society, besides several other grants. It is strange how difficult "A Group of Clergy" found it to discover these heartening facts. The letter is not free from malice, and its writers, whether they intend it or not, weaken the hands of the men who are seeking to build the wall of God in Sydney.

EPISCOPAL DOGS IN THE MANGER.

HERE is no fable of Aesop that has the vogue given to the dog in the manger. He cannot eat the hay himself yet he will not suffer the horse to touch it.

We hope we will not be accused of seeking to depreciate the episcopal office if we venture to point out that the compromise to which the Bishop of Newcastle alluded in the "Sydney Morning Herald" of December 13, puts the bishops in the unenviable position of dogs in the manger.

The Archbishop of Brisbane started with the notion that the final word in doctrine had always been given to the bishops. At the General Synod he asserted that presbyters were present in early synods "but only as assessors." The fact is that the idea of assessors as distinct from judges borrowd from the "asistentes" of the Emperor is a late idea. Hippolytus informs us that Beyllus, who was converted from his errors by Origen, a presbyter, was condemned in a synod "by the blessed presbyters." Malchion, a presbyter, signed the letter announcing the excommunication of Paul of Samosata, and signed it in company with bishops who make no distinction in the matter between him and them. There is an account of a synod of thirty bishops and sixty presbyters. This is sufficient to prove the theory groundless, so far as antiquity is concerned. Even in the Council of Trent abbots and cardinal-deacons had a *vota decisiva*. But the regulation suggested in the compromise deprives the bishops of the last word. They cannot eat the hay. But it also deprives the tribunal of the power of passing sentence should the bishops object. The horse cannot come to the hay either. The result would be an unedifying deadlock and consequent anarchy.

RUSTY CHAINS.

IN the "Sydney Morning Herald" for November 27 appeared a notice under very bold headlines of an article in the "Church Times" (London) on the subject of the proposed New Constitution for the Church in Australia. We know the "Church Times" well. It is anti-protestant and glorifies the Mass.

In the article quoted by the "Herald's" special correspondent we are not surprised to read the following sentence, "We cannot but regret that Sydney delays necessary reform by its devotion to chains which have grown so rusted in the country of their origin as to retain only the symbolism of spiritual servility." What are the chains that are said to have grown rusty in England? Undoubtedly the chains of the present law of the Church of England. There must be law in a body like the Church of England, and there must be constituted authority. There is law and there is constituted authority. But how are they regarded? They are regarded with both resentment and contempt by the Romanising party within the Church. The law is openly broken.

The Mass is set up with all its accompaniments in the place of the Holy Communion. In many English churches at the present moment it is impossible for an ordinary churchman to follow the "mingle-mangle" that is going on at the Holy Table by the so-called "massing-priest." And this is what the Romanisers applaud. This is the half-way-house towards the abolishment of the Holy Communion and the setting up of the Mass in its place.

The Church of England as at present constituted is both Protestant and Reformed as well as Catholic and Apostolic. Every Minister of the Church (including Bishops) has to take an oath of loyalty to the reformed teaching and faith of the Church of England as expressed in the Prayer Book and Thirty-Nine Articles. This oath is still taken but is immediately repudiated by the Romanisers as a rusty chain. It is no wonder that the morale of the English people is gradually being broken down and that the word of an Englishman is in danger of becoming little better than the word of a "practising" Romanist.

And are Englishmen to go back to the old priestly chains and fetters of Romanism? The Reformation freed them from these. The protestant martyrs knew the meaning of these chains. We counsel Sydney churchmen to look carefully at the chains with which they allow themselves to be bound in the New Constitution.

A position at the Reporter's Table at General Synod is a good place from which to view that house. The Diocesan Bishops were on an elevated dais. They sat and voted apart. They came and went by their own door-way. They had spent (we were told) the whole of the preceding week in solemn conclave. No less than seven of these Diocesan Bishops had previously been bush brothers (presumably sent out by the Bishop of London or some such). We opened our eyes when we heard the Rev. D. J. Knox openly declare in Synod that two at least of those seven Bishops then present in Synod (North Queensland and Riverina) had used the chasuble at ordination services in their dioceses. He did not know whether they did so still. Are these men to be entrusted with making the chains that are to bind Sydney Churchmen? And we remember that in those mediaeval times, which many profess so much to admire, chains were used not only to fetter but also to gibbet!

On the business paper of General Synod the following motion appeared over the name of the Bishop of North Queensland:—"That the provision of the Word and Sacraments for the people of the Bush should be a first charge upon the resources of the Church in Australia, and that this Synod commission the A.B.M. with whatever extension of its powers may be needed, to raise the money to finance this work, at the hands of the Bush Brotherhood, and any other agencies which A.B.M. may approve." This motion was afterwards amended by consent. We gathered from the speeches made by friends of the Bush Church Aid Society that they were in doubt whether the motion had been intended as a fetter or a gibbet.

MELBOURNE JOTTINGS.

(By "Melberton.")

The C.M.S. Summer School is arranged for January 8th to 15th next at the very pleasant hill resort known as Upwey. The Bishop of Gippsland, the Right Rev. G. H. Cranswick, D.D., is to preside and will give the closing devotions; the Rev. A. R. Mace, B.A., will give the Bible readings, and the closing devotions each evening will be given by the chairman. The study book is the "Untouchables" question by the Rev. Godfrey Phillips. The hon. secretary is the Rev. C. P. Young, B.A. The committee has secured a number of houses within easy distance of the parish hall. Visitors from Melbourne can go by convenient trains and reach Upwey in good time each day.

St. Matthew's, Prahran, is actively engaged in kindly ministries to its poorer parishioners. Quite recently a cottage was secured at Frankston and this is made available for folk who cannot afford a holiday. Transport to and fro is arranged and board provided, so that holiday-makers are not put to any expense. The other development takes the form of a club for youths. This villa has been rented in the parish and this is opened each evening except Sunday. Suitable books, papers, and games are provided for the boys' recreations. A donation (anonymous) of £800 assures the maintenance.

The Geelong Boys' Grammar School, under the leadership of Mr. J. R. Darling, M.A., Head Master, is doing much to help St. Matthews', which is now a comparatively poor industrial parish.

The pageant organised by the Revs. F. A. Ray and J. L. Watt proved a very great success. The Melbourne Town Hall was crowded three nights in succession. The financial results are not yet known.

The Rev. R. C. M. Long, B.A., Th.L., was farewelled at the Cathedral Chapter House on December 6th. At the same time Mr. and Mrs. Port, from Roper River, and Miss M. Done, from Groote Island, were welcomed. All three are on furlough. Exceptionally fine work by all three has earned and merited the warm approval of Dr. Cook, Chief Inspector of the Aborigines. A very bright meeting of the Missionary Service League was held on Monday, November 29th. The principal speakers were Mr. F. Archer, M.A., and the Rev. R. C. M. Long, B.A., who spoke of his recent trips to the three mission stations, and illustrated his talk by excellent slides.

The Rev. C. H. Barnes was the special preacher at his old parish church, St. Hilary's, Kew, on Sunday morning, November 28th. The occasion was the 49th anniversary of the parish. His old friends gave him a very affectionate welcome. Mr. Barnes spoke sitting down.

The vicar of Port Fairy, Diocese of Ballarat, organised a service for the blessing of the fisheries and for those who go down to the sea in ships. The

Bishop of Ballarat gave an admirable address and the whole service was marked by a note of sincerity.

The Fellowship of Prayer of the C.M.S. is wonderfully encouraged and devoutly thankful for a legacy of approximately £6000. This comes from

(Continued on page 15.)

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THE SPIRIT OF CHRISTMAS.

THE spirit of Christmas is, to the Christian, the spirit of faith, hope and love—a faith that has a good foundation, a hope that maketh not ashamed and a love which never faileth.

The Spirit of Faith.

The Christmas spirit is first the spirit of faith. "Dost thou believe on the Son of God?" was a question put by our Lord Himself to one whom He had healed. It is a question prompted by the angelic announcement to the shepherds of Bethlehem and by the vision of the Star to the Eastern Sages. These men believed the revelation made to them and worshipped the Babe. His Mother's faith had simply rested on the announcement previously made to her and she found in that Holy Thing that

hope destined to find its full fruition in the new heavens and the new earth wherein righteousness shall dwell. That hope is ours in its fullness and glory—a hope full of immortality, a hope that sanctifies and purifies—a hope which links the first Advent to the second and grasps the glory yet to be revealed.

The Spirit of Love.

The spirit of Christmas is the spirit of love. Divine love gave the Christmas Gift, that whosoever believeth in Him should not perish but have everlasting life. Of that love it is our continual privilege to explore the length and breadth and depth and height, and to know it, though it passeth knowledge. And as the love of a loving Father, a dying Saviour and a comforting, indwelling Sanctifier, does its wonderful work in a believing soul, it seeks reproduction and reflection, for the whole



ON THE ROAD TO BETHLEHEM.—St. Matt. 2.

was born of her a Saviour in Whom her soul rejoiced. So our faith, with the full revelation of the Christ on which to rest, lays hold of the Christmas Gift of One Who can save us to the uttermost because He was born in our nature, lived our life in spotless obedience to the Law of God, and was made a willing and accepted Sacrifice in our stead.

The Spirit of Hope.

The Christmas spirit is also the spirit of hope. When the Christ was born, the dawning of a new, and a better hope, began. To a nation whose promised Messiah was its hope the Messiah came though it knew and received Him not. To a world without God and without hope, the assured hope of a blessing to every nation and kindred and people and tongue was brought by the Babe of Bethlehem, a

duty of a believer is to love God with all the soul and strength and to love the neighbour as himself. It is the spirit of love which is manifested in the manifold machinery of Christian philanthropy—the caring for the souls and bodies of men, the relief of suffering and want, the sharing with others of what God has so lovingly bestowed upon us—the grace of giving in the Name and for the sake of Him Who gave Himself for us. The Christian Faith truly and rightly begets concern for those in need, for it was man's unutterable need that brought the Saviour to Bethlehem and necessitated Calvary.

It is in the measure in which the spirit of Christmas possesses and moves us that we shall experience a Happy Christmas. The more vital and strong our faith and hope and love, the happier will be our observance of the Christmas season.

CHRISTMASTIDE.

Hearken to the bells sweet ringing,
Over the hill and dale their pealing
Rouses Memory's chords from slumber,
Thus the Olden Time evoking.
More than at another season
We of all our friends are thinking,
And not least of those departed,
Who, we know, for us are waiting
On the other side, expectant.

The Apostle Paul, a prisoner,
Having "care of all the churches,"
To the Christians at Philippi,
Sent from Rome this clarion message:
"In the Lord, Rejoice alway,
And again I say, Rejoice."
This, his voice, adown the ages,
Is to us "a word in season,"
When around the skies are lowering,
But "Joy cometh in the morning."

May the Christmas joy-bells ringing
Find in all our hearts an echo,
With the songs of angels blending
When the Courts of Heaven we enter.

A. V. Carden.

CHILDREN'S CHRISTMAS TOYS.

We have received a letter signed by Canon Garnsey, President of the International Peace Campaign, Rev. E. E. V. Collocott, President of the United Christian Peace Movement, Rev. C. Venton Hayman, Chairman, Christian Socialist Movement, and Mr. A. J. Dalziel, Secretary of the Legion of Christian Youth, appealing to parents and others to refrain from giving "War Toys" to children at the forthcoming Christmas. A number of reasons are set forth in the letter and the appeal concludes, "That only those gifts will be given which may be considered to harmonise with the spirit of that Prince of Peace whose birthday we celebrate."

BIBLE SOCIETY.

Remarkable Demand for Scriptures.

"Remarkable as were the figures of Scripture circulation in Asia twelve months ago," states the annual report of the British and Foreign Bible Society, "they have been exceeded this year by 363,000, the circulation for the entire continent being 7,604,000 volumes. Of this total, China and Manchukuo account for 4,574,000, an advance of 347,000; India and Ceylon for 1,188,000, an increase of 6000; Korea 862,000, which is 85,000 more than a year ago. Japan has a distribution of 466,000, which is 42,000 fewer; Malaya 285,000, a decline of 41,000; and Burma 104,000, a drop of 7000. On the other hand, Iran and Iraq, with a circulation of 65,000, and Syria, with 56,000, have both made a considerable advance on a year ago."

VISIT OF MR. ALBERT MITCHELL TO SYDNEY.

A few clerical and lay friends gave a luncheon at Hordern Brothers to welcome Mr. Albert Mitchell, who is paying a visit to Australia for health reasons.

Mr. Mitchell is a prominent evangelical leader in England, being a member of the Church Assembly, where he is a strong defender of the scriptural portion of our Church as expressed in the Prayer Book and Thirty-nine Articles.

As an old friend he was welcomed by his Grace the Archbishop.

The deep spiritual note, the cheery smile at times, and the concise summary of the present state of the Church from the well-stored mind of this doughty champion was an inspiration. Emphasis was laid on the need of unity between the evangelicals of the outposts and the Mother Land. Speaking on the question of inter-communion, Mr. Mitchell described "divisions as not being a credit to our Christianity," but he added, "Truth is greater than unity."

He regarded the recent rapprochement between certain members of the Church of England and the Eastern Church as a betrayal of the doctrinal portion of our Church, the teaching of the Greek Orthodox Church being far removed from the Gospel and being little better than that of Roman Catholicism. Further unity with the Eastern Church precludes unity with British Nonconformity.

He expressed his belief that unity is impossible until the Lord comes, yet it was our duty to work towards Reunion. The conservatives and more liberal evangelicals are seeking inter-communion in the following order with Protestants:—(1) at home; (2) abroad, and then (3) with other Christians.

The situation in England is critical. The episcopal bench has been very largely captured, not by Anglo-Catholics but for strong episcopalianism—the fashionable Church attitude being rather non-evangelical than anti-evangelical. Yet it was striking and encouraging that evangelical parishes supported missionary work (like C.M.S.) far more than the non-evangelical parish supported S.P.G., etc.

Emphasis was further laid on the fact that the only way to change the ineffectiveness of the Church was to teach definite scriptural truth and give definite spiritual witness. Modernism can't get hold of the laity. Anglo-Catholicism does not appeal to the British people.

Further emphasis was laid on the need for a revival in learning on sound doctrinal lines. Here Mr. Mitchell paid a tribute to the Rev. C. T. Hammond and deplored his loss to evangelicalism in the old country. The speaker expressed his belief that only evangelical churchmanship, as represented by our own Church, can bring about a revival in true religion—the substitutionary Sacrifice of Christ on the cross, never to be repeated and that cannot be re-presented; His dominance at the Right Hand of Power, and the certainty of His Personal Return need to be taught.

Mr. Albert Mitchell's visit to us will do much to arouse, hearten and encourage us to keep the flag flying. We wish that his health could have allowed him to speak oftener, and we pray that his stay with us and the sea trip will be of great benefit to him.

The Bishop of London has announced that his resignation will take effect in July, 1939, when he will have held the see for 38 years and attained the age of 81.



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THE "CHALLENGE" AGAIN.

(By "Plaintruth.")

FIRST of all a word about its motto—"Adaptability of new environment is the law of life and any institution that tries to remain stationary in a moving world is doomed." It is truism and a sample of grandiloquence. Adaptability is good or bad according to the material that is adapted. It may mean contamination by surrounding unbelief. This has happened to boys at school, soldiers in camp and students in theological colleges.

Solomon's words are well on the mark, "My son, if sinners entice thee, consent thou not. . . . walk not thou in the way of them, refrain thy feet from their path. . . . The turning away of the simple shall slay them." In playing with tar one becomes blackened. Again, why give up a good thing for a bad? A glib misuse of a quasi-scientific vocabulary is dangerous. Christians need to remember the Lord's teaching about being the salt of the earth. Not all change is good, and the Lord knew this. He said, "As the branch cannot bear fruit of itself except it abide in the vine; so neither can ye except ye abide in me."

St. Paul writes to Timothy, who was at the time a minister of the Church, "Abide thou in the things which thou hast learned and been assured of knowing of whom thou hast learned them." The Greek word for "abide" is the same in both these passages. The man who abides, or continues, in the teaching of Holy Scripture in the sense of these words cannot be static. He must surely "grow in the grace and knowledge of our Lord Jesus Christ." The subtle suggestion of the "Challenge" that evangelical believers are static and stationary because they give their strength to proclaiming the great fundamental doctrines of Holy Scripture is not true. Evangelical believers should take no notice of these aspersions. God blesses the loving and faithful proclamation of the full gospel of His grace. That gospel includes both redemption and regeneration and therein meets the deepest needs of man. The gospel cannot be superseded and the gospel meets the case. Nothing else does.

The teaching which makes men the echoes of the latest book they have read, and the crooners of the latest songs of the self-styled intelligentsia, is not an adaptability to be desired.

Let not Christians worry about the necessity of adaptability to false teaching.

The comments on the criticism of the "Challenge" are those of a nervous little boy whistling in a churchyard. They speak of "showing again the certainty and strength of the position of the central churchman." O, Challenge! where is thy sense of humour? Would it not be better for you to state clearly your propositions and prove them clearly—if you can?

That which you call your "breadth" seems to be merely the spread-out shallowness of a river which

has no well-defined banks. This usually becomes a swamp—perhaps a stagnant swamp.

When you talk of certainty we seek assurance concerning those things of which you are really certain. You seem certain of nothing. It is unfortunate for you and your followers to be in a constant state of bewilderment. Your confusion becomes worse confounded. Christians are meant to have safety, certainty and enjoyment.

The habit of ever learning and never coming to a knowledge of the truth is a sad one. There is danger, too, of an approach to the position of "blind guides."

The writer sought in the last article to find and analyse the weak points of the theology and principles of the "Challenge" in its first edition. The "Challenge's" rejoinder contained a complaint about the style of the attack. The actual position is that Canon Garnsey was trampling with undue liberty all over the Garden of my Soul and was seeking to dispossess me of things very precious to me. But his armour was full of chinks and he was sorely pinked in several places. That is quite different from the suggestion that (metaphorically speaking) I hit him with a bottle when he was asleep. One must not be too much bound by technicalities and pedantry when contending for the faith. Was Paul right or not when he said, "If any man preach unto you any other Gospel than that which ye received let him be anathema." I stand by the doctrine of the New Testament which is the teaching of my church, and frankly acknowledge the Canon's charge when he says that I am "alarmed" over his gropings about to re-state Christian truth.

Christian truth is findable and definable. It has already been found and defined. Eternal truth does not **have** to be re-stated in every age. There is such a thing as minds being adjusted to the truth, but we are asked by some people to maladjust the truth until it is no longer truth. There are those who, possibly for self-glory, desire above all things to be regarded as original thinkers. It is possible to be very original and **very wrong and unedifying**.

The illustrations provided us of a few queer and unscriptural theories of the Atonement, are passing routine in every Divinity College. These are small details compared with the glorious fact that from our Lord's time to the present, humble souls have sought and found the richest of truth about the way and wherefore of the Cross of the Redeemer.

With regard to the Council of Nicaea, **one grants** that there the Church was saved from deadly heresy and that the great formula was found. It must, however, not be suggested that **therefore** people who to-day confessedly hardly know what they believe should be allowed to upset the well-fought-for and rightly-presented truths. The Christian minister's duty is to study and to **teach** "the faith once for all delivered to the saints." That expression, "once for all" is a definite expression.

"Some things," says the "Challenge," "will have to be jettisoned." **What things?** One is tired of these innuendoes that there is a skeleton in the cupboard of our Christian doctrine. It is one thing to argue stupidly about well-proved weapons and armour. It is another to understand and use them. I know which I would prefer to do.

In conclusion, why does the "Challenge" send out such an anguished cry for "help from the brethren beyond the mother diocese"? Do they want more help for "heresy by innuendo"? May one ask yet again—please, **what are** the doctrines which the Canon is hankering to have altered?

CHINA RELIEF APPEAL.

WE desire to draw the attention of the citizens of New South Wales to the appalling conditions prevailing in China. So great is the need of assistance that the Lord Mayor of London has organised a special appeal, and already a very large sum has been received and sent to China.

The British Red Cross Society, the conference of British Missionary Societies, and the China Association of England are supporting the fund, which is being administered in China by an organisation under the presidency of His Majesty's Ambassador, Sir Hughe Knatchbull Hugessen, and the vice-presidency of the Governor of Hong Kong, Sir Geoffrey Northcote.

The signatories to the appeal include the Archbishops of Canterbury and York, the Roman Catholic Bishop of Westminster, the heads of the Free Churches and the Chief Rabbi; also the Lord Mayor of London, the Secretary of the Manchester Chamber of Commerce, the Secretary of the Bristol Chamber of Commerce.

We, the members of the Special Committee set up by the National Missionary Council of Australia representing the missionary organisations of our several Churches, will be pleased to forward money to this Fund in China.

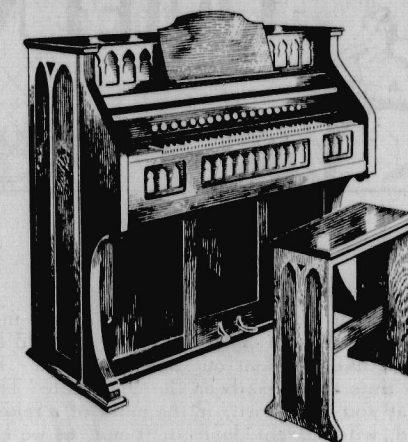
It is believed that the people of Australia who are so much nearer the scene of conflict and more intimately interested in their neighbours in the Pacific will generously support this appeal of human need.

Donations may be sent to the Hon. Secretary of the National Missionary Council (Mr. J. Whitsett Dovey), Box 1751, G.P.O., Sydney, or to the undersigned—

HOWARD SYDNEY (Archbishop of Sydney).
JOHN W. BURTON (General Secretary,
Methodist Overseas Missions).

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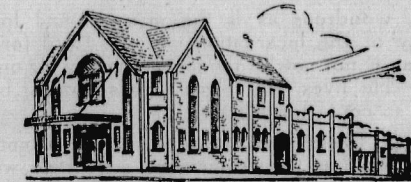
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QUIET MOMENTS



BIRTHDAY JOY.

HOW much the "birthday" of a dear one means to us! What a different world it would have been had the dear one not been born. How many a time there has been the deep note "Thank God that you were born" in the mind of a rejoicing husband, wife, parent, lover or friend, as we know how much we owe to the faithful, loving companionship of such.

Happy is the man who can say from his heart—

Thank God, Jesus Christ was born.

First let us quietly meditate upon His Birth as the world's great Divider. Think of the world before His wondrous Birth and compare it with the time since. Is it not true that through Christian ideals, teachings, lived out in Christian lives, all that is best in our present civilisation has been brought about? Is it not equally true that all that is deplorable is anti-Christian in spirit? Is it not further true that only in Him can the world have Peace?

Let us go a step further and be practical.

Happy is the man who **does** say Thank God **My** Lord Jesus Christ was born. He has the true Christmas joy, which springs from love, as he sings, for example, of his Lord Jesus on the glad Christmas Day and knows with humble thankfulness in his own life the truth of those two lines of the well-known Christmas hymn—

"Born to raise the sons of earth,
Born to give them second birth."

Yes, wondrous as is the mystery and loving humility of the Incarnation, yet the Lord for the Christian is not now in the manger nor is He on the Cross. He lives, He reigns. He's coming back. "Even so come Lord Jesus."

Though the central truth of our Faith is not the Incarnation but the Atonement, yet there would have been no voluntary offering on the Cross, had not He, the Son of God, immortal love, taken human flesh.

So we come to Bethlehem. In loving thought we enter the stable, a real stable, not a Christmas card stable prettily decorated, clean and tidy with kings in rich mantles, etc., but a real stable, a poor Eastern stable, with rough walls, dark, in the ordinary way dirty, though doubtlessly swept and cleansed as far as Joseph had time to cleanse it. A real stable. Picture it for a moment. In such a stable was Jesus born. One of the dirty spots on earth was to be the first earthly resting place of the only Pure One, Who in His loving humility chose to be born there of a poor Galilean peasant mother. Jesus born in a stable. It has been put something like this: Is the world ought but a huge stable, wherein man eats and sleeps and which he dirties, and calls it seeing life? Suggestive even though somewhat coarse and extravagant. In a stable, the home of animals, was born the all spotless, all pure Son of God and the Son of the Virgin, our Emmanuel (God with us). But it was there, too, that the shepherds came to worship. The presence of Jesus turns a stable into a Temple. The power of Jesus makes animal-men into Christ-men. The deepest Christmas joy is for Christ-men and Christ-women. Festivities, family reunions, good wishes, happy greetings and gifts all have their place, and are of value as Jesus Christ is crowned as our Saviour King.

To the simple hearted shepherds the truth of the angelic message went home and they went to adore, and as they gazed on this Wonder Child and the adoring star-eyed young mother, their hearts melted and they offered what little they possessed in the spirit of humble love—surely the product of their daily labours, maybe, milk and cheese and wool. So on the glad Christmas Day let us draw near with faith, meditate on the mystery of love. Rejoice on the birthday of **our** Jesus, dedicate ourselves afresh to His service, that He may dwell in our hearts by faith, that our bodies may be His Temple where adoration sweet, sincere and simple, like the adoration of the shepherds, may be offered and offer our gifts of sacrificial love to Him and for Him at Whose birth the angels sang—

"Peace on earth amongst men of good will."

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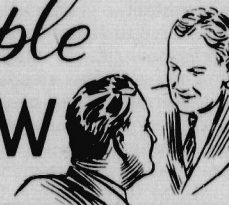
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OF People WE KNOW



The Rev. R. E. Sutton, M.A., of Trinity College, Melbourne, has been appointed Warden of St. Barnabas' College, Adelaide. Mr. Sutton succeeds the Rev. A. L. Knight, the Bishop-elect of Bunbury.

The Rev. R. T. Wade, Ph.D., has been appointed Head Master of Broughton Grammar School, Newcastle, in the place of the Rev. H. P. Fewtrell, M.A., who has accepted an appointment at Ballarat.

Canon Hewgill, of Walkerville, Adelaide, will succeed Archdeacon Walker as the Archdeacon of the Broughton in the diocese of Adelaide.

The Rev. Stephen Jones, B.A., Chaplain at Geelong Grammar School will be helping in the parish of St. Andrew's, Roseville, during January. Mr. Jones is the son of the late Canon Jones, who was Principal of Moore College from 1897 to 1911.

We are pleased to note that the Rev. W. J. Roberts, Rector of St. Andrew's, Roseville, is recovering after his illness.

The Bishop of Gippsland will preside at the 28th Summer School of the Victorian Branch of C.M.S., to be held at Upwey from January 8 to 15.

A memorial tablet to the late Dean Talbot was unveiled by the Archbishop of Sydney in St. Andrew's Cathedral on Sunday morning, December 12th. The Archbishop said there had been only two Deans of Sydney. In 1912 Dean Talbot, a young and scholarly man, came from his important sphere of work in Manchester and served with distinction in Sydney for 24 years. Funds had also been subscribed for a memorial window in the clerestory of the Cathedral, and the window would be placed in position soon. "We mourn him as a man and a leader, and as a sincere pastor, well beloved by the people," he added.

Miss Doris Hammond has been notified by the authorities of Dublin University that she has been granted the degree of Master of Arts. Miss Hammond is the daughter of Principal Hammond of Moore College, and graduated B.A. in 1934.

Mr. W. H. Angus, for 15 years connected with the N.S.W. Open-Air Campaigners, as secretary, has been appointed director of the movement, and the Rev. P. J. Hayes has accepted the position of General Secretary.

The Rev. G. W. Gibb, M.A., the General Director of the China Inland Mission, was married in Shanghai on September 7 to Miss N. Kendon. Mrs. Gibb left New Zealand for China 25 years ago. Mr. Gibb recently visited Australia in the interests of C.I.M.

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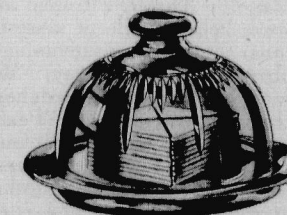
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THE CHRISTMAS MESSAGE

"He hath visited His people."—St. Luke, i, 68.

O the love of God transcending,
To all human hearts extending!
God in man to earth descending,
Jesus Christ has come.

Long ago to Bethlehem's manger,
Facing human, demon danger,
Fastest Friend, esteemed a stranger,
Jesus Christ has come.

To the contrite heart and broken,
Comforting with words unspoken,
By the Holy Ghost, His Token,
Jesus Christ will come.

When our feeble frame is failing,
When earth's joys seem poor and pining,
With His tender grace availing,
Jesus Christ will come.

Then again from heaven descending,
With His saints and angels blending,
In His kingdom never ending,
Jesus Christ will come.

A. C. D. Ryder.



THE MEANING OF CHRISTMAS

SO much has been written on this theme that it is not easy to find anything new to say. This is not a disadvantage. The old truths are always sacred and always helpful. But it must be admitted it puts the leader writer at a disadvantage. The impatient subscriber is tempted to say, "We have read all this before." May we be pardoned, therefore, if we omit the usual references to "Peace on earth" and all that it involves and content ourselves under this head in wishing our readers a very happy and blessed Christmas, and in suggesting that a year's prepaid copy of "The Record" is a most acceptable Christmas present. We hope some readers will say, "That's a new idea," and so we shall score right off.

But there is grave danger that Christmas boxes and sentiments of goodwill, valuable as they are, may obscure the true meaning of Christmas. The festivities may remove the sense of reverent awe. We often wonder if Christians fully appreciate the amazing character of their message. Modern writers seem sometimes to take the startling facts

of the Gospel for granted and to boggle over matters which, in relation to these, are comparatively unimportant. The early Christians were naturally more alive to the stupendous elements in the Divine revelation. If we may cite one particular which gives point to this suggestion we would indicate the vast literature that has grown up in modern days concerning the limitation of our Lord's knowledge. The question is not unimportant. But it fades into comparative insignificance before the majestic words of The Nicene Creed. "Who for us men and for our salvation came down from heaven." Here with unerring judgment our fathers in the faith laid true emphasis on the central fact that Christmas commemorates. It is nothing less than God manifest in the flesh. When we contemplate this great circumstance we find ourselves unable to grasp completely its full meaning. Dorner, in his "History of the Doctrine of the Person of Christ," has an interesting introduction in which he shows that the various heathen systems of religion strove after the idea of the union of God and man and failed to reach it. "In the East, the mind, setting out from the simple All-Life, sought to arrive at a consciousness of the personality and presentiality of God. But its best efforts proved fruitless, because of a fundamental dualistic bias. . . . In the West, a similar course has been pursued, only that the development begins from the opposite terminus. Here the starting point is not that of patient resignation, but that of the self-consciousness of the free-subjective spirit, which seeks to bring forth its inner ideal world-form itself, and so to become worthy of participating in the blessed life of the gods,—the apotheosis." With an equally penetrating criticism Dorner shows that the unaided concepts of Judaism or the acute speculations of Philo were unequal to the task of formulating the full Christian conception. Here lies the meaning of Christmas. It brings to us that which even prophets strove after and which could not be apprehended until God in the last days spoke unto us by His Son. If this be truly conceived then the first great truth associated with Christmas bursts upon us. Man cannot by searching find out God. God must move in gracious revelation and make known His will if it is to be known to all. This conviction lies at the root of the alleged "anti-intellectualism" of Karl Barth and Emil Brunner. It is not necessary, as it is certainly not advisable, to follow these new exponents in all their presentations in order to see that there is here a tremendous new fact with which the world has got to reckon. As Brunner puts it: "The central truth of Christian faith is that an event of decisive and eternal significance took place at a single point in the historical world of space and time. That is why it is called Christian faith. For this reason Jesus Christ is the main subject of all Christian preaching, and accordingly of all theology. Its first duty is to speak of the two great themes of incarnation and reconciliation—that in Christ the Eternal Word became flesh, and that the word of reconciliation was spoken by God Himself." This is, we repeat, the pre-

eminent message and meaning of Christmas. The full implicates of this stupendous revelation took centuries to expand in the Christian creeds. And to-day it has a meaning that is growing upon the Christian consciousness. There is no message that can take its place. The ancient world groped after it. The Christian Church received the message with glad thankfulness and formulated its meaning. To-day we need to remind ourselves afresh that Christmas tells us that God has hastened to our deliverance and has given us the Son of His love. The Incarnation carries with it a profound significance for our earthly life. If God can become man then there is a relation between God and man which throws light upon the old message, "In the image of God made He man." It is a singular fact connected with what we have already seen as to the difficulty that the ancients felt in arriving at a true conception of this relation that this old record is the only one that sets out this special feature in the nature of man. We are sometimes told that the Hebrews had the idea of a God remote from all human circumstances and completely transcendent. This is true up to a point, but needs to be tempered by the consideration that the Hebrew Scriptures always represent man as standing in a particular filial relation to the transcendent God. He is the "God of the spirits of all flesh." Of all other beings God is the Creator. Of man God is not only Creator, but He has called him into being by a special act of the Divine will and sustains a special protective and controlling influence over his whole being. It is in matters of this kind that the extraordinary richness of the Biblical revelation appears. The dignity of man is an essential feature in the doctrine of the Incarnation. Wherever the fact of this close union between God and man has been properly appreciated there the status of mankind has been elevated by the conception. This is one of the reasons why true Christianity outsteps mere philanthropy. And it is essential for the preservation of the fullness of the idea that there should be a true union and not a simple manifestation of the divine in man as such. Unitarianism has always been ready to recognise a divine "spark" in man as man. Russell Lowell speaks of men "as conscious still of the Divine within them," and attributes to this consciousness the power of repentance. No doubt the concept is both true and ennobling. But the meaning of Christmas carries us further into the mystery of the Divine love. It teaches us that our original special relation to God is but the condition of a fuller manifestation of grace. This is only possible through a further act of the Divine will by which God identifies Himself with human toil and human aspirations. There is nothing in creation that contains even implicitly the further step by which God clothes Himself with flesh. By no process of human reasoning could the fact be elicited. It is a new, a unique, display of the tenderness of Jehovah towards His creatures. And we cannot but feel that the ancient worthies had the right of it when they wrote, "Who for us men and for our salvation came down from heaven." We recognise

that there is a school of theological thought that likes to toy with the idea that there would have been an incarnation had man not sinned. Calvin, with his usual acuteness, makes a distinction between the fact of mediation, which is always necessary not only for men but for angels, and the manner of mediation which depends on the heavenly decree on which the salvation of men depended. Thus the incarnation is the form of mediation imposed not by a simple necessity, but by the altered relation in which man stood to God by reason of his sinful fall. And thus he writes: "The end for which Christ was promised from the beginning, is sufficiently known; it was to restore a fallen world and to succour ruined man." Speculations of the kind which have been instanced above, have an air of profundity but are truly vain. It is otherwise when we take the plain message of the Gospel and read there that the infinite condescension of the Son of God had reference to our sore need of redemption. Christmas would be robbed of its glory did it not lead on to Good Friday, and Good Friday would settle down in a night of unrelieved gloom did it not issue in Easter Day. The meaning of Christmas is not exhausted by the picture of the Babe in the manger. It is deepened and expanded by the vision of the Prophet of Galilee and finds its consummation in the complete portrait of the Redeemer. "For our salvation" Christ was born, the beginning of the process that ended with a complete triumph over sin and Satan. There is no more futile method of reasoning than that which seeks to effect a distinction between the Gospel of the Incarnation and the Gospel of the Atonement. Those who speak of "an extension of the Incarnation" through sacraments seem scarcely to know whereof they affirm. We need to hold fast to the undivided and indivisible Person of Christ. It is playing with words to resolve a great historic circumstance into the vague form of a mystic and continued ceremony. We do not become God-men by any process, although by adoption we become "sons of God." The theology that obliterates the line of demarcation between the Person of Christ and the persons of those He came to redeem renders no service to clear thinking, and robs the soul of assurance and hope. It is a return to a pagan conception—the apotheosis. Our faith rests on a historic circumstance that once realised persists forever—the close union of God and man in the Person of Jesus Christ our Lord. Our hope depends on the fact that God cared for our pitiable condition and sent His Son to be the Saviour of the world. And this hope is not centred in one aspect of the Lord's human experience, but in the whole redemptive process which culminated in the offering of Himself as a Spotless Victim to bear away the sin of the world. There is much loose talk about "the spirit of Christ" conceived very much after the fashion of the spirit of Shakespeare or even after that still vaguer entity "esprit de corps." But the Spirit of Christ in the New Testament is the forth-putting of Divine energy in the souls of men by the direct will of Him Who is God and

man. The meaning of Christmas is that sinful human being can and ought to have direct, immediate relation with a historic Personage, and that direct, immediate relation is conditioned by him, faith. There is danger that these things may be forgotten. There is danger that the blessed Evangel, notwithstanding the positive language of the Collect for the Nativity—"Almighty God who hast given us Thy only-begotten Son to take our nature upon Him"—shall be degraded into a vague message of endeavour under the inspiring example of a living Master. There is something more in Christmas than the impulse to a holy life, there lies deep in its meaning the union of God and man which opens the kingdom of heaven to those who have exercised conscious faith in The Great Personage of history whose life-blood alone can restore them to the estate which they had lost and which God recovered for them, because He alone could recover it. The Babe is the Saviour. It was for this purpose He came to earth. It is through faith in Him we come to heaven.

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LUTHER AND THE PEASANTS' WAR.

JULIUS HARE, in his "Vindication of Luther," has the following passage: "They who do not estimate and feel thankful for the Reformation cannot rightly understand Luther, or attain to that insight into his heart and spirit, which is never granted except to love."

We are reminded of these words by the recent ill-considered attack on Luther and his attitude to the Peasants' revolt in Germany, for which "The Church Standard" stands sponsor. Twice over the paper has quoted strong and, in modern ears, unwarrantable language of Luther encouraging the princes to kill the revolting peasants. It is not necessary to justify Luther in order to point out the ridiculous nature of such unbalanced comments. Pollard, in "The Cambridge Modern History," says that Luther's "conduct will always remain a matter of controversy, because its interpretation depends not so much upon what he said or left unsaid, as upon the respective emphasis to be laid on the various things he said, and on the meaning his words were likely to convey to his readers. His first tract on the subject, written and published in the early days of the movement, distributes blame with an impartial but lavish hand. He could not countenance the use of force, but many of the peasants' demands were undeniably just. . . . It is probably unjust to ascribe his second tract merely to a desire to be found on the side of the big battalions. . . . Yet terror and his proximity to Thuringia, the scene of the most violent and dangerous form of the revolt, while they may palliate, cannot excuse Luther's efforts to rival the brutal ferocity of Munzer's doctrines."

Even some of Pollard's criticisms show that he has not truly appreciated Luther's position. He thinks that Luther as "a prudent man," if he knew the revolt to be evil, should have refrained from attacking the princes at the moment. But such worldly "prudence" is alien to Luther's character. A more serious defect in criticism is found in the rhetorical question, "If the Peasants' Revolt was a punishment divinely ordained for the princes, what right had they to resist?" Professor Pollard does not see that the painful necessity of resistance might be itself part of God's punishment. He does not understand Luther. Indeed the whole paragraph displays the poverty of the philosophy that lies behind Pollard's re-construction. But Pollard is enough of a historian to be cautious.

Is it not asking much of Luther that he should abandon altogether the prejudices of his clerical caste? "The Abbots of Kempten resorted not merely to the falsification of charters but to such abuse of their clerical powers as refusing the sacraments to those who desired their servitude." There is much in the circumstances of the time that explains Luther's attitude. He had had a previous collision with the prophets of Zwickau. He had tried to stop resort to force. He had reasoned in vain with princes and peasants. He saw that the

result of the revolt would be a set-back of all social reform. Historians can complacently tell us what would have happened had Luther acted differently. This is perhaps yet another evidence of their lack of philosophic acumen. One thing is certain, no one sitting in an armchair in the twentieth century mouthing social reform platitudes that are "all the go," is in a position to censure a man who was in the "sturm und drang" of a great conflict of ideals. To quote Hare again: "The very intensity of Luther's convictions, the vehemence with which he contended for them, cannot but seem utterly extravagant to those who do not participate in them, or feel what questions of weal or woe, of life or death, for the whole race of men were at stake. There are many, moreover, to whom that vehemence in itself is repulsive, persons who like the spectacle of rhetorical or scholastic exercises, better than the strife and tug of the forum, who look complacently on the summer lightning, but shrink from the flash and thunderbolt of the real storm."

THE PRINCE OF PEACE.

THIS title of our Saviour in Isaiah 9: 6, is too often quoted in isolation from its context. The very term used in the Hebrew for "Prince" is used for a military commander or captain, e.g., Gen. 37: 36, while that used for "peace" suggests success in war as much as cessation of warfare. It is used, for example, in 2 Samuel 11: 7, "how the war prospered" (lit. as to "peace" of the war). The prophet Isaiah certainly leaves us in no expectancy of a reign of peace immediately upon the arrival of the Child. On the contrary, instead of dealing with the cessation of warfare, this section of the book thunders with army upon army. Firstly, the Assyrian is the rod of God's anger (10: 5), upon Judah and Jacob, who turn away from the Lord of hosts. No confederacy with Egypt shall deliver them, but only a return to the worship and service of God (8: 12, 13). Later, after the blood of such conflicts, shall come the Child. But first the yoke of the Assyrian must be broken (10: 27), when the remnant of Jacob has returned unto God. In chapter 11 we are further told (11: 10, 11) that the reign of the Branch, who also is Christ, shall be after the final restoration of the remnant of God's people. Meantime oppressors shall rise and fall in bloody conquest—Babylon, Moab, Syria, Ethiopia, Egypt, Tyre. War upon war is to herald the Prince of Peace!

Isaiah then had no prophecy of a warless world before the final restoration of the faithful remnant of Israel. Nor did the term he used, if we judge from our Hebrew version, suggest such a state of affairs nearly so definitely as our term "peace." The term used suggests entirety, completeness, health, safety. More important, however, is the message of the context. Israel's need is reconciliation to God.

She has turned away from "the law and the testimony" to "wizards" and idolatry. The great theme of her rejoicing will be "Thine anger is turned away, and Thou comfortedst me. The Lord . . . is become my salvation" (chap. 12).

Thus the peace of which Isaiah prophesied was no mere cessation of human warfare, though such might follow its achievement; but the peace of God triumphant over all the forces of evil, having warred down His opponents, and reconciled His people. The war which he spoke of was between God and His people, a war which is ended in Christ. (Rom. 5: 10; Eph. 2: 14-17).

CHRISTMAS TIME.

The problem of "What to Give" for Xmas presents is readily solved upon visiting the show-rooms of J. M. Dempster Pty. Ltd., so conveniently situated at 311 George Street, Sydney, almost next door to the entrance to Wynyard Railway Station.

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Novelties in silver and metal toilet requirements add to the variety while those desiring to give presents for the table in silverplate and cutlery will find a wide assortment to satisfy their desires.

A special feature this year is the range of Scottish pebble brooches and tartan novelties for which J. M. Dempster Pty. Ltd., "The Scottish Jewellers" are noted, and a copy of their book of "Gift Suggestions" will be sent post free upon request.

THE SUPPRESSION OF ROTARY CLUBS IN GERMANY.

The German Authorities have decided that Rotary Clubs are no longer to be allowed to exist in the Reich, and in consequence the clubs have decided on their dissolution from October 15. The reason given for this action is the pronouncement of a Nazi Jurist that since Rotary did not recognise racial discrimination, was internationalist, and harboured undesirable elements of Freemasonry, members of the Nazi party were debarred from being members of Rotary clubs. It is said that there were fifty Rotary clubs in Germany, with a membership of over 1000. This action is an example of Totalitarianism in its most severe form. Rotary is a movement of American origin with the object of uniting men of various occupations in the maintenance of the one ideal of service before self. I have attended Rotary meetings in Germany, and met German representatives at Rotary clubs in this country, and the association has tended to produce good feeling and friendly relationships between the nations. Through Rotary there has been arranged a large number of exchanges of visits of young people between the two countries. Such acts make it increasingly difficult to understand the German mentality. The suppression of Freemasonry in Germany put an end to another source of friendly relationship between us and them.—The "Record."

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

Diocese of Sydney.

MILLION SHILLINGS FUND.

From the Archbishop's Letter:—

"The chief diocesan event in December will, I trust, be the launching of my Million Shillings Appeal by sermons being preached and references made to it in the churches on December 12. Several other appeals are being made, and in the minds of some this may seem to be merely one appeal amongst many. Its real significance, however, will be understood only after it has been carefully considered.

"The launching of the appeal is the result of a careful study of our need as a diocese, and the appeal has now been discussed by the clergy at the different rural-decanal meetings. Briefly, it is: Within a period of five years, by means of raising one million shillings a year for each of the five years, to place one hundred additional curates on the staff of the diocese in order to make a beginning in making up the leeway resulting from the great influx of Anglican immigrants into the diocese between 1911 and 1921. Of the unearmarked proceeds of the appeal half will be used for this purpose, and the other half towards the extension of the Cathedral. We now look forward to the result of the Cathedral competition being announced at any time, and it is most desirable that, with the provision which the Government has made, we on our part should not be behind in enabling the work to begin with the least possible delay. Our Cathedral is obviously inadequate for a city such as Sydney has become, and we are crowded out on the occasions of so many special services. Gifts, if so desired, may be earmarked by the donors for one or other purpose.

"Some may wonder what is the relationship of my Million Shillings Appeal to the appeal being made by The Home Mission Society, or by Moore Theological College, or for the Cathedral Extension. The Home Mission Society has many other urgent needs to meet besides stipend grants, and it has to maintain agents now actually at work. Moore College needs its present buildings reconditioned and a new block of students' rooms built, as well as increased bursaries with an eye to an increase in the number of trainees for the ministry. The Cathedral extension will cost half a million pounds, and large gifts will be necessary on the part of those who have the means, in order to supplement what comes in through the Million Shillings Fund from churchpeople with more limited resources at their disposal. The number of church families in the diocese is so large that even if each family contributed no more than one shilling a month we should receive far more than a million shillings in the year! All gifts, large and small, I shall be glad to receive at the Diocesan Church House."

SUMMER SCHOOLS.

C.M.S.

The C.M.S. Summer School will be held at "Stratford," Lawson, from December 27th to January 3rd.

Bishop Taylor Smith will preside. Rev. T. C. Hammond will give the Bible readings, the Rev. L. S. Dudley will be in charge of the study circles, and the Rev. W. T. Storrs will give the closing meditations.

Prospectus of the School may be had at C.M.S. Depot, 109a Bathurst Street, Sydney. A hearty invitation is given to attend.

A.B.M.

The third Anglican Summer School under the auspices of A.B.M. will be held at Barker College, Hornsby, from January 15th to January 22nd. The Bishop of Newcastle will preside. The speakers will include the Bishop of Armidale, the Coadjutor Bishop of Sydney, the Bishop of Goulburn, the Dean of Newcastle, and Canon Needham. The Mission study book, "Partners in Pioneering with God" will be used.

C.M.S. LEAGUE OF YOUTH.

The annual service of N.S.W. Branch of the League of Youth was held in St. Philip's Church, Sydney, on Monday night, December 13. There was a very large attendance of members and friends. It was encouraging to see so many young people present, many of whom are actively engaged in the interests of C.M.S. The Rev. T. C. Hammond was the preacher and gave a most helpful address. The Revs. Hulme-Moir, S. G. Stewart and Lionel Swindlehurst took part in the service.

ST. MARY'S, WESTERN LINE.

A souvenir book of the church and parish has been published. Written by Mr. P. W. Gledhill, the book contains valuable information concerning one of the old church districts of the diocese.

St. Mary's in the old days was known as South Creek, and the history of the Church at South Creek begins with the arrival of the Rev. Thomas Hassell on April 18, 1827. The land on which St. Mary's Church stands was given by Anna Josepha King, widow of Governor Philip King, of Sydney. The foundation stone of the church was laid by Bishop Broughton on 22nd November, 1837. The Rev. Samuel Marsden assisted at the service.

The book is well compiled, nicely illustrated and should prove of interest not only to parishioners of St. Mary's but all churchpeople. The price is 1/6. The present rector, the Rev. C. A. Goodwin, has been at St. Mary's for six months and has been much encouraged in his work.

VICTORIA.

Diocese of Melbourne.

CENTENARY CELEBRATIONS.

Thanksgiving Services.

Sunday, November 21, was the day set apart for services of thanksgiving in connection with the attainment of one hundred years of ordered Church life in the State of Victoria. This represented the beginning of the celebrations, which were concluded with the successful pageant in the Melbourne Town Hall on the Tuesday, Wednesday and Thursday of the same week.

The Sunday services were the family expressions of gratitude, when the members of the Church came together in intimate fellowship in the parish church in order to acknowledge their thankfulness to their Father for the many blessings He has bestowed upon the Church during that period, and for the life, work and witness of the pioneers and their successors. Reports received show that without exception the various churches were filled throughout the day with large and reverent congregations.

In the evening a special civic service was held in St. Paul's Cathedral.

The cathedral was crowded. In addition to the Lord Mayor (Cr. Campbell), the Lady Mayoress, aldermen and councillors and officials of the City of Melbourne, accompanied by their wives, and the mayors, councillors and officials from practically every suburban city also attended.

The lessons were read by the Lord Mayor and Lay Canon E. C. Rigby, who is a councillor, and was formerly mayor of Hawthorn. The Archbishop offered a special prayer, in which he asked that the Lord's blessing and guidance be bestowed upon the civic representatives and all public men in the diocese.

The Archbishop, in the course of his sermon, said the Kingdom of God was what Christians stood for, and that rule should be established in the hearts of all men if the nation was to progress. The Kingdom of God had been firmly established in Victoria one hundred years ago, and in the succeeding years by our predecessors. Bishop Perry, the first Anglican Bishop in this State, had laid the foundations of the Church so solidly that all his predecessors had to do was to follow in his footsteps.

His Grace also paid glowing tributes to the work of Bishop Moorhouse (whom he described as perhaps the greatest Bishop who had ever come to Australia), Bishop Goe, Archbishop Clarke and Archbishop Lees. The latter had been responsible for the erection of the Cathedral spires—a truly noble work. Bishop Moorhouse instructed the people as to what the Bible really was, and what it meant; Bishop Goe introduced the Kingdom of God into the homes; Bishop Clarke established church schools, and Archbishop Lees realised the need to help the poorer classes, the outcome of which was the Mission of St. James and St. John and the Community of the Holy Name. They had to thank God for the work of those men.

At the conclusion of the service Archbishop Head met the Lord Mayor and other civic representatives in the Chapter House.

The Pageant.

After months of preparation, involving a vast amount of detailed planning and organisation on the part of the two organisers, the Rev. F. A. Ray and the Rev. J. L. Watt, the Centenary Pageant, presenting in a series of tableaux the achievements of a century, was produced before crowded audiences on the Tuesday, Wednesday and Thursday, November 23, 24 and 25, and there is little doubt but that had it been possible for it to be continued for some nights longer it would have continued to draw crowded houses.

The script was the work of the Rev. A. Law, D.D., whose experience of the requirements of such presentations and knowledge of the history of this State, combined to produce a selection of events, and to present them with such picturesque detail that no one who witnessed the spectacle could fail to be impressed with the glory of the past which belongs to the Church. It was a happy inspiration which seized upon the possibility of the double tableau, two presentations on the same stage at the one time, one ancient,

the other modern, and so to link up the history of the Church in Britain from the earliest days with the development of Church life in this State.

Great credit is due to the producer, Miss Winifred Mowery, for the way in which the various scenes were presented. This involved a tremendous amount of travelling, together with patient attention to the smallest details of stage movement, which had to be impressed upon bands of players from the various parishes, very few of whom had any previous experience of the work.

MELBOURNE JOTTINGS.

(Continued from page 3.)

the estate of the late Dr. Enoch Hampshire, for many years an earnest worshipper at St. Hilary's, Kew. His notable gift is the direct answer to many prayers and will greatly encourage all friends of C.M.S. "to continue in prayer and watch unto the same with thanksgiving."

The Archbishop is sometimes the recipient of anonymous letters in common with other public men. This he revealed at a men's breakfast at St. Thomas's, Essendon, on Sunday, December 12. One correspondent recently urged him to cease giving "snippets of history" and to give scriptural sermons for which his flock are hungry. The Archbishop evidently felt the criticism. Many years ago Dean Macartney said to a gathering of divinity students, "Young men, you are appointed to be light bearers. Sometimes little boys throw stones at lamp posts but they do not put out the light. So I advise you to let your light so shine before men. Do not worry about the small boys."

Canon and Mrs. Lawrence return (D.V.) to Uganda on January 18. They will be farewelled at the Summer School at Upwey.

Deaconess Alice Crabb, Th.L., who has been Matron of Ridley College for some years, has been appointed as Sister in Charge of St. Hilda's Home, and will go into residence on January 25, 1938. Her appointment is entirely approved by the Evangelical Trust of Victoria. Miss Hughes, from Trinity Grammar School, Kew, is appointed to the vacancy at Ridley College.

No news of an appointment to the Bishopric of Bendigo is received yet, although we believe that the Board of Electors has met.



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ALEXANDRIA

TANGANYIKA—A VAST TERRITORY.

(By Dr. Paul White.)

Tanganyika has been in the public eye of late, since Germany has been clamouring for her colonies. Lying seven degrees south of the equator, the territory is of vast extent, being some 350,000 square miles, and has a population of five million people. David Livingstone forced his way through the densely wooded country 85 years ago, and opened the door, as he termed it, to Christianity and commerce. Striking changes have occurred since then. Twelve hundred miles of excellent railway run from the coast to the great inland lakes and to the 19,000 ft. Mt. Kilimanjaro.

The Cape to Cairo road passes through the centre of the territory, and the airmail carries letters to London in five days, whereas Livingstone received mail from his family two years after its posting. Thousands of acres are planted with cotton, sisal, hemp and coffee, and prosperous diamond mines are found in the interior.

The people themselves are largely Bantu and white. Each tribe (and there are 137 of them) speaks its own language. Kiswahili is the lingua franca of the territory.

Animals are in abundance. Lions, giraffes, zebras, rhinoceri, and hippopotami, all may be seen from the railway. Insect life, however, is the greatest menace, and the cause of disease in Tanganyika.

Malignant Diseases.

Mosquitoes carrying malaria contribute largely to the morbidity, while the tsetse fly, the vector of sleeping sickness, is a great cause of loss of life. Relapsing fever is contracted from a species of tick the size of one's thumbnail, and often ends in blindness. Tropical ulcers and leprosy affect over 100,000 people in Tanganyika.

The lot of the infant is one of the tragedies of the place. Some 750 per thousand of the babies born there die before they are one year old. The maternal death rate is also particularly high.

Animal attacks call for urgent surgical treatment, and many a life is lost through no facilities being present.

To help in some small way to relieve this vast amount of human suffering, the Church Missionary Society has some ten hospitals in the territory.

Leper Colony.

At Kilimatindé is a centre for leper treatment, with a model leper colony for those who are in the advanced stages of the disease. Campaigns to instruct the people and treat cases in the early stages are very successful. A base hospital at Mvumi, with 60 beds, and eight subsidiary hospitals within a radius of 100 miles, complete the medical unit. Yearly, over a thousand babies are safely ushered into the world and their mothers instructed in the art of infant feeding and welfare. A hundred thousand outpatients are treated and over 10,000 lepers receive injection treatment.

The Tanganyika Hospital is a very different proposition from those we have in Australia. The base hospital resembles three large unceilinged shearing sheds. It has no water supply or electric light. The water is conveyed from wells three-quarters of a mile away in kerosene tins carried on poles by the men or upon the women's heads.

Primitive Sterilising.

Sterilising of instruments is done again in kerosene tins, while hospital utensils are contrived from the same source.

The absence of an operating theatre means that urgent surgical cases cannot be dealt with, the nearest surgical centre being at the coast 400 miles away. The out-station hospitals are flat-roofed wattle and daub affairs, and last only a few years. They are nothing but a makeshift, which necessarily means loss of efficiency.

Tragedy of It All.

The tragedy of the work is to see those who could readily be cured by the appropriate drug dying because there is

none in the hospital. Others whose lives could be saved by surgery just cannot be helped because the equipment is lacking.

Dr. Albert Schweitzer, for twenty years a medical man in the Congo, states: "In Africa a doctor with adequate drugs and the most modest of medical equipment may obviate untold suffering and save hundreds of lives."

The rather pathetic £100 which is all that can be allowed by the Bishop of Central Tanganyika for this practical method of preaching the Gospel means that the most modest equipment and supplies are curtailed to a minimum and the price of this is lost African lives."

THE POPULATION OF PALESTINE.

According to "B'nai B'rith Magazine," Palestine's estimated Jewish population at the end of 1936 was 404,000 persons—the equivalent of 30.8 per cent. of the aggregate population of the country. In September, 1922, when the first census was taken, the Jewish population of Palestine was 83,000, and in November, 1931, at the second census, it had reached 174,000. Thus may be seen the very large increase in the following five years. 85 per cent. of the Jewish population in Palestine is under 45 years of age. Therefore the natural increase is unusually large. Similarly significant are the infantile mortality figures. In 1935 the Jewish figure was 54 per thousand births, while among non-Jews the figure was 131 per thousand births. At the end of 1936 the number of Jewish persons engaged in agricultural pursuits was about 56,000; in trade and industry, about 83,000; transportation, 21,000; building, 36,000; commerce, 75,000; and the liberal professions, 48,000. The population of Tel Aviv (all Jewish) is estimated at 148,000, and the Jewish communities of Jerusalem and Haifa at 75,000 and 55,000 respectively. The total Jewish population of Jerusalem is 60 per cent. of the total, and in Haifa, 52 per cent.

To compare finance, on the average beds in N.S.W. cost £3/3/- per week, while in Tanganyika the support is 2/6 weekly.

The low living wage, 10/- per month, makes it very difficult for the natives to help even in the smallest way with the expensive drugs which are specific cures for tropical disease.

The nursing staff consists of two white nurses and trained and training Bantu girls. Their work is excellent; many have already gained their certificates.

AMERICAN EPISCOPALISMS WRESTLING WITH RADICALISM.

Conservative Episcopalians, clerical and lay, are energetically combating the inroads of radical socialism into their Church. Charging that Communism is the avowed programme of many speakers invited to address Episcopalian bodies, notably the meeting of the Church League for Industrial Democracy, a company of conservatives has organised the Church Layman's Assn. to protest against this trend and call attention to the unscriptural basis on which such efforts rest. The American Civil Liberties Union, the Federal Council of Churches, and other organisations were pointed out as dangerous to sound principles of Church life. These radicals in Church circles were called the new dealers in religion, and it was claimed that the efforts of all of them are directed to a process of boring from within the various denominations until they have become the tools of a purely social and supposedly humanitarian programme, to the neglect of the spiritual testimony and essential witness which are committed to the Church. Our own Church stands in need of constant watchfulness lest these same active propagandists gain further entrance into the plans and programmes of our own household.—(American Presbyterian.)

WHITTIER'S HYMN.

(Contributed.)

The hymn commencing—

"Dear Lord and Father of mankind,
Forgive our foolish ways"

is from a poem by J. G. Whittier, the American Quaker poet, who began life as a farm boy and shoemaker, and subsequently became a successful journalist, editor and poet. This hymn, with its message of a reverent, spiritual, obedient and inward experience, has found its way into many hymn books.

The writer of this short article visited Palestine some nine years ago, and spent a few days at Nazareth as the guest of Dr. Bathgate, the superintendent of the Edinburgh Medical Mission. (Dr. Bathgate recently visited Sydney on his way to New Zealand to spend his furlough). On a Sunday evening it was the writer's privilege to preach in the Anglican Church at Nazareth, which is closely associated with the work of C.M.S. and to meet Mr. C. Y. Andrews, the Government Commissioner, who was present in church that night, as was his custom. At the door of this same church Mr. Andrews was murdered by Arabs only some few weeks since, as he was leaving the church, where he had been attending service. After evening prayer we returned to the Mission Hospital, where the nursing staff, as was usual, joined in singing hymns. Whittier's hymn, "Dear Lord and Father of mankind," was appropriately sung. It was the custom to sing this hymn each Sunday night, as the hospital staff gathered for praise and prayer.

"In simple trust, like their's who heard
Beside the Syrian Sea,
The gracious calling of the Lord,
Let us like them, without a word,
Rise up and follow Thee.
"Oh, Sabbath rest by Galilee,
Oh, calm of hills above,
Where Jesus knelt to share with Thee
The silence of Eternity,
Interpreted by love."

One had often joined in singing this hymn in other places, but it was a great privilege to be in that small Christian company that night, "not far from the Syrian Sea and the Galilee hills," where the dear Lord had called His first disciples, and spent so much time in prayer. Quite definitely there was a realisation of His presence and the memory of that gathering has often returned. Christ still calls His disciples to a close intimacy with Himself.

"Let us like them, without a word,
Rise up and follow Thee."

When D. M. Thornton, that splendid pioneer C.M.S. missionary to Egypt, lay dying in Cairo, completely worn out with his strenuous labours, there was found in his pocket book a soiled, worn scrap of paper, as if frequently and continuously used by him, on which was written two verses of Whittier's hymn:—

"Drop Thy still dews of quietness
Till all our strivings cease,
Take from our souls the strain and stress,
And let our ordered life confess
The beauty of Thy peace."

"Breathe through the heats of our desires
Thy coolness and Thy balm,
Let sense be dumb, let flesh retire,
Speak through the earthquake, wind and fire,
O still, small voice of calm."

Douglas Thornton's life in Egypt was a strenuous one, and his biographer, Canon Temple Gairdner, tells us that naturally he was impatient and militant, and yet there was evidence that he had found the secret of "rest" in Christ. He heard constantly the Divine Voice guiding and controlling that "still, small voice of calm."

Last week marked the 130th anniversary of Whittier's birth. He was born at Massachusetts on December 17th, 1807.

SPLENDID FINANCIAL RECOVERY OF THE C.M.S. (PARENT SOCIETY)

The deficiency on the General Account, which in 1934 was £101,000, has been completely liquidated. This has been accomplished with God's blessing through much prayer and sacrifice. Let us in Australia thank God and take courage.

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THE CHURCHES OF CHINA AND JAPAN.

Great Festival Service in Westminster Abbey.

A great Festival Service of Thanksgiving, Intercession and Supplication was held in Westminster Abbey on October 29th, to celebrate the Golden Jubilee of the Nippon Seikokwai (the Japan Holy Catholic Church), and the Silver Jubilee of the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China). The preacher was the Archbishop of Canterbury. The collection was equally divided between the Synods of the Churches of China and Japan. The object of the service was:—

"To offer thanks for the growth and spiritual life of the Churches in Japan and China; to pray for special grace for our fellow Christians in both countries at this critical time, and for the restoration of peace in the Far East."

The service was preceded by a reception at the Caxton Hall, when the Bishop of Guildford (Dr. Macmillan), chairman of the Missionary Council of the Church Assembly, presided.

A prayer in Chinese and a prayer in Japanese was included in the service.

The prayer in Chinese was said by the Rt. Rev. John Holden, D.D., Bishop of Western Szechwan, and is translated as follows:—

"Almighty and Everlasting God, Father of all men, we render unto Thee our humble thanksgiving for Thy blessing vouchsafed to the Chung Hua Sheng Kung Hui during the twenty-five years that are past; for the loyal witness to Thy truth and righteousness, and for its steadfast perseverance in days of difficulty and danger, we bless and praise Thy Holy Name. Give grace, we beseech Thee, that in the years to come, its members may more fruitfully serve Thee, more joyfully follow Thee, and more faithfully perceive and perform Thy Holy Will; to Thy honour and glory, through Jesus Christ our Lord. Amen."

The prayer in Japanese, which was said by the Rt. Rev. Arthur Lea, D.D., Bishop in South Japan, is translated as follows:—

"O Almighty God, Creator of all things in heaven and earth, Father of all men, we offer unto Thee our humble thanksgiving and prayer; for blessings vouchsafed to the work of Thy witnesses, who in obedience to Christ's command, first proclaimed the Gospel in Japan; for the founding of Thy Church, and for the increase of believers and of the ministry; but especially do we praise Thy Holy Name at this time for the joyous celebration of the Jubilee of the Nippon Sei Kokwai. Pour out, we beseech Thee, ever more abundantly Thy blessing on that Church; enlighten it with Thy Holy Spirit, and grant that through its faithful witness the people may seek and follow the way of Christ, through the same, Thy Son our Lord. Amen."

Prayers for Rulers of Both Countries.

This was followed by the following prayer in English:—

"O Eternal Lord God, bestow Thy blessing, we humbly pray Thee, on the Emperor and Imperial Family of Japan, and on the rulers of the Chinese Nation; guide the ministers of Government, and prosper the people; that, as Wise Men from the East sought and found the Christ and worshipping, made their offering, so these also may offer Their gifts and fulfil their mission in Thy Kingdom; through Jesus Christ our Lord. Amen."

There was a procession and a Te Deum of Thanksgiving for the Jubilees, as well as prayers in the present crisis, and the following Bishops took part in the procession:—

The Bishop of Guildford, Chairman of the Missionary Council of the Church Assembly; The Bishop of Sheffield, Chairman of the North China and Shantung Diocesan Association; The Bishop of Singapore, who has many Japan-

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ese and Chinese in his Diocese; The Rt. Rev. Cecil Boutflower, Bishop in South Tokyo, 1909-21; The Rt. Rev. Arthur Knight, who went as Archbishop's Messenger to Japan some ten years ago; The Rt. Rev. Herbert Molony, Bishop in Mid-China (Chekiang), from 1908 to 1928; The Rt. Rev. Horace Price, Bishop in Fukien, 1906 to 1918; The Rt. Rev. C. R. Duppuy, Bishop of Victoria, Hong Kong, from 1920 to 1932. Representatives of all non-Roman Churches and Missionary Societies who work in China and Japan were present, including the London Missionary Society, the Methodist Missionary Society, the Baptist Missionary Society, the Y.M.C.A., and the Y.W.C.A.

ARCHBISHOP'S ADDRESS.

These sad and unexpected circumstances in which we are met, though they must needs affect the character of our service, cannot hinder our main purpose; for with full hearts we desire to offer our thanksgiving to the great head of the Church for the work and ideals of these still young churches in China and Japan." These words were spoken by the Archbishop of Canterbury in the course of his address.

The Archbishop chose the words of St. Paul, "We are one body in Christ," as his text. At the outset he stressed the need of prayer at this time; pointing out that no sundering forces, however powerful they might be, could break the fellowship of prayer. They joined with their fellow Christians in China and Japan, in a unity of prayer which rose above the clouds of war to the region where God reigned. Last spring, said the Archbishop, when the tension between the two countries was acute, a greeting from one of the Chinese Bishops to the Church in Japan contained these words, "We pray that our countries may more and more be filled with the faith and love of Christ, and that we may so love each other that the world may know that we are His disciples."

A Remarkable Growth.

In tracing the growth of the two churches in the Far East, his Grace said it was strange to think that it was less than 100 years ago that Japan first entered into intercourse

with the rest of the world and began its romantic story of its rapid advance among the nations. When the Japanese Church held its first synod fifteen years ago, it then had only a membership of 1500; to-day the Church in Japan had ten bishops, nearly 250 clergy, of whom 217 were Japanese; more than 250 churches, and a membership of over 29,500. In regard to China the first Anglican missionaries reached that land in 1835. Now for the last twenty-five years the Church in China had been organised as a self-governing body. In addition to bishops from the West, there were two Chinese bishops, and four assistant Chinese bishops, and some 33,000 communicants.

AN ANGLO-CATHOLIC CLERGYMAN'S
ROMAN CATHOLIC WILL.

A Romish extract from the will of the late Rev. Harry Smithson Milner, Rector of Elton for 34 years, reads as follows:—The testator left £1 annually to the Rector of Elton with the request that he would "offer the Holy Sacrifice of the Body and Blood of Christ for the repose of my soul on or about the anniversary of my death."

The will concludes: "I bequeath my soul to God in firm faith that the Provinces of York and Canterbury and Wales, with which I am in communion, are the Catholic Church of Christ in this realm of England, and I beg the prayers of the Blessed Mary the Mother of God, St. Cuthbert, St. Charles of England, King and Martyr, and all saints and faithful Christians for my soul, and that the provinces of this Church may be guarded from Protestant heresy and schism and State aggression, especially in the nomination of heretically-minded priests to bishoprics and deaneries."—From "The Northern Echo," Oct 16, 1936, quoted in "The Church Intelligencer," Dec., '36.

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SYNODS.

ARMIDALE.

There appears in the December issue of the Armidale Diocesan News an account of the first session of the 23rd Synod of the diocese. The Bishop placed before the Synod a report of the diocese, the eighth which he had made. The Bishop pointed out that the diocese was 70 years old, not a great age in the history of a church, but sufficient, he said, to make us realise that the day of the first pioneers have gone and that a younger generation must take their place. Matters concerning the Diocese and the Church at large were dealt with by the Bishop.

The Constitution.

Concerning the proposed Constitution for the Church in Australia, the Bishop said, "Our agenda at this first session of the 23rd Synod includes matters of far-reaching importance. In the first place, we shall be asked to consider the acceptance of the 1932 draft of the Constitution of the Church with the amendments made since then by the Continuation Committee, which had the task of receiving suggestions from the various Dioceses, sifting them and incorporating such as seemed wise.

The Bishop of Wangaratta's most helpful commentary has been in your hands. He shows that four amendments have been included:—

- (1) A fuller recognition of provinces and provincial tribunals.
- (2) Provision that the Appellate tribunal, while retaining real authority, shall not make a pronouncement without the concurrence of the Bishops.
- (3) Provision for dealing with the deadlock that may occur under (2).
- (4) Some relaxation of the rigidity of the draft.

I regretted deeply that the 1932 draft was not accepted and proceeded with, but I believe the amendments incorporated in no way violate the spirit of that document and indeed provide a necessary relaxation of an unnecessary rigidity.

I have studied carefully the objections of the Sydney Synod, as I felt great sympathy with them in the rejection of the 1932 draft to which, making real concessions, they assented. But the Sydney proposals seem to me to be inspired by fear of the future, and therefore by lack of faith in God. We have every right to hand on intact our present heritage, but NO RIGHT to tie posterity. Under the guidance of God they must make their own destiny.

We are asked to vote 'Yes' or 'No'. Seeing that the Synod of 1933 found no difficulty in voting 'Yes' I expect you will find none in confirming that assent to-day."

GOULBURN.

The first session of the 21st Synod of the Diocese was held on November 22nd and 23rd. The Bishop in his charge and presidential address dealt with a variety of matters relating to the Australian Church. The charge delivered by the Bishop was summed up in the following words:—

We attack our Australian Task in the light and power of certain standards and ideals. We inherit the general scheme of British democracy and we look to a religious faith born in Palestine nineteen hundred years ago. The soul of democracy is the Christian religion. If our Christian sense of freedom and human worth relaxes we shall slip back into tyrannies such as other nations are experiencing. Here is where the Church comes in. The Christian faith is primarily in the keeping of the Church. Australia needs the Christian faith to be the salt of her life, the light of her paths. She needs to be saved from prevailing idolatries, national and otherwise, by being shown that



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the service of the Eternal God and Father of all is the one which will rightly relate us to our Australian Task. This continent will become to us a sacrament expressive of God's trust and love. The fashioning of this continent to human uses will be the ritual of our worship. We shall care for our soil and build our cities with the same reverence and care as we take in the external setting of our traditional sacramental worship. Our factory sirens, as the bells of our churches, will ring out a call to that service which is worship of God. Our religion must consecrate our common life and the work of all our days, or it is no religion for a nation's growth and a soul's salvation. In the faith of Christ we accept our Australian Task from the hands of God.

THE ALTAR.

THE Church of England has no altar. Neither her Prayer Book nor her Articles use the word.

Read the Communion Service through carefully. The altar is not mentioned. The word was deliberately removed in 1552. And for the very simple reason that the word would be out of place. An altar is that on which a sacrifice is offered—usually a sacrifice for sin. The Jewish Church had many sacrifices for sin. It had an altar on which those sacrifices were offered. The Christian Church, too, has a sacrifice for sin. Christ offered Himself as a sacrifice for sin when He gave Himself to His death on the cross. And that sacrifice was offered "once, only once, and once for all." "The Jewish High Priest needed to offer up daily sacrifice for his own sins and for the sin of the people. Christ did this once when He offered up Himself." Christ has made upon the cross (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." There can be no more sacrifice for sin. Therefore there is no more need of an altar. It is for that reason the Church of England has deliberately cut the word out of her Prayer Book. She has no altar.

But instead of an altar the Church of England has a Table. Read the Communion Service through again. You will find the "Lord's Table" or the "Holy Table" every time. And that is exactly the right word to use—a Table. The sacrifice for sin has been offered. It was offered on Calvary 1900 years ago. Now Christ offers the individual soul the blessings His sacrifice has won—forgiveness, cleansing, power. We come to Holy Communion to receive these blessings at His hands. He offers them under a figure—the figure of Bread and Wine. He offers us Bread, broken Bread, and Wine, poured out Wine. The broken Bread stands for Christ's broken Body, the Wine stands for His poured-out Blood, broken and poured out for us on Calvary, for our redemption. And as we eat and drink the broken Bread and poured-out Wine, in faith, believing in Christ, we eat and drink more than the Bread and Wine. We eat and drink what they stand for. We eat and drink in our hearts the broken Body and poured-out Blood of Christ. That is, we receive into our souls the blessing the broken Body and poured-out Blood have won for us, the blessings of Christ's redemption, His forgiveness, His cleansing, His power. The Holy Communion is not the offering of a sacrifice for sin. That sacrifice was offered long ago. There is no altar—in the Christian Church to-day. The Holy Communion is a partaking of the fruits of that sacrifice, a receiving at Christ's hands the blessings His sacrifice has won for us, a feasting on that sacrifice. The Holy Communion is a banquet, a feast, not a sacrifice for sin. And at a banquet, at a feast, we gather round a Table not an altar.

WELLINGTON CATHEDRAL, N.Z.

Details are available of the scheme approved by the Diocesan Synod for a Cathedral to cost £20,000 in addition to the cost of the site, and £20,000 for a Synod Hall for the Diocese of Wellington, New Zealand. The Synod has a Cathedral Fund of £96,713, and sales of properties, etc. freed by the purchase of the new site are expected to bring the amount available to an estimated total of £112,513. A Centenary Appeal is to be launched for the total sum needed to complete the scheme, and also for £100,000 to augment the Diocesan endowments; and the foundation stone of the Cathedral is to be laid in 1940.

The Bishop of Wellington (the Right Rev. Herbert St. Barbe Holland) is giving £1,000 to the scheme. In the course of his Presidential Address to the Diocesan Synod, which later approved the scheme, said:—

"I look at Wellington, the capital city of the Dominion, and see nothing that the Church of England has done to suggest that God is a permanent and necessary element in the life of this great Dominion. Please do not misunderstand me if I say that, when visitors come to Wellington, I feel I almost have to apologise to them for the Church of England. They see fine permanent buildings growing up on all sides to express the strength and stability of our corporate life; they see a city quickly awakening to a sense of dignity and greatness in its political, commercial and business life. But they see nothing to suggest the Majesty of God in a community that is expressing in its buildings the greatness of man, nothing to suggest the Permanence and Eternity of God in a world that is characterised by change. From the national point of view I am convinced that we shall be doing grievous wrong to this Dominion if we do not see to it that the Ecclesia Anglicana, the Mother Church of the British Nation, has a building worthy of its tradition and its history.

From the ecclesiastical point of view the argument seems equally cogent. The Diocese must have a great Mother Church if its standard of spiritual life and fellowship is to be maintained. I am convinced that this is a call to this generation."

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