

of the blockade after the Armistice had been signed, on the ground that it was necessary to secure that the terms of the Armistice should be suitably implemented. I also stated that while objections were now freely urged to the action of our Fleet, that at the time, no single voice of protest had been raised in any official quarter or of any serious character.

I learn on most reputable authority that my statement has been characterized as quite wrong, and it has been urged in contradiction that Mr. Winston Churchill attempted to remove the blockade, but that anti-German feeling prevented him from doing so.

The actual facts of the situation are that the continuance of the blockade was accepted as one of the conditions of the Armistice. The Germans secured a clause that the United States and the Allies should, as soon as convenient, take steps to relieve, as far as possible, the hardships occasioned by its continuance. President Wilson, in the early negotiations, attempted to have a clause inserted in the terms of peace by which the freedom of the seas would be guaranteed. This was opposed by Mr. Lloyd George on the ground that it was the blockade that had brought Germany to her knees, and continued to secure the possibility of imposing suitable terms of peace. Clemenceau supported Mr. Lloyd George in this contention, and President Wilson ultimately yielded on the question.

I would point out that this was subsequent to the signing of the Armistice, and does not indicate any anxiety on the part of the British leaders to lift the blockade. Mr. Winston Churchill, on March 3rd, nearly four months after the signing of the Armistice, drew attention in the House of Commons to the serious condition in Germany, owing to malnutrition. Food conferences at Spa under pressure from Lord Plumer, who was with the British troops in Germany, secured a measure of relief in food supplies. In July, before the peace terms were ratified, the blockade was lifted.

Mr. Winston Churchill, after ten years reflection, about 1933, regarded the failure to consider more speedily the provision of food relief as something that embittered the German people. Mr. Churchill's opinion may be correct, though his erratic career causes one to look closely at the dates at which any opinion of his has been expressed, but nobody but the most careless reader could find in this particular comment any objection whatever to the principle of the blockade. He simply held that food supplies under Allied supervision might have been sent to Germany.

The exaltation of this expression of opinion into a charge of criminal brutality in continuing the sea pressure, offers an illustration of the danger of suffering even generous sentiment to over-rule fact.

Yours faithfully,

THOMAS C. HAMMOND.

"MUTUAL WONDERMENT."

Sir,

My attention has been directed to an article in a Sydney daily paper in which it is stated that Canon Barder expresses doubt as to whether "we are getting the best type of layman to represent the parishes," that is, in the diocesan Synod. Strangely enough, some laymen are wondering, in view of the remarks of some clerical members at the last Synod, whether we are getting the "best type" of clergymen.

The wonderment is, apparently, mutual. That, at least, is the impression of

Yours sincerely,

"A NEW MEMBER."

(Letters from Revs. E. Cameron and W. Kingston were received too late for publication in this issue. A letter of Groote Eylandt, in reply to Rev. J. W. Ferrier's letter in our last issue, by Mr. W. J. Thomas, is, by the extreme courtesy of the writer, being held over to our next issue so as to give opportunity for a rejoinder from Mr. Ferrier.—Editorial Committee.)



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A Red Letter Day.

Sunday, October 29th, was a red letter day in the history of the New Guinea Mission. The longed-for completion and consecration of the new cathedral had eventuated, and the hopes of the peoples of that mission were fulfilled. To quote a contemporary: "The boom of native voices and the vivid colours of the banners of native priests made the consecration of the Dogura Cathedral to-day a brilliant spectacle."

Bishop H. Newton, formerly Bishop of New Guinea, led a procession of priests and native priests to the cathedral door. There, the leaders stopped and knocked, asking for entry.

In the presence of church dignitaries from Melbourne and Brisbane, and 2,500 natives, Archbishop Wand, of Brisbane, received the petition of consecration and later dedicated the cathedral to St. Peter and St. Paul. Archbishop Wand preached twice—once in the Papuan language and then in English.

A novel feature of the cathedral, which was built by voluntary labour under the supervision of Mr. Robert Jones, is the collection of stones from all English cathedrals. These have been cemented around the walls.

The finances for the building were contributed largely by the native Christians.

We heartily congratulate the Bishop and his co-workers on this magnificent and encouraging achievement, and bid them God-speed in their great work.

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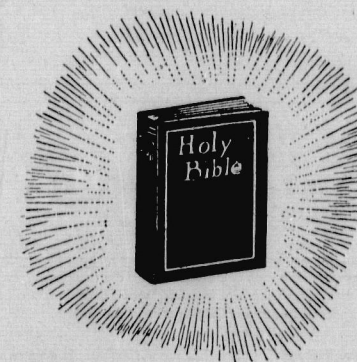
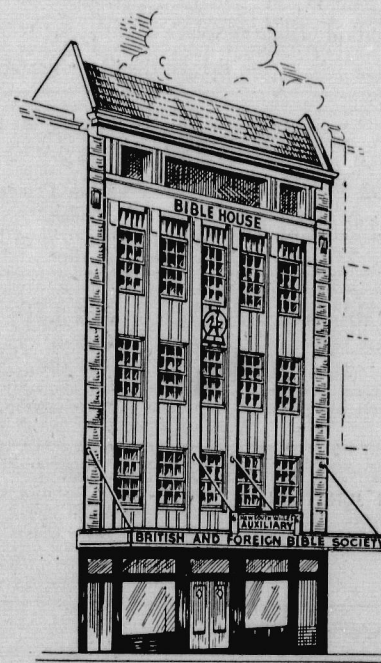
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—A.W.S.

Collect for the Second Sunday in Advent.

Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

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Please Note our Telephone Number is MA 2975**Notes and Comments.****THE PRIMARY TASK.**

THE return of St. Andrew's Day brings its special reminder of the need and duty of unceasing intercession for the great work of missions to the non-Christian world. The time has long since passed when the Christian ministry had almost to apologise for bringing before the rank and file Christian the duty of world evangelisation. We can thank God for that important step forward.

But there still "remains very much land to be possessed" in the matter of impressing the individual Christian with his or her duty in this regard. We have reached a curious stage in the Church's history when men and women are slow to respond to the call of Christ to "go" and be His witnesses in non-Christian lands. The vision is not receiving that heroic attention and obedience which has characterised the Church in other generations. There is a weakness somewhere, apparently in a lack of such clear conviction of the love and will of God as drove St. Paul, David Livingstone, Mary Slessor and their exemplars and followers, to yield their lives even to death for the sake of perishing souls.

In these days of emphasised and sometimes over-emphasised youth movements, when youth is said to be challenging the Church in very many ways, there is a remarkable lack of acceptance of Christ's challenge to a loyal response to His call to a self-forgetting ministry of witness to Him in places far removed from the glamour, and possibly, ambitions of service in supposedly more important centres.

TRULY HEROIC.

WE confess to a sense of shock on a recent occasion when, in conference, a missionary stood face to face with some 200 or 300 young students and only with some "apology," placed before them the missionary enterprise as a possible sphere for their lives' activity. We stress the term "apology," because it seemed to indicate some lack of conviction in so presenting to those young people the most truly heroic service to which men and women could be challenged. There is something wrong in the Christian's outlook when he passes almost carelessly by a sphere of work which challenges the attention of every true disciple of our Lord.

This St. Andrew's-tide let us make our prayer along lines like this, so that the young life may be asked to face very definitely this call of the Divine Master to a wider witness.

From the wider field the appeal is urgent, and doors of opportunity and hope are open. We owe it to Him and to them to earnestly "consider"—"Pray ye the Lord of the harvest that He thrust out labourers into His harvest."

THE PROGRESS OF THE WAR.

OVER and over again the criticism finds utterance, "It is a strange war." Here we are in the third month of it, and although in the Eastern section there has been all the dreadful doings that Germany seems to delight in, in the Western section there has been a comparatively small loss of life and little fighting. How different from 1914, with all its loss of life and indescribable suffering! Sometimes there is found an impatience with the leaders of the Allies for the small progress that is evident. The tenseness of anxiety in the presence of those grim opposing forces—"the dogs of war" waiting to be unleashed—is apt to give rise to a desire to hear of big fighting in the attempt to drive back the enemy and give his country a taste of what they have made others suffer.

But such impatience has really no ground in reason. The tense anxiety on the Allied part is nothing comparable with anxiety in Germany. The longer Hitler's characteristic lightning-stroke is held in check, the more there grows in Germany a grim foreboding that things are not so rosy as they have been painted. There can be no doubt that dissatisfaction is growing in Germany, and that Hitler's delay is not of his own seeking. There are clear signs that all is not well with Hitler and his hordes, and that division and rebellion are growing fast. Time is on the side of the Allies. The blockade of German imports and exports is gradually wearing away the morale of the people, and preparing for a final catastrophe for the overthrow of Hitlerism.

Meanwhile we wait and can afford to wait, and are glad to wait if the meaning of it is that there

may not be the need for the awful sacrifices that characterised the last war.

"God moves in a mysterious way," but He **does** move. Wherefore, lift up your hearts!

CHURCH PRESS DECORUM.

WE congratulate Canon Barder upon his letter to the "Church Standard" over the recent contretemps in publication, and sympathise with him in the ill-considered jibe implied in the statement of the Editor "He must take his medicine like a man." Canon Barder's frank statement contrasts favourably with the Editor's bitterness. It is a pity that the Editor cannot take his own medicine like a man, for the injured air in which he resents strongly Canon Barder's assertion that his words have been used "to flay the Sydney diocese" cannot be accepted as sincere in view of the settled policy of the "Church Standard" in relation to that diocese. Then again, how unworthy is the Editorial Note in criticism of a man like William Hughes, whose service to this country and whose venerable age should have kept him secure against such a statement as the following: "His childish, muddlesome 'reply' . . ." We frankly regard this kind of thing as unworthy of our Church press.

CANTEENS AGAIN.

IN spite of church synods and short-sighted critics, we hope the Commonwealth Government will keep to its policy of dry canteens. The daily press is full of one-sided correspondence and statements of ecclesiastics, who provide good examples of rationalisation in the psychological sense. But some of the arguments are double-edged. It is a sad reflection on the ability of our Police Force to adduce as arguments for wet canteens the open disregard of licensing laws in places like Maitland. It would seem as if the police were bluffed, or something worse. Their utter helplessness to enforce the law is a sorry commentary upon their efficiency and sense of responsibility.

But at least one protagonist of wet canteens in the recent Provincial Synod of N.S.W. supported by his illustration the Government's decision. Dean Holmes, speaking of a camp at Bathurst, disclosed the fact that it is possible to make the publican "toe the line," quite apart from police authority. The Bathurst hotels, under threat from the officers of the camp, took good care to keep the law, and the result was, in spite of dry canteens (!) an absence of drunkenness in the camp. Exactly! Exactly! (pace Canon Garnsey) that exactly is our contention.

The following extracts are of interest and importance. From the Ballarat "Church Chronicle":

Dry Camps.

To approve the action of the Federal Government in prohibiting the "wet canteen" in the training camps, it

is not necessary to be either a prohibitionist or a Puritan. Large numbers of young men, living under totally unusual conditions, and in an atmosphere of unusual excitement, are not the same problem as those same young men in their own homes living a normal civil life. But if we applaud the restraint and discipline enforced upon military trainees, we are in honour bound to bring a similar discipline into our own lives. Circumstances will show us how. Nothing less than national consecration to the task in hand can be, in fairness, the just equivalent to the sacrifice asked for from the men who have donned khaki on our behalf.

From the "Sydney Morning Herald":

Soldiers and Beer.

To the Editor of the "Herald." Sir,—During the Great War, in both England and France, army canteens, while certainly "wet," dispensed "near" beer and stout only, each with an alcoholic content of from 5 to 6 per cent.—a strength about as harmful as ginger beer. No spirits whatever were obtainable in the camps; all hotels within a radius of ten miles were out of bounds, and woe betide the N.C.O. or private who came up against the military police when found illegally drinking. I trained in Sling and Codford camps, under "Tommy" N.C.O. instructors, for over three months, and, along with the rest of us, could not have maintained the standard of fitness demanded by these terrible fellows if we came on parade in the morning suffering from the effects of the night before. In France, the same standard of drink was enforced right up to the front line, with a little variety offered at the estaminets behind the line.

It is a truism that no young man can undergo military training, in the real and hardest sense, and drink strong liquor after the day's work is done. And, while I write this, I desire to record my disgust that our boys, in far too many instances, are being forcibly apprenticed to a course of hard drinking at the instigation of older men, even before they enter camp. I have visited many country towns in this State during the last three months, and it should not be necessary for me to inform the Government that after-hour drinking (on Sunday especially) is done right under the noses of the police. As a war precaution, the Federal authority should see to it that this evasion of the law, not only as a potentiality of great harm to our boys, who have still to prove themselves, but in the interests of the community as a whole, is ended.

Sydney, Nov. 10.

I am, etc.,

PHILIP G. PALMER.

DRY CANTEENS.

The Bishop of Gippsland, writing in his diocesan organ, says:—

On October 9 the Federal Cabinet decided to make and keep all military camps "dry." On being questioned about this the Prime Minister said: "It is a decision made by the Government after careful consideration." It is surely a matter of thankfulness that in this time of national emergency we appear to have a Government which has the courage of its convictions; for the Ministry must have known that such a decision would not be by any means universally popular. But remember, this was a decision "after careful consideration," by the Government of Australia, which is responsible for the defence of Australia. Then notice the shameful piece of bad morale that followed immediately. Certain sections of the press, and others, are raising a hue and cry for "wet" military camps. If we were to call this attitude by its right name the word used would be "disloyalty," for the plain fact is that there are people who in time of war do not scruple to make it hard for a government to lead in the way it believes it should lead.

There are four observations about this question that need to be stated. They are these:—First, experience shows that

many a lad comes to a moral and social ruin because of his association with military camps. Second, "wet" canteens properly controlled may, as some say, be the most healthy solution of this problem. I do not know, nor have I the means of judging. But I am convinced that the responsible government of the country should be the best judge. Thirdly, I have a strong feeling that it is in the power of the officers of a military camp, not excluding the Sergeants' mess, to solve this problem in a satisfactory manner by insisting that the entire personnel of the camp shall keep the law as an ordinary routine of discipline. At any rate, Australia may justifiably expect that those who have the honour of being the officers of its Militia and A.I.F., whether commissioned or non-commissioned, will place their standard of training at least on the same level as that recognised to be necessary in training athletes for national games, and insist that it be kept. The fourth observation is a historical one. In the Great War we came to a point where both King George V. and Mr. Lloyd George were compelled to recognise the fact that we were fighting Germany and Austria and the drink. Those who care to think about our present conditions in this country know that sooner or later in this war, which bids fair to be an even more bitter and uncompromising one than the last, this third enemy will have to be recognised again. Would it not be wise to face facts and let this recognition come "sooner"?

Quiet Moments.

GOD AND THE WAR.

(A sermon by Bishop Linton, late of Persia, preached on the Empire Day of Prayer.)

ON this day of National Prayer the question must inevitably rise in many minds, "Why did God not answer our prayer and prevent this war from ever happening? If He is our Father, and cares, why does He let His children engage in this terrible slaughter? What, after all, is the use of prayer?"

Once, when the disciples asked Him to teach them to pray, Jesus said, "When ye pray, say our Father. Thy kingdom come, Thy will be done." That is, He said God is not only Father. He is King. He is Ruler in His own universe; and the world that He created is a world of law and order, where causes produce consequences. There are some consequences which prayer, by itself, will not prevent; and we cannot, I think, escape the conviction that attitudes and tendencies have been allowed a place in our own and other countries of Europe, which in their full development could only lead to war. We allowed misunderstandings to remain far too long unresolved. We prayed for peace, but only that we might remain secure. We did not purge our souls of sins of selfishness and prejudice; we placed our reliance on material things though we knew in our heart that our real strength did not lie in these things, but in the things of the Spirit.

"Thy Will be Done."

There is no weakness and no shame in being willing to acknowledge these sins and to confess them to God with penitence and with resolution. Especially as it seemed certain that given time and pa-

tience, the Christian forces would have prevailed. The prayers of the whole nation were behind our Prime Minister in his unceasing efforts for peace. Never was a nation more ready to go "the second mile" in putting right the things in which we were ourselves concerned. So when, this morning, we said, "Let us commit our cause to Almighty God," we were not meaning that our cause and God's were so identical that God had no option but to give us the victory over our enemies. But we mean that we are entirely willing to accept the judgment of God on our cause, and we pray that His will may prevail, whatever this involves, so that when the day of decisions comes, the day of the Peace Conference, the leaders of the nations, our own and the others, shall have been prepared and will be guided by the Spirit of God. It is thus that we commit our cause unto God and pray "Thy Kingdom come, Thy will be done."

But if God's Kingdom is to come; if His will is to rule, the staggering thing is that He needs us to work in co-operation with Him. "We are God's fellow-workers." I believe that in this present catastrophe God has thrust into the hands of the Christian Church the most tremendous opportunity of our generation, and that He will require it at our hands. We are facing a new epoch, a Day of the Son of Man. The nations placed their trust in material resources till man has become the slave of the machinery which he created to be his servant. His soul has not advanced with his science. His creations have eclipsed his character. But now we know we lived in a vain dream, and it may well be that the stream of history may change its course with all the startling suddenness of a new epoch. We see that materialism and secularism have reached their culminating point and we have proved their futility. People cry out for something that will integrate life for them. The war has shaken us to the foundation of our souls, and many fear, for they have suddenly realised that they had no solid ground on which to stand; no faith of their own on which to build.

A Christian Mould.

Yet the very completeness of the cataclysm is our hope. Life has become more plastic. We are the builders of a new civilisation that, for generations to come, will bear the impress we put upon it. This is one of the creative epochs of history. Responsibility rests on every Christian to see that "out of the melting pot the life of the nations may be poured into a Christian mould." The materialistic spirit of the age, with its emphasis on pleasure and money and the luxuries of our present-day life, challenge us as Christians to go forward boldly in a campaign to change the outlook of our nation, to win them from the material, to place the emphasis on the things that are spiritual and eternal.

If this Day of National Prayer accomplishes its purpose we shall hear the voice of Jesus calling us, you and me and all who profess and call ourselves Christians, calling us into co-operation with Him in winning the world to His allegiance. The Church

of the Living Christ refuses to accept the attitude of defeatism. "Perplexed but not in despair," once wrote St. Paul. For God reigns.

I know you can tell me that the kingdom is slow in coming. You can challenge me and say that the Church has not done all it might have done to interpret the age-old message in the language of to-day. And I will agree. But I will fling back the challenge. For the Church is you. You who have a faith of your own; how far have you been active in winning the nation to real living faith in Christ? It is because I know His power to save and to keep that I am under compulsion to win others to know Christ as Saviour and King. "Yea, woe is me if I preach not the Gospel." And if your criticism is sincere, I stand here as Christ's ambassador, His herald, to summon those of you who will, whether you have ever done it before or not, to join with me in this day in a fresh and persevering effort of faith to seek to win for God all those with whom we make effective contact; to make Birmingham Christian; England Christian; Europe Christian, so that when the peace for which we fight and pray is made, it will this time be a peace that staggers human imagination, for it will be "the Peace of God."

A new spiritual era is travelling to come to the birth. It is for this day that we have been born again into a living faith. It will not happen of itself, but it will surely come to pass if we all are faithful in this day of the Son of Man.

Personal.

On Sunday, 19th November, the Rev. A. Pain, Rector of St. Paul's, Cobbitty, N.S.W., announced his acceptance of a Hospital Chaplaincy and that his resignation of the Parish will take place shortly. November 19th was the 20th Anniversary of the arrival of Mr. and Mrs. Pain at Cobbitty Rectory. Mr. Pain's father, the late Bishop of Gippsland, was Rector of Cobbitty from 1868 to 1883 and the present Rector spent his boyhood at the Rectory, which his father built in 1870, and which still is one of the picture spots of the Diocese of Sydney.

We regret to record the death of the Rev. F. Jones, Rector of Seven Hills, who died suddenly on November 16th. Mr. Jones collapsed whilst attending a parish meeting, and died a few hours later in hospital. The deceased clergyman came to Australia some years ago under the auspices of the B.C.A. and worked for some time in the Croajingalong district in Gippsland. The Archbishop of Sydney conducted the funeral service in the parish church and Canon R. B. Robinson gave the address. Some 20 clergy were present.

Rev. A. Killworth, M.A., LL.B., who is locum tenens at Holy Trinity, Dulwich Hill, N.S.W., will celebrate the sixtieth anniversary of his ordination on St. Thomas' Day (Dec. 21). Mr. Killworth was ordained by the great Christopher Wordsworth in Lincoln Cathedral. We offer our hearty congratulations.

Canon Robert Jefferson, rector of St. Matthew's Church, Ottawa, has been elected Bishop of Ottawa. The bishop-elect is a graduate of Trinity College, Dublin.

The Rev. C. A. Baker has accepted nomination to the Parish of Rose Bay and North Bondi in succession to the Rev. R. L. Houston, who has resigned through ill-health.

Mr. Baker has been working with the B.C.A. in the Far West of N.S.W.

The Archbishop of Sydney has appointed the Rev. R. B. Robinson, L. Th., General Secretary of the Home Mission Society, an Hon. Canon of St. Andrew's Cathedral to fill the vacancy created by the death of the late Canon Ernest Beck, A.K.C. To the numerous messages of congratulations that have been sent to Canon Robinson we desire to add our very hearty congratulations. During his earlier ministry Mr. Robinson did a great work at Lithgow, Leichhardt and Chatswood, and since his appointment to his present position he has won for himself a very general regard by his fine sympathetic service to the Diocese and its clergy in particular.

The death is announced by cable of Sir Daudi Chwa, Kabaka (King) of Uganda in the Protectorate of Uganda at the age of 44 years. King Daudi succeeded to the throne in 1897 upon the exile of Mwanga, who had proved unsuitable as a ruler, and had been the cause of bitter persecution among the Christian Baganda. During his minority there was a regency under Sir Apollo Kagwa, the Katikiro (Prime Minister), who was an earnest Christian and whose influence quickly gave Uganda a Christian King and Government.

Tasmanian Notes.

(By Hobartton.)

Ecclesiastical Museum.

The Dean and Chapter of St. David's Cathedral, Hobart, have set aside the centre chamber of the new tower for the establishment of an Ecclesiastical Museum, which it is hoped will ultimately form a very representative collection of relics of historical value associated with the early history of the Church in Tasmania. A selection Committee has been formed, and many exhibits have already been forwarded for their examination.

Church of England League.

The Annual Meeting of the Hobart Branch of the Church of England League, was held at St. George's, Battery Point, Hobart, on November 7th, and preceded by a Tea and Service. The special address was given by the Rev. W. J. Dodson, M.A., in which he stressed the importance of the Protestant interpretation of St. Peter's Confession. At the conclusion of the business meeting Miss Monica Farrell gave a most informative address upon the subject, "Which is the true Church?" As a general rule the League confines itself to the exposition of Evangelical interpretations with a view to counteracting the errors of modern Anglo-Catholic teaching, but in view of the dogmatic claims of the Roman Church, which leave the whole of the Anglican Communion, without the pale, branded as heretics, it is decidedly stimulating to be assured that the true Church of Jesus Christ is the Spiritual Body of believers through which He continues His work in the world.

The reporter sent by the local paper was evidently not a Protestant, for after listening to Miss Farrell for five minutes he picked up his hat and coat and made his exit, after reporting the election of officers, the rest of the meeting was summed up in the words "Miss Farrell gave an address."

Temple Day.

The Parish of St. George's, Battery Point, has recently held its Annual Temple Day, in lieu of a Fair. The day commenced with Holy Communion, Intercessions were offered at midday, and a Thanksgiving Service was held at night. A continuous day of prayer was maintained in half-hourly sessions, and the Rector sat in the Church Vestibule throughout the day to receive parishioners who personally brought their free-will offering envelopes and deposited them in a special chest provided for the purpose. The amount received was £104.

YOUTH SPEAKS.

A Statement from the World Conference of Christian Youth, held in Amsterdam in July last.

We are fifteen hundred delegates from over seventy peoples. We are divided in national allegiance, we are separated by denomination and confessional barriers, we are members of different Christian organisations; we are drawn from every walk of life. And yet we are here together because we belong together as those who have one calling and acknowledge one Lord. It is He Who draws us together, and it is by Him that we have been held together these ten days.

We came in hope, believing in the power of Christ to be victorious over the things which separate us. He has not disappointed us. We have seen that where we subject ourselves to His will, He is victorious over our differences.

We know that we have met at a time of acute international conflict, and we are grateful to God that it has been possible for us to meet at all. As we have talked together we have become aware of how often we have put our national loyalties before our allegiance to God. We have seen that when the Church becomes fully the fellowship of those that seek first the Kingdom of God, it is the hope of the world.

We believe that a truly just and ordered society will only be built by those who have surrendered their wills to God, who seek to clarify their vision, and who train and discipline themselves to live every day as members of the Christian community. We have been sensitive to our lack of knowledge of the nature of the pressing problems of modern society, and believe that we are called upon to set ourselves the task of studying these problems and of working out the positive implications of the Christian faith in this setting.

We affirm the task of the Church to proclaim the truth as it is made known in Jesus Christ and experienced in the life of the Christian community, and to test all human systems and institutions in the light of this truth. We realise that if we live up to this calling, we will enter into conflict with the world just as some, who belong to our fellowship, have already had to pay high prices for their loyalty to Christ.

We pledge ourselves and those whom we represent to work for peace and justice in all social and international relationships. In war, conflict, or persecution, we must strengthen one another and preserve our Christian unity unbroken.

Characteristic of this time in which we meet is not only the fact of international tension and social unrest, but also the fact of a rising oecumenical consciousness. The nations and peoples of the world are drifting apart, the Churches are coming together. There is a growing conviction of the essential togetherness of all Christians. Our Conference takes its place in the line of a great succession of world gatherings, and we are ambitious to add to the momentum of this quest for Christian unity.

At this Conference we have not only discovered fellow

Christians, but also fellow Churches with our own. In common worship through the services of different traditions, to a degree which has never been achieved before, we have seen of each other's faith, shared in each other's riches, and understood together more deeply the fulness of the stature of Christ. We look forward to the time when the Church in every land will bring its own peculiar gifts to the worship of the One Lord.

We believe that the different Churches need each other. A great responsibility rests, therefore, on us to seek opportunity in our own countries and in the places where we live for closer co-operation in work and for larger sharing in worship with our fellow Christians. The world needs a united Church. We must be one that the world may believe. The world will not wait while we argue, neither will God have us ask Him to achieve by miracle what we are unwilling to work for ourselves.

Many of us have been puzzled and distressed about our separation at the table of our Lord. While we rejoice that He has come to all us through the Sacrament, we cannot believe that these divisions in the most central act of our worship must of necessity persist. We affirm our faith that it is in the purpose of God that Christ shall be victor here likewise.

We believe that those who planned this Conference were guided by God when they placed Bible Study in such a central place. Many of us have discovered the Bible afresh and in so far as we have allowed God to speak to us, He had become a living God, declaring a living message for our own lives and our generation. We confess, however, to our humiliation, that our study has revealed considerable unfamiliarity with the Bible.

Is it not due to this that we are not clear and articulate about the fundamentals of our faith, and do not take a definite stand in relation to the many conflicting ideologies and blind faiths which find so many followers among youth? Therefore we summon ourselves and our fellow Christians to consecrated and intelligent study of the Bible, to hear in it the word of life which Christ speaks to us.

We have also found that there is much confusion among us as to the relation of the message of the Bible to the decisions which we must take, as youth, to-day. We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore it swifly with far greater eagerness. We are also convinced that real Bible study must lead to definite choices and decisions in all areas of life. To listen to God means to obey Him.

As we now return to our different lands and to our different callings within the one Church of Christ, we do so with the conviction that the adventure of co-operation and fellowship which we have been led to must be faithfully carried on. This world gathering marks the beginning of an ever widening task. We face this task, realising that in Christ is our strength. "The people who do know their God shall be strong and do exploits."

(This statement was drawn up by the daily chairmen of the Conference on the basis of many conversations with delegates and leaders, and read to the Conference on the last day.)



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ALEXANDRIA

To Australian Churchmen.

THE ADVENT.

IN certain circles of recent years considerable discredit has been thrown upon the doctrine of a second visible return of our Lord and Saviour Jesus Christ. There are two stages in this discrediting effort to which attention needs to be directed. Ever since the time of Dr. Driver it has been regarded as a commonplace that the prophets of the Old Testament spoke to the men of their own age. For example, Dr. Driver rejects chapters xxiv.-xxvii. of the prophet Isaiah from the collection of undoubted writings by the prophet of that name, on the ground that "no event of Isaiah's age, with which we are acquainted, constitutes a sufficient occasion for this prophecy." Dr. Driver, indeed, adds other considerations which seem to him to point in the same direction, but it is especially for this reason, he tells us, that "the author can hardly be Isaiah."

Those who adopt this line of argument, however eminent they may be, seem to be oblivious of the narrowness of the induction on which they base their theory. The Apocalypse of Daniel has to be removed from its traditional date. Large sections of the book of Isaiah have to be treated in the same drastic fashion. When an examination is made of the number of excisions and the extent of them, it will be discovered by the thoughtful student that a very considerable proportion of existent prophecy comes under the knife. Zechariah, for example, is also cut into two pieces. It would seem to strike the ordinary observer that a method of treatment which demands such a severe curtailment of the existing text requires more for its establishment than the obiter dictum of a celebrated scholar. Prophecy is much too varied to enable us offhand to determine that where the occasion in the life of the prophet is not clearly indicated, there we are compelled to deny authorship. But this particular view has been made so prominent in theological text-books that it is usually accepted as an established axiom in prophetic study. The protests of Von Orelli and Delitzsch have been ignored.

It follows from this truncated view of Old Testament prophecy that a strange reluctance has been manifested by its supporters to admit either a physical resurrection of our Lord Jesus Christ, or a definite bodily return at the end of the age. The arguments which are used to defend this particular position, which seems at variance with New Testament teaching, are based upon the idea borrowed from ancient Greek thought that the material and temporal are mere preludes to deeper spiritual reality. It is not sufficiently observed by those who accept this second stage in the disintegrating development, that their position seriously imperils the truth of the incarnation. Our Lord came down to live as a Man among men. Early heretics found it exceedingly difficult to accept this position. They

argued that it was impossible for the truly spiritual to have contact with material forms. As a result, they reduced our Lord's body to a mere phantom. It is a mistake to think that all such positions are disordered phantasies. There is ground for them in the striking contrast between the material and the spiritual. Misinterpreting the relation between these, men were led to reject the earthly as unworthy, and sometimes unclean. It is a strange development in theological thought that finds us with a type of religion that is rapidly going back to the fancy of these early heretics. The coming of the Lord in the flesh is admitted, but it is admitted only as a prelude to His coming in the Spirit. The latter is supposed, in some mysterious way, to neutralise the former. In the early days He appeared as a Man amongst men. Yet it is regarded as the height of absurdity to suggest that He will appear again in human form to complete the work which He began in the days of His earthly sojourn.

That does not seem a logical position. It is really based upon the supposition that when we pass from our earthly condition we become pure spirit, freed from all limitations. If this were pressed to its logical conclusion, we would be forced to adopt a modified Pantheism as the basis of our Creed. The message of the New Testament is clear and uncompromising. The message of the Creeds is equally decisive. When our Lord took upon Him the form of a servant, He took the form permanently. The only difference between His present condition and that which He exhibited as He walked the shores of the Sea of Galilee is that now God has highly exalted Him. Theologians with an imperfect grasp of the problem speak incautiously of our Lord's human ignorance. They unwarrantably restrict that ignorance to the period of His humiliation. They do not seem to realise that to invest the human nature of our Lord, even in the state of exaltation, with omniscience, would be to break down the barriers that separate the finite from the infinite. It is because of these loose conceptions that men are found who deny that the Lord will come again in His body. The New Testament, like the Old, has for its final conception the redemption of man. The division between soul and body which robs the former of its latter accompaniment is regarded as a consequence of sin. Had man not fallen he would have passed from the earthly to the heavenly without any dissolution of being. Even in the case of the Christian the body is dead because of sin, and the glorious hope which is put before us is that Christ in His resurrection power shall also quicken our mortal bodies. In eternity, when we are in full possession of that redemption which our Lord purchased by His blood, we shall praise God in renewed bodies and souls.

If this position is to be adopted, it is essential that we should regard our Lord at present as in possession of a human body. It is different from the body which we now possess because it is not only free from sin—a characteristic of our Lord's

earthly existence—but it is free from those limitations and conditions which were voluntarily assumed by Him, in order that He might make an end of sin. It is a glorified body, but it is nevertheless distinct from the human soul of the Redeemer, and it is the union of the two which constitutes Him the perfect Man. Believing that He ascended into heaven in bodily form, and that in the glory He stands as a completed Man, the Representative of all those who trust in Him, we look with confidence for His coming again to manifest to an astonished and assembled world that redemption reaches to every phase of man's being, and that our earthly bodies, sown in corruption, will be raised in incorruption, sown in weakness, will be raised in power.

We can therefore accept with thankful reverence the great message of the First Sunday in Advent, and pray that at our Saviour's second coming to judge the world we may be found an acceptable people in His sight.

MISSIONARY LIBRARIES.

An Experience.

For a long time I have found a great difficulty in obtaining suitable religious literature to occupy the leisure hours of my Sundays. Books dealing with the subject of science and religion, and other matters of speculation, are comparatively easy to obtain, but to the Christian absorbed by the daily round of secular concerns for six days out of seven, such reading is not what he requires "for his soul's health." He feels that what he needs is something that will stir afresh the pulses of his spiritual life—something that will bring him into touch with the spiritual and devotional facts of the religious life as it is lived round about him, and as it reaches out into the wider interests of the Christian world.

Just then, when I had come almost to a dead end in regard to this matter, the thought came into my mind, "Why not try the missionary libraries?" With the first opportunity I put the suggestion into operation. Going to the nearest C.M.S. library, I paid the absurdly small fee of two and sixpence and became a member, then telling the librarian my difficulty I asked her whether she could supply me with the kind of book I was seeking. She thought she could, and going to the bookshelves brought back to me a volume, and asked me whether I thought it was what I wanted.

I greatly doubt if she could have found in all the library a more suitable book for me to start with. It was pleasantly written, it was full of most unusual and interesting facts, it was missionary, evangelical and truly spiritual, and it was the life story of that remarkable missionary—Bishop Taylor Smith. Its title was "Everybody's Bishop." I thanked the librarian, and went home feeling sure there would be plenty of profit and interest for the next Sunday afternoon.

Yes, "Everybody's Bishop" would do admirably I was sure, for I had met the Bishop, and had listened with a thankful heart to his spiritual evangelical message which gripped and held one, though it was so simple that even a child could understand. Evangelist, missionary, bishop, courtier, saint, not only everybody's Bishop, but everybody's man. Yes, courtier in the very noblest sense. Read for yourself the touching story of how the saintly life and the Evangelical message of a humble African missionary reached up and touched the life of that great Empress, our Queen Victoria, and made the man and his message a power and blessing in the royal palaces of England. And then, making the world his parish, he went everywhere preaching the Word.

Then followed a whole series of other books, all of them helpful, all of them enjoyable; but of these I can notice only three. First there was that missionary thriller (surely it deserves that title), "Mary Slessor of Calabar"—that one-time "white man's grave." Who now can read this story of that heroic missionary without amazement? For just think—a shy, timid Scotch lassie, too nervous to address a meeting where the clergy were present, forcing her way alone into the heart of one of the darkest, dreariest, bloodiest, drink-ravaged environs of darkest Africa!

What was her purpose in doing this mad thing? Why, nothing less than that she might convert those brutal, ignorant, superstitious and murderous savages (Oh, I'm not exaggerating), into obedient servants of the gentle Christ! It was a task not for months but for years, and even then the friendly Government officials deemed it impossible. So for years Mary Slessor prayed and preached, suffered and wrought and fought, oftentimes standing with her life in her hands between frenzied savages and the victims they had come to slay, and in the end, by the grace of God, the impossible was accomplished. Again I say I have not exaggerated. Read the book and see.

Then I crossed from Africa to Japan, and there I found myself with the now world-famed Kagawa. There I saw him following, as closely as mortal man may, in the footsteps of his blessed Master, Jesus Christ. In the foul slum of a great city, in intimate touch with the vilest off-scourings of even such a place as that, he is showing forth in his own body the sufferings and patience of the Lord he loves to these ignorant, Christless souls. Kagawa, slum-worker, evangelist, scholar, author, Christian saint, dwelling in a six by eight cell and clothed, then and afterwards, in his seven and sixpenny suit. And what shall we say when that splendid woman, his wife, joins him in that miserable cell in the slums, adding to his devotion her own, and laying at the feet of Jesus Christ her mental powers, her complete heart-yielding surrender, and a faithfulness worthy of the man with whom she served.

I dare not ask the Editor for more space than to note one other book. "Something Happened" is its title, and if you will read the book you will see how fitting that title is. In its pages you will read the story of three women called of God to be saints, first at home, and then for many years carrying on a most successful work amongst the teeming multitudes of far Western China—schools, training institutions, pastoral work, and manifold forms of Christian service, until after many years of service, they felt the work might be safely left in the hands of others. Then they realised that the place wherein they had dwelt so long had become too strait for them, and now these middle-aged women, for such they now were, would fain put forth more deeply into the still deeper darkness brooding far over the distant borders of unevangelised Mongolia. On that perilous way how often did "something happen" when it seemed they must yield to impossible barriers not to be overcome.

Who, studying the map which this book contains, can fail to wonder at the amazing range of their annual itineraries? China, Tibet, Mongolia, all came within the scope of these itineraries, which continued for years until caught at last in the brutal savagery of revolution and civil war, they fled for their lives. Then follows the marvellous story of their escape which, though told soberly, reads more like fiction than oftentimes desperate fact.

Then they set their faces homeward, beset by perils of robbers, perils by brigands, perils by hunger and thirst, by sickness that brings them up to the gates of death, and the perpetual weariness that ever dogs their path. Then, when they cross the border into Russia there still remain those vast stretches of unknown country, and unfamiliar circumstances, before they can reach Europe. Beyond that lie the long, long miles which these weary women must cross before they can reach their homes and England. The same protective power that all through the past had followed them, still unceasingly guarded them, for ever when the need arose, "something happened."

I wonder whether the Honorary Librarian who made my contact with that C.M.S. Library so pleasant knows the value that her service conferred? Perhaps unconsciously she and her fellow librarians are wielding a power far greater than they know. May they magnify their office, and may all who would further the missionary cause link up with these libraries and make them a still more potent influence for the support and inspiration of those who serve Christ Jesus in the world-wide mission fields.

(Communicated.)

VICTORIAN JOTTINGS

(By "Melborton.")

The League of Soldiers' Friends has been revived in the Melbourne Diocese. Its purpose is to provide marquees, furnishings and equipment for our military camps. Several parishes are forming local branches. This Society, whose motto is "Take care of him," did fine work in the Great War period, and at its close was able to assist in the education of the children of soldiers who had died of war wounds. It is worthy of the prayerful and practical support of all churchmen. Our Presbyterian and Roman Catholic neighbours are very active in providing men and marquees.

Our Bishop of Gippsland is giving two of his clergy, viz., Archdeacon Weir and the Rev. L. W. A. Benn for chaplaincy work.

Obituary.—Since July last three well-known clergy of the Melbourne Diocese have died.

The last to receive his home call was the Rev. F. Parsons, the well-loved Vicar of St. Philip's, Collingwood. Formerly an officer in the Church Army in England, he died in a private hospital after a very brief illness.

Three retired veterans have also passed away.

Shortage of Clergy.—The Melbourne Diocese needs reinforcing. Its clerical ranks are not strong enough to meet the needs of its growing population. The following extract from the most recent Church of England "Messenger" is worth pondering, and calls for strong leadership.

Twenty Years' Growth.—The following material indicates the progress of this diocese at an interval of twenty years:—

Adherents of Church of England . . .	260,000	425,000	63
Communicants of Church of England	32,600	50,000	55
Clergy on Active List	206	212	
Clergy with Permission to Officiate	—	49	
Total Revenue, excluding Loans . .	£115,000	£150,000	30

It was pointed out that many of the suburbs are having a land boom, and while the extension of factories is affecting some of the older suburbs, others are becoming more populous by the extension of flats. A new feature is the great preponderance of young women in almost every parish, a change caused by the drift from the country, for the country municipalities all show an excess of men at ages 20 to 40. This change has had a favourable effect of the life of the Metropolitan parishes because, on the average, women are more earnest church members than men, and constitute at least two-thirds of the communicants.

Regarding the Clergy.

The position of the clergy, as shown by the Table, was considered to be very unsatisfactory, for when those not in charge of a parish are omitted there are now 2000 adherents and 235 communicants per clergyman; whereas the average quota twenty years ago was 1260 adherents and 160 communicants in each parish. Hence the work of each of the clergy is about 50 per cent. heavier than it was in 1918.

The following is a report of a Synod Committee:—

The Church and the Laity.

The question of fostering a closer fellowship between the church and its adherents was mooted, but it was felt that the central problem, as already described, should first be taken in hand. Speakers did not accept the view that education has tended to separate religion from matters of everyday life. Evidence was adduced which served to show that a genuine hunger for religion is widespread, and can be discovered by a sympathetic search. It must not be assumed that because many men seldom go to church that, therefore, they are indifferent to religion. Several speakers agreed with Earl Baldwin, "People say that this is a materialistic age. There is much truth in that, but I do also feel that there has never been an age in which there were more people struggling to live up to the highest ideals that are in them."

Visitor.

The Rev. Marcus Loane, M.A., Vice-Principal of Moore College, has just visited Melbourne in connection with the work of the Crusaders' Union. He preached to a large congregation at St. Mark's, Camberwell, on Sunday morning, November 19th. If Sydney could spare him or any like him, we are ready with a warm welcome. His lucid utterance of his strong convictions was most refreshing. He has gifts and graces. May he bear much fruit.

St. Hilda's Training Home for Women.—An historical sketch of the first sixteen years of St. Hilda's Home appeared in the "Messenger" of November 3. The writer, the Rev. C. H. Barnes, wrote out of a full and intimate knowledge of the year 1902-1916. The article has been very favourably received. It shows how great a debt the mission field, both overseas and home, owes to men and women of Evangelical convictions.

Ridley College is another outcome of the self-denying gifts and prayers of people like-minded. May its graduates never forget their benefactors.

Archdeacon Begbie.—Victorian folk are glad to note that their beloved friend whose earnest ministry bore so much abiding fruit in Victoria is to be relieved of the care of so great a parish as historic St. John's, Parramatta. His work as Archdeacon is surely enough even for his enthusiastic spirit and sparse frame.

FIFTH ANGLICAN SUMMER SCHOOL.

(Under the auspices of A.B.M. in N.S.W.)

The Bishop of Armidale has kindly promised to be the Chairman of the School which will be held at St. Catherine's School, Waverley (by the kindness of the Headmistress and Council), January 13-20, 1940. The School stands in extensive grounds and tennis and swimming are included in the recreation. The theme around which the programme is planned is "Christian Practice in a Time of Troubles" and this will be worked out through a devotional Bible Reading each morning, led by the Bishop of Goulburn; tutorials on some problems of the Church at home—Christian Evangelism in Parish and Diocese (Bishop of Armidale); The Need for a Christian Psycho-Therapy (Rev. H. Linton); Changing Morals (Bishop of Goulburn); The Problem of Growing Up and Personal Religion in a Time of War by leaders of Youth Movements. The Evening Addresses will follow the same theme and deal with the wider problems of the Church: Christian Missions in a time of war (Canon J. S. Needham); The Problem of the Refugee (Bishop Pilcher); Democracy and the Christian Religion, War and the Kingdom of God (Bishop of Goulburn); The World and the Church (Bishop of Armidale).

The Mission Study programme will follow the new and interesting line of Visual Education, and will be in the hands of Canon J. S. Needham, missionaries and staff of A.B.M. It is expected that the leaders and visitors will include the Archbishop of Sydney and the Bishops of Riverina and Carpentaria, and the school is very fortunate in having Miss Isabel James, Headmistress of St. Catherine's, as the Hostess.

Programme and application form from Secretary, Anglican Summer School, A.B.M., 14 Spring Street, Sydney.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

HOME MISSION SOCIETY.

Offertories will be made in the churches throughout the diocese on Advent Sunday on behalf of the Home Mission Society. The Society looks to all churchpeople for support for its work. Needy parishes are helped from its funds, and special tasks are maintained, such as the Hawkesbury River and Children's Court Chaplaincies, and the church at Yarra Bay. The Hon. Treasurer will appreciate the prompt forwarding of the Advent offerings.

CHURCH OF ENGLAND SCOUTS AND GUIDES.

The annual Scout and Guide service will be held in St. Andrew's Cathedral, George Street, Sydney, on Sunday 10th December, 1939, at 3.15 p.m.

His Grace, the Archbishop of Sydney, will be the preacher. His Excellency, the Governor-General, and Lady Gowrie, hope to be present. The march past will precede the service at 3 p.m.

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A.B.M. FETE.

A large attendance at the Town Hall marked the opening of the Annual Fete under the auspices of the Women's Auxiliary of the A.B.M. on Friday last. Miss Thea Stephen in an interesting and enthusiastic speech, indicated the purpose of the sale and the widespread interest evinced by the number of parishes that were taking part in the providing of the stalls. In introducing Mrs. Hubert Fairfax to the gathering, Miss Stephen referred to the importance of the assistance Mrs. Fairfax had always given to the special work of the A.B.M. Mrs. Hubert Fairfax in opening the Fete stressed the occasion as one of happy fellowship all the more strengthened by their co-operation in God's work. The speaker referred to the war conditions prevailing but said that we were not yet feeling much of the strain, and that the best way we could help the Empire was to keep work, such as A.B.M. stands for, going with full strength in order to nurture a people worthy of the tradition of our nation. The Rev. A. Frazer moved a hearty vote of thanks to Mrs. Fairfax for her kindness in coming for the opening function. The Rev. H. Holland from Northern Papua, and Mrs. H. W. Mowll were also on the platform.

The stalls, which were well arranged and filled with tempting goods, were named after the various stations of the A.B.M. A tribute was paid to Miss Noake of the A.B.M. staff for the excellent printing of the names. The girls of Meriden School took a prominent part in helping.

The Fete was continued during the evening, during which a Missionary Play was staged.

NOTES AND NEWS FROM OUR PARISHES.

St. Paul's, Chatswood.—The monthly Fellowship Tea will be held on Sunday, 3rd December, at 5 p.m. A special address will be given by the Rev. F. W. Tugwell.

St. Stephen's, Mittagong.—On December 8th a Christmas Gift stall has been arranged by the Women's Guild, and will be conducted in the church grounds. The proceeds from this special effort will be devoted to C.E.N.E.F. and parish funds.

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Thirroul.—The Rev. L. Parsons, Rector of All Souls', Leichhardt, has arranged to give an illustrated travel talk on Tuesday, 5th December. The subject will be relative to his recent trip abroad.

St. Paul's, Wahroonga.—December 9th will be the day of the Sunday School Christmas Party, followed in the evening by the annual prize-giving.

PARRAMATTA DEANERY.

The 109th Quarterly Conference of the Sunday School Teacher's Association was held this month at St. James', Smithfield. Archdeacon Begbie, President of the Association, was in the chair, and there were present the Revs. S. A. Turner, B. Fletcher, and A. Setchell and a large number of Sunday School teachers and officers. Addresses were given by the Rev. S. A. Turner, and Mr. A. L. Short of St. Stephen's Sunday School, Willoughby.

A Great Service.

On Sunday the 19th November, 1700 Sunday School children and members of Christian Youth Movements of the Parramatta District led by the Parramatta and Auburn Salvation Army Bands, marched through the City to Parramatta Park where a combined service was held. Archdeacon Begbie presided at the Service and the Rev. W. L. Jarvis, President of the Baptist Union of N.S.W., gave the address.

The Parramatta Sesqui-Centenary Choir led the singing under the conductorship of Mr. J. H. Gibb with Miss C. Blackburn at the piano.

EXCHANGE—Important and responsible parish, for parish in Sydney or Melbourne Diocese. Reply, "Rector," C/o. Church Record Office.

AN APPRECIATION.

The Bishop of Christchurch, writing in his diocesan paper, said: "Our most grateful thanks is due to God for the blessings of the Mission conducted in the Cathedral by the Bishops of Gippsland and Armidale. It was a decision of no ordinary courage and faith which they made when they resolved, in spite of the threatening cloud of war, to leave Australia and fulfil their engagements in New Zealand. The response to their appeal is sufficient evidence of the need of their message. Very many will look back to the mission with life-long gratitude, and there is good reason to hope that, like the mission of 1910, it will prove a real spiritual enrichment to Church and community. The recall of the Bishop of Gippsland, whom we had already learned to love and admire, left a very heavy burden on the Bishop of Armidale, but, by the grace of God, he was enabled to carry through the mission to a wonderful conclusion. By the time this letter appears, the mission to Timaru will also be a thing of the past, but, I trust, also a thing which will leave its mark on the future of many lives. I cannot put into words all which we owe, under God, to the two Bishops."

THE BLIND SEE!

THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

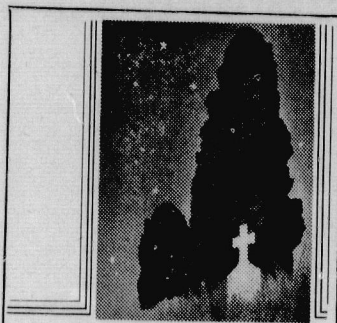
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to be present at the

ANNUAL MEETING OF THE ANGLICAN CHURCH LEAGUE

to be held in the

Social Hall, British and Foreign Bible Society
95 Bathurst Street

on

Thursday, 7th December, 1939, at 8.15 p.m.

Chairman: The President, Ven Archdeacon H. S. BEGBIE

An Address will be given by Rev. R. A. Pollard, L.Th., who has recently returned from a world tour, the subject being:

"IMPRESSIONS OF AN INNOCENT ABROAD"
MUSICAL ITEMS REFRESHMENTS

The ANNUAL BUSINESS MEETING of the League will be held prior to the above, commencing at 7.30 p.m.

LETTERS TO THE EDITOR.

GROOTE EYLANDT.

The Editor,
"Church Record,"
Sydney.

Dear Sir,

I have read with interest and a growing consternation the letter of Rev. J. W. Ferrier concerning the work at Groote Eylandt. Incidentally, I regret that he did not pass comment on the tentative scheme which I proposed.

Having a personal knowledge of the conditions at Groote, I am astounded to learn that "an expert, enthusiastic committee, composed of missionaries . . . practical business men, Dr. Elkin (Professor of Anthropology), and others . . . are in constant communication with the missionaries, and has detailed knowledge of the conditions and needs of the work." This statement places the entire responsibility for the conditions prevailing at Groote on the shoulders of the committee mentioned. I must, therefore, draw your immediate attention to the following conditions.

(1) Groote Eylandt is an aborigine protectorate, and as the missionary is the appointed protector for the area, he has certain obligations to the Federal Government. Dr. Cook issued an official diet chart for aborigines performing manual work and children on stations. I have personally observed and checked the fact that the mission station at Groote is not—and cannot—observe these regulations. Adult men are at work on a ration of flour and rice. The natives are actually in much better physical condition when they have "gone bush" and hunt their food. The same applies to the children. Milk and eggs are completely absent. With a minimum of expense and exertion, it is possible to have these commodities in abundance.

(2) Fresh meat is also unknown . . . unless the natives bring in some game. Yet the regulations say that working blacks must have a ration of meat. I examined the "salt beef" which is sent from Roper River. It is improperly cured and in a state of putrescence. The smell arising from it is nauseating. I should like to know if any cases of poisoning have arisen from eating this meat. And yet it is possible to run hundreds of head of cattle on Groote. A few beasts were brought from the mainland a few years ago and turned loose. They have calved—or rather, it has calved—and when a beast was killed it was found to be prime beef. Furthermore, in a Northern Territory annual report it states that the protector recommended the assistance of the Administration in supplying the mission with livestock to supply the air base with milk and fresh meat. Has the C.M.S. Committee availed itself of this offer? Cattle will thrive on Groote. This would also allow the mission to fulfil its moral obligations to the people in its charge.

(3) Re agricultural methods. I feel that the quotation from the Bishop of Carpentaria does not state the whole case. And I feel assured that his lordship would readily change his opinion in the light of further evidence. If a crop of maize was sown on the alluvial flats to which I have previously referred, the flour problem would be immediately relieved. A grinder would produce maize meal, an infinitely more nourishing food than white flour or rice. This rank growing crop would produce immediate results. Even if the natives cultivate with hoes, the work is exacting, and the men must be fed. Groote is not doing this. Surely it must be apparent to the Committee that, in view of the expense and distance of transport, any move that will make Groote self-supporting is worth enthusiastic attention. Space will not permit a detailed discussion of the "digging stick" policy of developing agriculture amongst the natives, but it is basically unsound, particularly in relation to psychological reaction of the native.

(4) What is the moral obligation of the C.M.S. (or any other organisation) to the natives? In the annual report I read this astounding statement by Mr. W. Leathbridge, who is at present on leave. He says: "The C.M.S. as far as Groote Eylandt is concerned, is not out to civilise the natives. (My emphasis, W.J.T.) Our first and foremost

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concern is 'Christ and Him crucified'; we want Groote people to remain in their tribes and to be preserved as a people in whom God can delight. . . . I would refer this nice problem to Professor Elkin. I feel that Mr. Leathbridge is confronted with this question: "Is Christianity the highest ethical expression of civilisation?" If the answer is in the affirmative, then I should like to know how it is proposed to teach it without civilising the natives. This touches the all-important question of the personal approach to the natives. Obviously, if this view is endorsed—and since it appeared in an official report, I take it as an authoritative statement—then the sooner the Federal Government assumes complete responsibility at Groote, the better for the natives. Unless the Missionary is prepared to "think black" and treat the native as a brother, then any ethical training defeats itself. I know that this can be done and that the natives nobly respond. But it requires personal sympathetic understanding, and a knowledge that "Biddy O'Grady and the Colonel's lady are sisters under the skin."

I feel that I have encroached on your limited space, but I trust that my letter will be accepted in the spirit which actuates it, and that, by a thrashing out of problems from many angles, we may arrive at a solution.

Yours faithfully,
W. J. THOMAS.

CANON GARNSEY'S REPLY.

Sir,
Your Note 1 in the Editorial Rejoinder to my letter appearing in your issue of November 16, says that the Memorialists' letter of July 19, 1938, to the Sydney Morning Herald refers to "the leakage of confidential documents." You then add by way of comment "an unfortunate phrase, but we know what it means." Now I would ask that when you next wish to comment on the Memorial you should quote its words correctly. For the words placed by you in inverted commas as being a quotation from the Memorial occur nowhere in that document. Here is the sentence which you have misquoted: "From the beginning the memorialists have taken every precaution to prevent any leakage of confidential information and they are quite at a loss to account for what has taken place." I am persuaded that my six co-signatories would agree with me in adhering to the two statements contained in that sentence, and, moreover, in maintaining that the second statement may be interpreted in a manner which need not be described as "unfortunate."

2. To have knowledge of a document need not mean "to have seen it." I see no reason why the memorialists should be called on to withdraw anything that they said in Item No. 12, Page 11, of "A Plea for Liberty."

3. All clergymen who were invited to sign the Memorial were believed by its promoters to be in sympathy with it, i.e., to be uneasy about the tendencies noticeable in the diocese. There was no propaganda, no publicity, no "campaign" against anybody.

4. For an answer to your remarks about "specific charges of improper influence," etc., I refer you to Item 20 on Page 19 of our "Plea for Liberty."

5. You refer to some of my ideas about Synodical elections as "savouring of Bedlam." I feel inclined to reply in the great words "I am not mad, most noble Festus, but speak forth words of truth and soberness," when I assert my conviction that Anglican churchmen in Synod, when electing important committees, should take care to include men, who, while standing for the grand policy of proclaiming the Kingdom of Christ, nevertheless express their discipleship in different modes. There is nothing dishonest about this.

6. Canon Garnsey does not do it himself." When, may I ask, did the Australian Church Record become omniscient? How else can you possibly know what marks I make upon my ballot papers? Allow me to tell you, though perhaps it may surprise you, that all through my twenty-three years of membership of the Sydney Synod, I have made it a guiding principle in committee elections to vote

as far as possible in such a way that each of the three well-known schools of Anglican churchmanship shall be allowed fair representation.

7. The Anglican Church League (which you were the first to mention in this discussion) was founded, I understand, many years ago, somewhere about the year 1912. The Anglican Fellowship came into existence in 1933, and only then because a number of the clerical and lay members of Synod had become disgusted at the partisan tactics habitually employed by the League. Any lists of names sent out by the Fellowship have been sent to all members of Synod. This practice is our way of letting "the other side" (if there is one) know what the Fellowship is doing, and is, we think, only fair and proper as between fellow-churchmen. Can the League say that it has adopted this policy? Another point worthy of mention is that the Fellowship has twice made overtures to the League with a view to the holding of a friendly conference on the subject of elections, but has been met with a rebuff on each occasion.

Yours, etc.,
A. H. GARNSEY.

St. Paul's College,
22nd November, 1939.

EDITORIAL REJOINDER.

Much of Canon Garnsey's letter requires no answer. He does not deal with the vital points of our reply. He accuses us of inaccuracy. Let him turn to page 16 of "A Plea for Liberty," and he will find the following sentence: "The leakage of certain confidential documents that have passed in recent months between the Archbishop of Sydney and certain of his clergy will have distressed all who have the interests of the Church in this Diocese at heart, and none more so than us, the undersigned . . . A. H. Garnsey."

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Yet Canon Garnsey has the temerity to write, "the words placed by you in inverted commas" (i.e., 'the leakage of confidential documents') "as being a quotation from the Memorial occur nowhere in that document." Canon Garnsey falls into two errors. We did not say the words occurred in the Memorial, but in "The letter of July 19th to 'The Sydney Morning Herald'." The words we quoted do occur in the document to which we referred.

Canon Garnsey sees no reason to withdraw his references to our paper. We leave it there. We do. What is the point in the assertion (which does not happen to be accurate), that after the document reached His Grace we had knowledge of its contents? Canon Garnsey or some of his henchmen made a mistake in the men they approached when carrying round the Memorial. That is their business, but they might have expected some such result as occurred.

We have read Item 20, Page 19, of "A Plea for Liberty." It aggravates the situation. It asks the Archbishop to allow evidence of "intolerance" and "a narrow . . . conception of the basis of Church fellowship" to be given in "private conversation." That is to condone backstairs methods, whether it was so intended or not. We do no claim omniscience. All we claim is to have in our possession the lists issued to voters by Canon Garnsey and others. They do not bear out his contention. Apparently lists can be sent broadcast and so rendered legitimate, but a Memorial can be brought round to those in sympathy to avoid propaganda. It is all so mixed.

"SYNOD IMPRESSIONS."

St. Andrew's Rectory,
Lakemba.
10th November, 1939.

The Editor,
"The Church Record,"
Sydney.

Sir,
"Contributor," in your issue of the 2nd November, draws all his inspiration for "Synod impressions" from my motion and my speech in proposing it.

Because of the rather violent nature of some of his remarks, may I ask you to kindly publish the resolution and a brief reply to the article which mentions my name so many times? The motion was as follows:—

"That this Synod views with disfavour and grave concern the action of certain dignitaries of the diocese who are members of the Cathedral Chapter in identifying themselves with an electioneering leaflet to secure votes for one candidate to the vacant Canonry to the disadvantage of the other candidates."

Your readers will see at once that this motion was intended as a censure on the action of the Canon and the Archdeacons who identified themselves with the electioneering leaflet which favoured one candidate to the disadvantage of all the others.

Such dignitaries are from time to time the Judiciary of the Archbishop and should be so impartial and beyond bias in every matter that clergy and laity should have absolute confidence in their every act of administration.

Your correspondent seems to be concerned only with the electioneering device by which the Archdeacons pressed their choice. I can understand that because of the history of "rigged elections" in the past.

In Australia that is the aspect of influenced electioneering methods which is often referred to as savouring of "Tammany Hall" methods.

As your paper generally represents the views of the "ruthless political majority in Synod," you will appreciate my refusal to discuss in your columns what you refused to have discussed in Synod. I am very surprised that you ask me to do so.

It is only fair that it should be known that one of the Archdeacons apologized to Synod for using his title when

signing the electioneering circular. That fact was omitted in the Minutes of Synod; and when a protest was made in the interests of accuracy, the omission was upheld and the Minutes were confirmed accordingly.

You plead for "greater moderation in language on such occasions." That is too much to expect from an outraged constituency, especially when our experience over many years has taught us what to expect from the type of Christian political mind with which we have to contend.

Your use of names of University Professors in defence of your argument is, I think, contemptible. The adoption of questionable methods outside the Church does not justify the use of such methods within the Church.

You refer to the land of my Nativity. Who would not be proud of such a citizenship?

Unfortunately the whole tone of your "Synod Impressions," as they refer to me, smack of something as "from one Irishman to another."

Yours faithfully,
WILLIAM KINGSTON.

November 10th, 1939.

The Editor,
The Australian Church Record.

Dear Sir,

In a "contributed" article entitled "Synod Impressions" in your last issue, the following appears: "Mr. Atkins never took the trouble to assure himself that the circular in question had been sent to every Synodman. We know from inquiry, as a matter of fact, it had not."

Your contributor, be he a composite person, or editorial (under anonymity) or may be episcopal, for he uses "we" throughout, did not extend his enquiries very far. In the first place he spells the name of a gentleman wrongly when a glance at the list of synodsmen would have helped, and then goes on to make a statement which is definitely untrue.

Mr. Atkin is a member of the executive of the Anglican Fellowship, the body responsible for the open letter referred to, and therefore knew his statement to be a fact.

As the Hon. Secretary of the Anglican Fellowship, I state definitely that the Open Letter was posted by me to the last known address—according to the official list supplied by request of the late Dean—of every member of Synod and with it was enclosed a further circular. It is a rule of the Anglican Fellowship that all letters of such a nature be posted to EVERY member of Synod. This is in contradistinction to the action of the Anglican Church League and also to the promoters of the "Canonry Letter" whose communications were restricted to a certain section of Synod and in the latter case to some of the new members of Synod.

There is one other matter which should be referred to and that is your disparagement of the Rev. A. J. A. Fraser. Strangely enough the Board of Education passed a resolution expressing appreciation of his services and placed on record regret that he was no longer a member of the Board, and the Archbishop offered him a seat as one of his representatives on the Board!

Yours,
ERNEST CAMERON.

EDITORIAL COMMENT.

To clear the air, we may say at once that we endorse the opinions expressed in the contributed article to which reference has been made.

We have evidence that several important members of Synod did not receive the circular sent by Mr. Cameron. There is evidently something wrong with his method of distribution. In any case, the distinction between advising supporters, and advising every member, will not stand for a moment. Mr. Cameron actively canvassed in Synod. Did he take care to canvass every member? What is the difference? Mr. Cameron gets an official list for electioneering purposes. Mr. Kingston says that the issue of a

circular is "the adoption of questionable methods." We leave him to make his peace with Canon Garnsey, Professor Bland, Mr. Cameron, and others who adopted this "questionable method." Mr. Kingston speaks of the violent nature of the remarks addressed to him. Can he find anything to equal "outraged constituency," "rigged elections," "what to expect from the type of Christian political mind with which we have to contend"? The language of the article is moderate. Mr. Kingston writes foolishly and intemperately. Mr. Kingston denies to dignitaries quaintly described as "the Judiciary of the Archbishop," the right to express their views on election issues. This is a shocking tyranny. We would seek to rob leaders of their right to guide.

Mr. Cameron cites a tribute paid to the Rev. A. J. A. Fraser, and a just tribute. He cannot apparently conceive that men might value useful service, and yet express in vote a condemnation of a particular policy. There is no disparagement of Mr. Fraser expressed or intended. He took a course, no doubt in good conscience, and suffered the consequence. Many statesmen and born leaders have had similar experiences. To refuse to pay a tribute because of a difference in judgment would argue a narrow soul incapable of impartial evaluation. We are not convinced by Mr. Cameron's efforts to establish himself as a writer of English pure and undefiled.

We would ask both Mr. Cameron and Mr. Kingston to try and remember that men may sincerely oppose their particular opinions without being either intolerant, narrow-minded, outrageous or ruthless. We would also ask them to cease imputing motives to those who are at least as conscientious as themselves.

A CHALLENGE TO EVANGELICALS.

To the Editor,
Church Record.

Dear Sir,

Since the year 1921 I have lived in every diocese in New South Wales, and have had every opportunity of observing the trend of doctrinal teaching in each. May I tell of some of my experiences as merely typical cases?

In the Cathedral Parish of one country diocese the Rector refused to use the Purificator in administering the Cup at the Communion Service. The Bishop, who was going for a country visitation, deputed his Archdeacon to make a definite request, in his name, that the Rector should observe the custom of the Diocese in this matter. The Rector exclaimed in reply, "The Bishop be—!" Who is in charge of this parish—the Bishop or I? The Archdeacon then asked the Rector for the reason of his attitude, when he explained: (The reply was too blasphemous for publication.—Ed.). Of course this can only mean Transubstantiation. Another Rector in the same diocese gave the communicants—of whom I was one—a severe rating for not coming to the Sacrament fasting, and later in his address gave teaching which I was unable to distinguish from Transubstantiation. This Rector and I were youths together, so I went to the vestry to have a chat with him, and asked him why, if he were an honest man, he did not join the Church of Rome? To my astonishment he answered: 'Why should I do that? They are teaching the same as we are—why should I join them?'

In another country diocese the Rector, wearing a biretta and acting the part of a sacrificing priest in all particulars, broke every rubrical direction possible. As a priest, he did not join with the rest of us sinners in repeating the confession, but stood throughout. In administering the Sacrament the consecrated bread was placed on the tongue of all communicants except my own!

In a third diocese the Children's Eucharist is the rule in many parishes. The service includes the Prayer of Consecration, during which the innocent children have whispered instructions to be "very reverent because our Lord is now coming onto His Altar." The address explains that "we are now going to worship God who is on



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In the ordinary Communion celebration the service is mutilated to such an extent that it is unrecognisable. In his desire for brevity one clergyman omitted the first Collect after the Lord's Prayer. The Lesser Litany, "Lord, have mercy upon us," etc., was substituted for the decalogue. The first post communion collect was transposed, to be made part of the Prayer of Consecration. The words of administration are abbreviated by using only the first clauses, etc., etc.

Evangelical teaching is entirely eclipsed, and pre-Reformation doctrine is almost universal. Popery without the Pope is the cult in vogue. Now sensible people hate poison in a cup as much as in a bowl. Is it not possible to counteract the bastard Romanism in the country dioceses, and in the Anglo-Catholic parishes in Sydney, by strengthening the hands of the Anglican Church League and forming a strong fund to print and publish a series of booklets to be written by our best scholars, giving definite teaching in popular style, on the principal Gospel doctrines and the Protestant as well as Catholic character of our Church? Given a capable organiser a company of strong Christian men could be got together to do the work of distributing this literature.

A Rector in a far distant parish said to me: "Sydney is our stumbling block. If we could only win Sydney we would win Australia for the Catholic faith." Sydney is being invaded. The best means of defence is to attack! Let us get together and attack!

Yours, etc.,

H. F. PALMER.

Marrickville, 27th, Nov., 1939.

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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