

mittee, composed of missionaries with personal knowledge of the islanders, practical business men, Dr. Elkin (Professor of Anthropology), and others, has been appointed by the Society to administer to the best advantage over £1,000 made available annually for the support of missionaries and equipment for the effective carrying on of the work. This committee is in constant communication with the missionaries, and has detailed knowledge of the conditions and needs of the work. Every proposal from Groote Eylandt receives careful consideration. Only lack of finance prevents any reasonable want being supplied.

The committee is sympathetic with any proposals that reduce the personal toil and strain on the missionaries, and is anxious that suitable machinery should be provided to that end. Such experienced authorities as the Bishop of Carpentaria and others consider that it is not in the best interests of the aborigines that ploughing and other things necessary for the mass production of foodstuffs, comforts, etc., should be done for them by means of expensive machinery such as we use in our civilised communities. The Bishop says in effect:—

"The gradual development of the aborigines from their nomadic food-hunting methods to the stage where they can live happily in village communities and produce their own food supplies needs infinite patience. It is no use trying to advance too quickly by using implements that in his generation the aborigine will never be able to purchase for himself."

We have not yet progressed beyond the stage of tilling with the hoe. To the city-bred man this rate of progress is very irksome. He wishes to begin with mechanical implements. This would tend to make a serf population of our natives. We hope with our slower methods to inculcate a personal habit of cultivation among the individuals, and to raise-up leaders from among the people themselves who will progress towards more advanced agricultural methods.

This aboriginal work is a first charge on the generosity of Australians, and we hope that many will be moved first of all to provide the necessary funds (£1,000 annually) to maintain the present staff, and to give further the sums required to provide the more desirable of the things referred to by Mr. Thomas, to whom the Committee has reason to be very grateful.

Yours faithfully,

J. W. FERRIER.
Secretary, C.M.S. Aborigines Committee.

MARRIAGE MATTERS.

Dear Sir,

Could you kindly inform me through your columns concerning the following questions:—

1. What is a surrogate? What is his connection with marriages? Upon what authority does he take declarations on oath?
2. Where in the Book of Common Prayer is there any limitation of time for "the solemnisation of marriages"?
3. Is "the accustomed duty to the Priest and Clerk, strictly speaking, a "fee"?"

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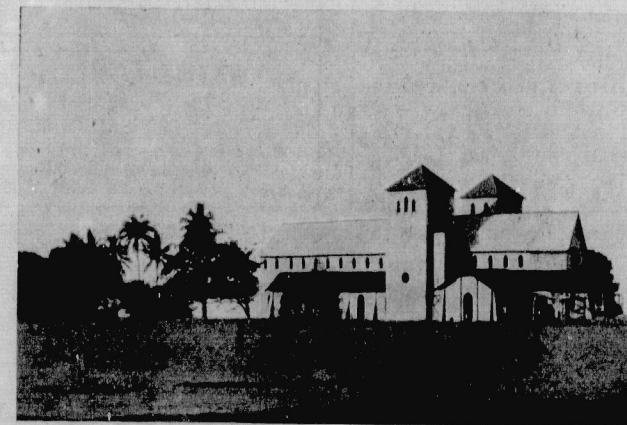
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"THE AUSTRALIAN CHURCH RECORD."Editorial Matter to be sent to The Editor, Diocesan
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Street.

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Please Note our Telephone Number is MA 2975**Notes and Comments.****THE UNCHANGING LIGHT.**

THE Archbishop of Toronto in his appeal to his clergy to join in the Empire Day of Prayer last month spoke some noble words expressive of the faith that gives basis to true optimism and encouragement in a day of crisis. His Grace said:

Someone wrote to me to-day, saying: "Can you give me any new light in this world situation?" Any new light I have is very old light. It comes from faith in God. He is working His purpose out in the history of nations. I have never found anywhere in the New Testament any indication that this life here on earth, either individual or national, was to be an easy thing. I find no promises of security, safety, or ease here in this world; but I find promises of grace and guidance, and the assurance of the ultimate triumph of goodness to those who in penitence place their trust in Him, and try to follow and serve Him. You will agree that all this is very old. It is, also, new enough for use to-day. I pray that we may all have grace to find it so.

These are apt words for dark and difficult days, but words that we know are pregnant with invincible hope because of our unchanging God. The conviction that there is a Divine purpose being worked out in human life, and that the God Who has purposed really reigneth among the kingdoms of men, is through His Grace, the only foundation of a real hope and encouragement in the confusion of a world war.

MILITARY CANTEENS.

THE press campaign proceeds apace, and much influence is being brought to bear upon our leaders in the interests of the Liquor Traffic. But some interesting information is gradually perco-

lating through, expressive of a very real and important "other side" to the specious arguments in favour of wet canteens. A letter of importance has appeared in two at least of our church papers giving cogent reasons, backed up by actual personal experience, for the retention of the dry canteen if our men are to be really helped to that fulness of preparation for the task to which they have bravely and unselfishly committed their lives.

We also have received a letter whose author writes with a double experience, enabling that contrast between the wet and dry canteen which most helps in the decision of what is certainly a difficult question. Our correspondent, Mr. E. C. B. MacLaurin, of Double Bay, Sydney, a grandson, by the way, of one of Sydney University's greatest Chancellors, writes as follows:—

To the Editor,
"Australian Church Record."

Dear Sir,

I have been most interested in the articles in your columns dealing with the problem of liquor in military camps. I have just returned from a month's camp at Rutherford, and there I heard the subject thoroughly discussed by the militiamen themselves. The vast majority seemed to favour wet canteens under adequate supervision by officers. They pointed to the fact that in Maitland, alcohol could be obtained in a large number of the hotels at almost any hour—certainly up to 11 p.m., as evidence for the desirability of such an arrangement. Yet, I have been in camps in England where the canteen has been wet. These were the camps of the Cambridge University Officers' Training Corps, and I can say without any fear of contradiction that there was far more drunkenness among the 400 odd men in these English camps than there was among the 2,500 odd men in the Rutherford camp. No doubt the stronger character and more self-reliant spirit of the average young Australian would explain this to some extent, but the fact remains undeniable.

I enclose a cheque as contribution towards your paper.

Yours faithfully,

E. C. B. MACLAURIN.

We are naturally appreciative of a very generous donation to the A.C.R., but we are more grateful for this strong support of an attitude towards this question to which we have been impelled by strong convictions of the danger of a devilish traffic in souls and bodies.

A NEW DEAL FOR OUR ABORIGINES.

THE aboriginal question is to-day very much alive and outstanding in the public mind. It is for the Churches to make use of the opportunity and foster this growing interest until some measure of justice has been accomplished in the promotion of a wise policy for the uplift and absorption of these black brethren of ours into the life of a country to which they have a very real claim, and in which, up to the present, they have received scant consideration and mercy.

Speaking at the triennial conference of the C.E.M.S. at Frankston last month, Mr. Douglas Nicholls, a Christian and a full-blooded aboriginal, as well as a leading sportsman, gave that conference a splendid challenge. He said that in the

secular press and in certain advertisements flaunted before the public, the aborigine is depicted as a buffoon, and the butt of silly jokes. Seldom are his virtues given prominence. He is simply forgotten by the majority of white people. In the matter of education, speaking of N.S.W., he said, it was felt that the authorities would not permit the aborigines the opportunity of an education above first grade standard, possibly because any higher education might lead to discontent. Full-blooded aborigines, such as James Noble and David Unai-pon (and he might have instanced himself) had demonstrated that the aboriginal was capable of attaining to the educational standard of the average white man. Could not a serious attempt be made to see that the little ones of the aboriginal population were given equal opportunities of education with their more fortunate white brothers and sisters? Why should it be denied them? Mr. Nicholls challenged the C.E.M.S. to a study of the question, so that the expression of a strong Christian opinion might induce for the aborigine "a fair deal in his own land." The aborigine, said he, pleads for co-operation and for the right to march forward with his white brother to the destiny to which our nation has been called of God.

THE FEDERAL GOVERNMENT'S DECISION.

VERY recently the Director of Native Affairs has been visiting the tribes in Northern and Central Australia, and is preparing an important report covering every phase of native problems. The Government has decided to give full effect to what is called "The New Deal," as soon as practicable.

The ideals of this "New Deal" were well expressed by the Hon. J. McEwen, M.H.R., at the C.E.M.S. Conference at Frankston. Speaking of Government policy and "The Future of the Aborigine," Mr. McEwen said:—

The most striking fact with which I was confronted when it fell on me as part of my duty in a ministerial capacity to consider the matter of Government policy in relation to the aborigines, was the fact that all existing and past efforts in this connection were almost entirely directed to catering for the immediate needs of the Australian aborigine, and to a lesser extent I have discovered this to be substantially the attitude of the Church missions.

It is my belief that this, as in the case of all great problems, cannot be dealt with piecemeal, nor with any ultimate satisfaction by a mere attempt to grapple with the problems with which we are immediately confronted.

I feel very strongly that the proper approach in this matter is first to reach some decision as to the ultimate objective of the whole policy of caring for these primitive people. If a clear-cut objective can be determined upon, you have taken the first step towards founding a proper and practical and continuous policy and administration for the uplift of these people.

I have instantly assumed that the uplift of these people is the proper objective, and to my mind, as the subject matter is the consideration of the future of human beings and their posterity, the only proper ultimate objective is the raising of their status to an equality with our own.

Surely nothing less than to so raise them physically, morally and mentally, and within the limits of our ability, spiritually, as to give them an opportunity to share with

us all that the future holds for us in the opportunities of living in their own native country, is the minimum objective that we could find any satisfaction in aiming at.

It is my belief, and also the belief of those who are far more capable than I, to form an opinion, that there is nothing in the mental or physical capacity of these people which would preclude them from being so raised, if given proper opportunities of education and environment.

The Christian Churches may well thank God for an utterance of this kind from a responsible Minister. They have the further strengthened conviction that the power of the Spirit of God can transform beyond all human understanding. It will be seen that the "New Deal" has at its basis a far-sighted, constructive policy, which is going to challenge the best the Churches can give, for Mr. McEwen made it plain that the Church has a most important part to play in this "New Deal."

C.E.N.E.F.



The Church of England National Emergency Fund has been inaugurated by the Archbishop of Sydney for churchpeople in that diocese. An auxiliary has been formed, with Mrs. Mowll as President, under the title, "The Sydney Diocesan Churchwomen's Association. Churchmen and

churchwomen are cordially invited to link up with these organisations, which have been formed in order to unite churchpeople in prayer and service for Church and Empire for the duration of the war. The Association is linked up, officially, with the Red Cross, and offers a wide field of service to Christian patriots. The more immediate needs are the provision of Church Canteens at the Cathedral and the various camps, and also the provision of medical and other comforts indicated by the Red Cross.

There is a great deal to be said in favour of this organisation of churchpeople on a church membership basis, for we well remember the difficulties that many of our earnest churchpeople had to face in the many un-ideal methods that were employed in raising funds of this description during the last war.

Churchpeople will have the assurance that no money-raising methods will be countenanced that might in any way weaken the Church's moral and spiritual witness. If this war is, as we believe it is, a war for Faith and Freedom, let us do our work in this behalf in such reliance of faith in God that our spiritual freedom may not be impaired.

PROBABLY.

A Dutchman was dining in the restaurant car of a German train, and when the waiter approached with the usual "Heil Hitler!" he made no reply. The waiter was annoyed. "Every time I say 'Heil Hitler!' to you," he snapped, "you must say 'Heil Hitler!' to me."

"Hitler? He doesn't mean a thing in Holland," remarked the Dutchman.

"Maybe not now," said the waiter, "but one day you'll get our Fuhrer in Holland, too."

"Perhaps so," smiled the Dutchman. "We already have your Kaiser."

Quiet Moments.

"SEEING YET NOT PARTAKING."

By the Archdeacon of Bodmin, Canon W. H. Rigg, D.D., Vicar of St. Mary Magdalene, Launceston.

"Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof."—2 Kings 7: 2.

I.

TIMES without number men have seen things and found them to be of no profit until a master mind has come along, or it may be that a fortunate accident has turned them to the greatest possible advantage. Foxgloves have been seen for thousands of years by countless numbers of people, but it is only within comparatively recent times that digitalis has been obtained from them, which is beneficial to the heart. On the sandy shores of Zebulun centuries ago, some unknown persons were making a fire of wood, and to their astonishment, after the fires had gone out, they noticed a lump of brilliant, transparent stone which they had never seen before. It was made by the mixing of the flinty sand of the shore with the alkali contained in the ashes of the wood fire. Hence arose glass, and the innumerable uses to which it has been put ever since.

But this text, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof," has its main application in the spiritual region. Want of faith shuts men out from benefiting by what they see. If we consider our Lord Jesus Christ when upon earth and note His own immediate circle, those who saw Him every day of their lives, how little they profited by His love! When our Lord, after His baptism and temptation, returned to His own village at Nazareth, and, as was His custom, went into the synagogue on the Sabbath day to read, after expounding to them the opening words of the sixty-first chapter of Isaiah, "the Spirit of the Lord is upon Me to preach the Gospel to the poor, He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," we find that His hearers rose up in their wrath and thrust Him out of the city. How strange it seems that He should be driven out of the very place where the people had every opportunity of knowing Him! We do know that "His brethren did not believe on Him." While they were in that state Jesus could not say of them, "He that eateth Me even he also shall live by Me." You never really know a person until you begin to trust him. You may see him at work in the office or factory, or meet him in social intercourse, but until there is confidence you are outside his life, as he is of yours. In like manner a man may know much

about Christ, but that does not of necessity bring with it real knowledge of Him.

II.

To know Christ is very different from knowing about Him. The latter may denote the attitude of one who takes up a very detached attitude towards religion and views our Lord as one Teacher among other great teachers. On the other hand, real knowledge of Christ means putting oneself under His power, His grace and His love. Believing in Him implies the recognition of His divine presence and His power to cleanse the heart from all sin and to transform the life and character of him who acknowledges Christ as His Saviour and Lord. There is a vital difference between the attitude of a man who either consciously or unconsciously regards Christ as a figure who lived a long time ago, or even assents to the fact that He is the Son of God, and the attitude of trust evinced by the believer who commits himself and all that he has unto the keeping of his Lord. A beautiful illustration is given in the Gospel of the woman who had had a disease for twelve years, and who in the crowd came up and stealthily touched the Saviour's garment. The crowd which thronged Him beheld Him, but only one poor soul partook of the benefits which flowed from Him, and for our encouragement her faith was weak and even superstitious. Until we submit ourselves to Christ we cannot partake of His life-giving power and grace. There is a beautiful saying of St. Augustine, "The more the strings are stretched, the higher in the scale they sound . . . Christ touched them, and the sweetness of truth rang out." "Why do ye not understand My speech? even because ye cannot hear My word." Your nature, your aspirations, yes, your sins exclude you from understanding, with the consequence that you will not come to Me to have life.

III.

Another illustration of the truth of our text may be taken from people's attitude towards the Bible. You may see it and yet not partake of it, or, in other words, you do not eat it. "Eating a book" seems rather a strange phrase. As a matter of fact, Ezekiel the prophet is commanded by God: "Son of man, eat that thou findest; eat this roll, and go, speak unto the house of Israel. So I opened my mouth, and He caused me to eat the roll (3: 1, 2). The phrase is often on our lips, "digesting the contents of a book," and in our own Prayer Book we use as the Collect for the second Sunday in Advent the words, "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," and then, by partaking of them in the right way, "by patience and comfort of Thy holy Word (cf. Rom. 15: 4), embrace, and ever hold fast the blessed hope of everlasting life which Thou hast given us in our Saviour Jesus Christ." People read about the Bible, but that is not the same as reading it for themselves in prayerful dependence on the guidance of the Holy Spirit. It is only then they come to know by experience that it contains the words of eternal life.

Once more. Let us consider the Holy Communion. We may see the bread and wine, we may go up to the communion rails and take them in our hands and to our lips, and yet, solemn thought, we may not partake of Christ. Faith does not create the Presence of the Saviour, but it is a condition of receiving Him into the heart and life. It may be weak—God only knows how weak it is—but how can the Lord of life come into our hearts and lives unless there is some longing in our souls to be near Him, and some realisation on our side of our utter need of Him? The cry of the soul—

"I hunger and I thirst;
Jesu, my manna be."

will not meet with a divine refusal to satisfy the soul. None the less it is true that we may draw nigh to the most comfortable sacrament of Christ's Body and Blood, and be in no wise partakers of Him.

The "nobleman" in the Old Testament story spoke about God creating windows in heaven. Like Caiaphas in our Lord's day, he spake better than he knew. Conscience is a window by which we are enabled to know the will of God, though it is often cracked or crusted over by dust, and is distorted by human wilfulness and sin; but, cleansed by Christ, we are enabled to know the divine purpose, and thus are put in the way of seeing the riches which are in Christ Jesus and enjoying them to the full.

REFORMATION RALLY.

The annual Reformation Rally held in the Chapter House, Sydney, on October 31st, was a scene of enthusiasm. Every seat in the building was taken, and some had to be content with sitting on the stairways. It was considered by some the best rally that has been organised by the Reformation Observance Committee. The great crowd that came, the spirit of fervency in evidence, and the splendid tone of the meeting, were a great encouragement to those responsible for the gathering. Favourable comment has been expressed concerning the filming of the short story of Handel, the Holy City, and the life of the Apostle Paul, and were very impressive. The realistic presentation of the Apostle being mobbed and arrested in Jerusalem, and his defence before Festus and Agrippa, evoked sympathetic interest. To this should be added the splendid recital of various passages in the Acts of the Apostles, which sounded out clearly and convincingly.

After the films had been screened Mr. R. C. Atkinson took the chair, and on the platform were associated with him a number of clergy and laity. The Rev. R. B. Robinson lead in prayer and the Rev. M. L. Loane read the Scripture portion. The large audience joined heartily in the singing of the hymns which were screened, Canon T. C. Hammond gave a stirring address on "A Monk's Message to Modern Men," based on the life and experiences of Martin Luther. The speaker emphasised the great evangel-

ical verities which had been recovered by the Reformation. The outburst of applause at the close of the address demonstrated the extent of the interest it had aroused from the immense audience. The spiritual value of the Canon's remarks we are sure, will be of lasting benefit. We need more such awakening messages in these days, stressing the blessing that comes through justification by faith in the Lord Jesus Christ, the world's only Saviour and Hope.

Personal.

News has arrived of the birth of a daughter to Mr. and Mrs. Stafford Needham, of Melbourne. Mrs. Needham is the daughter of Archdeacon S. M. Johnstone, Registrar of Sydney Diocese, and daughter-in-law of Canon Needham, chairman of A.B.M. Our hearty congratulations to both grandfathers.

The Rev. C. A. Baker and Mrs. Baker are enjoying a very well-earned rest at Katoomba. Mr. Baker has been acting Rector of St. Matthew's, Bondi, during the past eight months, which position he accepted immediately after returning from B.C.A. work. At the conclusion of his holiday, and while waiting for a parochial appointment, Mr. Baker will be assisting in the work at Holy Trinity, Erskineville.

The Rev. O. B. McCarthy, who has been recuperating after an illness, is quite well again, and will be resuming duty shortly.

We are pleased to learn that Mrs. Gabbott, of St. Stephen's, Willoughby, is improving in health after her long illness.

Archdeacon Charlton is still an inmate of St. Luke's Hospital, where he is undergoing special treatment.

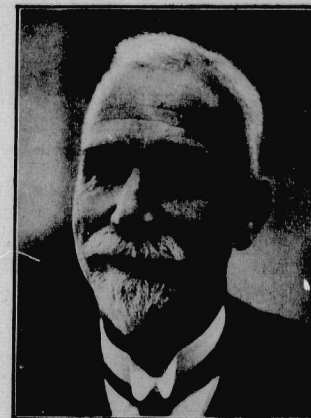
Archdeacon Begbie has resigned from the Rectorship of St. John's, Parramatta. He will continue his work as Archdeacon, having been appointed as Assistant Minister of St. Philip's, Sydney. He will take up his residence at St. Philip's Rectory in January. We hope that he may be long spared to continue his good work as a diocesan official.

We desire to express our very sincere sympathy with Miss Norbury, Principal of Deaconess House, Sydney, in the home call of her mother, who died recently in England. Miss Norbury's many Australian friends will be specially remembering her at this time.

Miss Patience Mell, only daughter of Rev. C. Newton Mell and Mrs. Mell, of St. Alban's Rectory, Gatton, Queensland, formerly of Vaucluse, Sydney, has announced her engagement to Mr. Noel Smith, of Gatton, second son of Mr. and Mrs. R. W. Smith, of Toowong, Brisbane. Mr. Newton Mell was former senior master at Cranbrook.

The trustees of St. Peter's Hall, Oxford, have appointed the Rev. J. P. Thornton-Duesbery, M.A., to be Master of St. Peter's Hall in succession to the Rev. C. M. Chavasse, Bishop-designate of Rochester. Mr. Thornton-Duesbery, who is the son of the late Bishop Thornton-Duesbery, Bishop of Sodor and Man, had a brilliant academic career at Oxford. He was an exhibitor of Balliol College, and took a first

class in Classical Mods; a Craven Scholarship, a first class in Lit. Hum., and a first class in Theology. He was also awarded the Junior Greek Testament Prize and the Senior Denyer and Johnson Scholarship. In 1933 he went out to Jerusalem at the invitation of Dr. Graham-Brown to become Headmaster of St. George's School.



Rev. M. O. Davies, Rector of Cygnet, Tasmania (brother of the late Principal of Moore College, Sydney), has suffered a complete breakdown, which will mean a lengthy absence from duty.

Rev. W. K. Deasey, who has been Chaplain at Norfolk Island, has been appointed to Cabramatta, N.S.W. Rev. H. H. Davison, Curate at Port Kembla, has succeeded Mr. Deasey.

Rev. S. Watkin, Rector of Fortitude Valley, Brisbane, has been appointed a Canon of St. John's Cathedral in the place of the late Canon D. J. Garland.

St. David's Cathedral Board (Tasmania) has appointed Mr. John Nicholls to fill the post of Organist and Choirmaster vacant through the death of the late Mr. James Scott-Power. Mr. Nicholls began his musical career as a choir boy in St. Paul's Cathedral, Melbourne, and became deputy Organist and Choirmaster. Shortly afterwards he went to England and studied under Dr. Bullock, Organist of Westminster Abbey, and Dr. Ley, Organist of Eton College. He took the degrees of F.R.C.D. and A.R.C.M., and he gained first place for organ playing at the Royal College of Music. Among his many Australian testimonials is one from Dr. Floyd, Organist of St. Paul's Cathedral, Melbourne, in which he says: "Mr. Nicholls has developed as an organist in a marvellous way and I have been astonished at his skill in interpreting the mind of the composer." And Dr. Ley writes: "It has been a great pleasure to teach such a gifted musician, and to know such a delightful personality."

The death occurred at Rose Bay on Saturday of the Rev. Canon Ernest Claude Beck, honorary canon of St. Andrew's Cathedral, Sydney, since 1911. Canon Beck, who was 81 years old, was appointed a deacon in 1883 and ordained priest in 1884. He was a minor canon of St. Andrew's Cathedral from 1885 to 1889. From 1889 to 1902 he was Rector of St. Clement's, Mosman, and for almost the whole of that period he was chaplain to the batteries on the north side of the Harbour. In 1900, he was a military chaplain in South Africa, and from 1907 to 1909 he was chaplain to the Archbishop of Sydney. From 1902 to 1923 he was Rector of St. John's, Darlinghurst. He was twice Rural Dean of East Sydney in 1910-1913 and 1918-1923. Canon Beck was closely associated with the C.E.G.G.S., Darlinghurst.

The death occurred on Saturday of the Rev. Henry Edward Taylor at the Masonic Hospital, Ashfield, after a brief illness. He had been Rector of Holy Trinity Church, Dulwich Hill, since 1934. Mr. Taylor was ordained deacon in 1913, and priest in 1914. He served as Curate at West Tamworth and Tamworth, at St. John's, Ashfield, All Souls', Leichhardt, St. Paul's, Wahroonga, and All Saints', Petersham. He was Curate-in-charge of the provisional district of St. Augustine's, Stanmore, from 1925 to 1926, and then became Rector. In 1927 he was appointed Rector of St. Hilda's, Katoomba, where he remained until he transferred to Dulwich Hill. The funeral service was held on Monday in Holy Trinity Church, commencing at 11 o'clock. Archbishop Mowl conducted the service.

We regret to say that there is very little improvement in Mr. A. T. Maguire's health. His retirement from the position of Chief Clerk in the Sydney Diocesan Registry has been received with very real regret. His long service and kindly disposition have won him many friends.

We regret to report the death of Admiral Sir George King-Hall, which took place in September last, at the age of 89 years. He was the eldest son of Admiral Sir William King-Hall, K.C.B., and the father of Commander Stephen King-Hall. He was Commander-in-Chief on the Australian Station from December 31, 1910, to October 21, 1913. His command was notable as being the last held by an officer of the Imperial Naval Service, as on Trafalgar Day, 1913, the newly formed Royal Australian Navy assumed responsibility for the defence of the Commonwealth. While in Australia, the Admiral was awarded the K.C.B. in the Coronation honours list of June, 1911, and on May 19, 1912, he was promoted to be a full Admiral. He retired in February, 1914. The late Admiral was an earnest Christian. In the British and Foreign Bible Society's report just published there is a touching record of his speech at the society's last annual meeting, when he pleaded for more Scriptures for the blind, moved by his own failure of sight, and related that from boyhood he had been a constant reader of the Bible.

Miss Williams, headmistress of the Poole Girls' School, Osaka, Japan, will spend the month of November in Sydney doing deputation work.



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CHURCHMEN'S REMINDER.

"Do not be so concerned about what others may think of you. The chances are they seldom think of you at all.—Anon.

"To his own Master he standeth or falleth."—St. Paul.

NOVEMBER.

16th—That great Protestant warrior of Sweden, Gustavus Adolphus, was killed in war, 1632.

21st—Queen Elizabeth came to the throne, 1558.

19th—24th Sunday after Trinity. The collect refers to the bondage of sin. It is appropriate that before Advent we make again our act of deep contrition. "A contrite heart thou wilt not despise."

21st—Second Reformation in Scotland, 1638.

23rd—Tables substituted for Altars, 1580.

25th—John Knox died, 1572. Scotland's hectic and extremist reformer. It was due to him that episcopacy was abolished and Presbyterianism substituted.

26th—25th Sunday after Trinity. "Stir-up" Sunday. So named because of the opening words of the Collect, which prayer was designed to lead us on to Advent teaching.

30th—St. Andrew's Day. The nearest Sunday before or after this Saint's day is always the first Sunday in Advent. At this time we remember in our prayers missionary work. It is the Church's universal day of intercession.

To Australian Churchmen.

WAR AIMS.

WE are receiving at present the usual crop of ill-digested idealisms. The Sydney Synod is in the limelight. We were invited to demand from the Government of Australia a clear declaration of the war aims of Great Britain. The same call comes from the Labour Party in England itself, coupled with a declaration of a stern determination to resist the conscription of labour. The Sydney Morning Herald also announces what it describes as "The Church's Demand." Some eight hundred delegates ask for a clear statement of England's war aims. The fever seems to be in the air, and highly infectious. Even Mahatma Gandhi has not been able to prevent a similar demand emanating from the India Congress. Synod assented to the moving of the previous question, and we believe we were spared a measure of humiliation in consequence.

The first thing that strikes the thoughtful observer is that this tragedy of the world is being used in many quarters to further selfish interests. It was so in the last war. We had our crop of secret treaties which so shocked the soul of President Wilson. During the war Russia had to be placated by promises of territory and "Italia Irredenta" had to be actualised as the price of Italy's entrance into the conflict. Austria was mercilessly carved up to satisfy the land lust of Rumania, Hungary and Italy. Some of these treaties laid the seeds of future trouble, yet they could not be avoided because we were in the grip of a fell destiny. It

is well for us to remember some of the sacrifices to opportunism that had to be made before we talk loftily of our present war aims.

Already the same forces are at work in our midst. Russia strode over the helpless body of Poland, and is strengthening her Imperial ambitions at the expense of the weak Baltic States. There is little chivalry and much chicanery in the political manoeuvres of the country that has been held up to us as an example of disinterested greatness. The removal of the arms embargo works in our favour, but has the smell of the almighty dollar about it. India, after all her protestations as to the resoluteness with which she opposes tyranny, is driving, or trying to drive, a hard bargain in the direction of Dominion status. Moslem and Hindu are devoting themselves to strategy, while Europe groans in her agony. War has never changed. Always in its track there follows shameless exploitation.

Russia assures the world that the peace of Europe demands a strong Germany. Certainly the peace of Russia demands it. She has made so well out of the rivalries of modern Europe that it is natural she should wish them to continue. But what is meant by a strong Germany? Everyone would like to see her economically efficient, but how to achieve such a desirable situation without re-kindling the embers of her old ambitions is the problem that will confront the peacemakers.

Our objection to the clamour for a definite declaration of war aims is twofold. It often conceals petty intrigues. The suffragettes got all their objectives in the last war. The world is very much the same as it was before. No great harm was done. But the bargaining spirit in face of a great crisis did harm. It deepened the ingrained selfishness from which war results. We see in these different appeals for what is called a clear statement of war aims a similar movement of selfishness sometimes disguised even from the appellant. Men have certain conceptions which they would like to see realised. The shadow of successful secret treaties in war time gives them a hope of grasping the substance by means of political pressure. There is an air of "stand and deliver" which we do not like. Our stricken country calls for our aid, and we haggle over answering her call. The list of problems which had to be solved as a condition of what is vaguely called "The Church's" help would take away the breath of any statesman. And we cannot forget that some of our clamorous friends have been sabre-rattlers and peacemongers by turn. When the League of Nations covenant had been violated they would "cry havoc and let loose the dogs of war." But before that they had emptied many of the kennels. They had cried loudly for gestures of peace in the matter of disarmament proposals and the cultivation now of friendly relations with Russia, now with Germany. We do not hold that the Versailles Treaty is perfect. How could it be when it smacks throughout of the same doctrinaire principles that have been the lode-star of our present would-be navigators? But the unintelligent nibbling at it which has marked diplomacy

in recent years is the most pitiable evidence of bankrupt statesmanship. We do not wish to place similar riders in the saddle once more. Imperialism has been decried at the bidding of public opinion, and has been classed with savage despotism. As a result, we have exchanged the sane government of a peaceable people for the ruthlessness of Nazism and the veiled dictatorship of Stalin. Both of these menace the stability and peace of Europe. We are not impressed with the results of the new realism of a social Gospel that neglects the weighty testimonies to man's inherent sinfulness. In statecraft it is likely to work as little good as it has worked in theology. But there is a second objection which is less a consequence of reflection on the conditions of national life, and may prove more ready of apprehension. There is an immediate war aim which has been stated with great clearness, and this is all that any nation can safely assert at present. We are confronted with a condition that makes all treaties worthless. We have had assurances that Germany had come to the end of her demands, and these assurances have been violated, not after the lapse of time, and under the pretext of changing circumstances, but openly, callously, and at the first opportunity. France, owing to her proximity to her powerful neighbour, has more than once protested that her safety had been endangered. But the evil has been permitted to grow until its menacing character is plain to all. Our first, our immediate, our most urgent aim, must be to render the power that is capable of such perfidy, helpless. This is no easy task. We trust for a disturbance in Germany, but it has not yet come. We hope that the release of the arms embargo in the United States may supply us more quickly with such powerful armaments as will shorten the war. But as yet, things are too uncertain to prophesy. We may have a long and bitter struggle before us, and we may easily emerge victorious, but impoverished. To clutter our clear determination to end a tyranny with all kinds of half-formed ambitions for a newer and a better world is to repeat the nonsense of 1914 and to reap the same disillusionment. Words are easily spoken, but deeds are often done in toil and blood. Surely our Empire's task in ridding the world of a nightmare of dishonour is, in itself, big enough to compass all our energies. We cannot tell what the future holds, but we can follow the gleam and save our character. The nation that determines to put an end to truce breaking and swashbuckling has done something that calls to her manhood. This is aim enough for an honest man.

THE NEW TRUCK AT GROOTE.

AT long last the new truck, donated by a Victorian friend of C.M.S., has reached Groote Eylandt. The missionary in charge writes:—

"What luxury, sitting in a very expensive bus with a flash cab, after all those years of 'Fording' it! Well, it's a tremendous boon, for really, I was too tired to bother much with the old bus any more.

... but now I can get round with the greatest possible ease without urging the bus and getting fed up of breakdowns. At present the boys—Jerry, Sam, Homer, Paddy and others, are loading eight 12ft. cypress pine logs behind, while I am writing to you instead of mending the engine. It also means I can get back to the mission station in a short time, and see how things are going on.

"We have a big lot of cutting to get through for Roper and here. I do want to get the Rev. L. J. and Mrs. Harris into their own little house as soon as possible; it will mean a great deal to them.

The garden now has a full-time supervisor, with Harry as foreman, and I believe it's going to work well—lots of ground over the river is being turned up—but we do need a rotary hoe—ploughing for potatoes—war-time rations. We have made full use of the truck this first week, catching up with odd jobs, and nearly 20 tons of large rocks have been carted to the weir, as we are putting a stone wall across and doing away with the old timbers which the ants had eaten, so it will be a permanent weir. Also we carried eight drums of aviation petrol for the aerodrome.

"At present Fred is busy on the mill with two of the men and Mun-da-mull-mull, one of the elder schoolboys. Harold and crew have had the Holly on the beach, and we have put on about 50 sheets of copper I got from T.I. for her. Also she has been painted red inside, with white cabin, and looks quite nice. It has a new floor around the engine, and the partition between the engine and the cabin has been re-made and is not too bad; also the old bunk boarded and replaced. So the Holly once more sets sail for T.I. to obtain her permit to sail the seven seas—which had expired and could not be obtained without a full survey."

AN EPIC OF THE NORTH.

THERE we are again, out cutting wood, or at least carting it for the mill, and the truck still goes strong. There is simply stacks to do and be seen, especially now that the new aerodrome extensions are almost finally decided on. The two runways will be huge.

The truck is and has been a wonderful boon. No one knows how much easier a modern vehicle like this lightens the daily load. Besides carting about 30 tons of stone to our weir to replace the old wooden structure, we have been able to cart some 80 logs to the mill for building purposes, and will be able to get the Roper timber in time for the next "Holly." All the back-loading to and from the beach is much easier and saves time. Then again, the truck has been an ambulance. Last Thursday Quairpot came in from the North to say that Muldurvis' wife had fallen from a tree while looking for sugarbag (honey), and had broken both legs above the knee; one was a compound fracture, and she was waiting for help off one of the islands. That night Fred, Constance and I, with six men,

VICTORIAN JOTTINGS

(By "Melberton.")

set off. Some 20 miles up the North road we turned off into the bush and had to hack a track for six miles by the aid of the headlights of the truck. After a short sleep we started again and reached the beach about 8 a.m. Old Tanguina was there, and some of his womenfolk. They had two canoes. They caught us fish, most delicious, for breakfast, and then Fred and some of the boys went across to the island in one of the canoes, where they found the woman with the broken legs, lying in great pain and a pitiable sight. They (the natives) had her on a piece of stiff bark seven feet long. So when they landed her from the canoe we packed her up in cotton wool and paper bark, and tied the bark together. So she laid in a "hollow log" which kept her limbs in a fairly rigid position. We placed her behind the cab of the truck on a pile of corn bags and paper bark, after we had refreshed her with coffee, bread and jam, and brandy. Then she rode the 26 rough miles with all the ease possible under the conditions. But we were so thankful for the truck. Just at sunset we arrived at the mission and placed her in the new dispensary, which is almost finished.

After a great deal of care from Miss Harris she began to revive after her long journey. Dr. Fenton was the next thing. We had already sent a wire to tell him what we expected, and now she was at the mission we needed him with all speed. As ever, he came out of the blue and arrived to the shout of "Aeroplane!" on Sunday evening. Such a welcome visitor seldom arrives. That night our little dispensary was a busy scene. Doctor had brought Sister Chambers, from Katherine Hospital, and with local help—splints sawn out at the saw-mill, etc., the woman was soon "trussed up" ready for her flight to Darwin hospital in the morning. On Monday morning all went to the "drome," and the truck took the patient to the waiting plane, two miles away. Wireless, plane, truck—and now the woman lies safely in Darwin Hospital, miles away, with the best possible attention of the North. What a difference these things make!

MUSICALE.

The Board of Management of the "Record" desire to express gratitude to the Ladies' Committee which organised a Musicale on October 31st, at which freewill offerings were presented on behalf of the funds of the paper. An excellent programme of music was rendered and a forceful address was given by Canon T. C. Hammond. The financial result was very gratifying and the management of the paper sincerely thanks all who assisted in any way with the arrangements of the programme. Ladies from St. Paul's, Chatswood, provided the afternoon tea, and also tea for about 100 persons who remained for the evening rally.

Our best thanks also for this valuable contribution.

Is Man Immortal? On a recent Saturday the Rev. Dr. A. Law undertook the affirmative side to the question in a public debate. He did so at the request of the Archbishop and the chosen champion of the Rationalist Society, Mr. J. Cook, denied. The debate took place in the studio of 3DB, and as the "Heckle Hour" is favourite listening-in period, and widely advertised, the debaters had an audience of many thousands. There was no vote taken, but verdict could fairly be given to Dr. Law. The result on one hearer inspires this paragraph: "On September 30th a well-read, intelligent man called on a prominent Vicar and told him that from being an unbeliever in the continuance of human personality he had become a convinced believer. This he attributed to having 'listened-in' to Dr. Law's debate with the rationalist."

This proved the value of putting the truth over the air and showing how unassailable the fundamental truths of Christianity are. We have not awakened to the value of propaganda, and could take a leaf out of the book of our Roman Catholic neighbours.

Dr. Ashton, formerly Bishop of Grafton, made an eloquent plea for evidential preaching and lectures. He was speaking at the annual breakfast gathering of men which followed a Corporate Communion on Cup Day. This is an institution of the C.E.M.S. Federation of the Eastern Suburbs, and this year was held at St. John's, Camberwell. Dr. Ashton spoke of the great work of the Christian Evidence Society, which he saw at Northampton, England, when a curate in 1892-95.

Charles Bradlaugh—the noted infidel lecturer—represented Northampton in the House of Commons, and was a bitter critic of revealed religion. The able lectures of the Christian Evidence Society met him on his own ground and did very much to expose the fallacy of his arguments. Bishop Ashton said much questioning of the Articles of the Christian Faith was abroad, not hostile, especially amongst young people. "We must do our utmost to help them by lucid statements of our Faith." Since I listened to his able discourse, a prominent business man asked me this question, "What is the difference between our Holy Communion Service and the Roman Catholic Mass?" While I gladly answered him, I was somewhat surprised at the question, especially as my friend is a Vestryman and a really active worker in a well known suburban Church.

Hospital Sunday gave all worshippers another opportunity of practical philanthropy. Despite the extra claims of the Red Cross and other patriotic funds, the Churches gave more this year than in 1938. The large total of the collections was largely the result of the systematic giving of workers in various businesses, small amounts, paid weekly, contributed much to this total. Of the Church total, the Presbyterian Church gave the most, the Church of England was second and the Roman Catholics third. Many of our parishes divided their giving between the General Hospital Fund and the medical work of the Mission of St. James and St. John, and this giving to our own charity does not appear in the newspaper total.

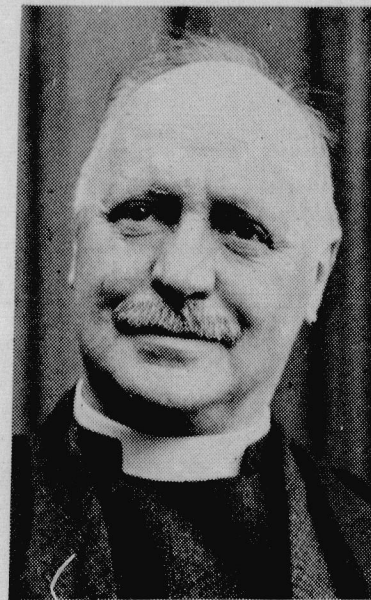
The Roman Catholic Church is very much in evidence in Victoria of late. Apart from the wonderfully planned centenary celebrations, there is increasing building activity. Convents, schools, monasteries, are added to churches. The outlay is enormous. It is well-known that very large sums of money are coming from Italy. Mussolini's gift of twenty millions to the papal state is being freely sent to Australian projects—at very low interest. Australia is looked upon as the safest country in which to invest money. May the day never come when Australia is given over to Papal influence. All history warns us against its blighting effect.

"**Lawson, 1939.**"—We are very much interested in the meeting of the Australian episcopate in N.S.W., which Mr. B. S. B. Stevens recently described as "the best of all States." Doubtless our leaders will let us know their collective mind in due course.

LUNCHEON TO CANON T. C. HAMMOND.

(Contributed.)

On Thursday, 2nd November, at 1 p.m., in the Lower Hall of the Chapter House, George Street, Sydney, a luncheon was given to Canon T. C. Hammond by a number of his friends in honour of his election to the Cathedral canonry. There was a splendid attendance of both clergy and laity. The function was honoured by the presence of His Grace the Archbishop of Sydney and Mrs. Mowll. His Grace spoke in the highest terms of the outstanding ability of the Canon, and all that the Sydney Diocese owed to him for bringing to this country his wide experience and profound learning.



(Block by courtesy of the Sydney Morning Herald.)

Mr. H. L. Tress addressed the gathering on behalf of the laymen present. He told with pride of the part he had played in bringing Canon Hammond to Australia as Principal of Moore College, and how he felt that the Church as a whole had given its approval of the Canon's appointment by its decision in the recent election.

Mrs. Hammond accompanied the Canon to the luncheon. On behalf of those present, the Archbishop presented to Canon Hammond an etching of the interior of St. Andrew's Cathedral, which will serve as a reminder of the occasion.

In reply, the Canon thanked those who had organised the luncheon. He also thanked the Archbishop and Mr. Tress for their words. Realising that each of the candidates who stood together with himself in the election for a Cathedral Canon, had their individual outstanding claims, and remembering that he had been such a comparatively short time in Sydney, he was the more conscious of the high honour that had been bestowed upon him. Canon Hammond concluded by saying that he would do his very best to discharge the duties of this new office with faithfulness, and with all the ability that he possessed.

Apologies from a large number of friends were received, expressing very real regret at their inability to be present. These apologies were read by Archdeacon H. S. Begbie.

The Bishop of Tasmania has appointed Mr. W. F. D. Butler to the office of Chancellor of the Diocese.

The death is announced of the Rev. G. A. Cooke, formerly Professor of Hebrew and Canon of Christchurch, Oxford.

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Tasmanian Notes.

(By Hobarton.)

Personal.

The Rev. L. B. Browning, Th.L., Curate of Burnie, has enlisted for active service with the 2nd A.I.F., and will serve with the Army Service Corps.

The Rev. H. C. Brammall, acting Rector of Ross, was involved in a motor accident on November 1st, when his car collided with another on a bend. He received severe bruises and a deep cut in the chin.

Mr. W. F. Dennis Butler, who has served the Tasmanian Diocese for many years as its Church Advocate, has now been appointed Chancellor of the diocese.

Memorial to Archdeacon Beresford.

A very beautiful two-light stained glass window has been placed in Hagley Church, North Tasmania, as a memorial to Archdeacon Beresford, Archdeacon of Launceston, 1907 to 1928, and Rector of Hagley. It has been provided by the clergy who were in the diocese during his term of office, and other friends. It was dedicated by the lord Bishop of the Diocese on October 9th.

Centenary of Swansea Church.

Celebrations commemorating the centenary of All Saints' Church, Swansea (on the East Coast of Tasmania), were held from October 29th to All Saints' Day, November 1. On Sunday, 29th, special services were conducted by the lord Bishop of the diocese, Rev. R. S. Hay, D.D., in the presence of His Excellency the Governor of Tasmania, Sir Ernest Clark, and visitors from many parts of the State. At the 8 o'clock service of Holy Communion, His Lordship dedicated a number of memorials, including a rood screen, alms dish, offertory plate, and Book of Services, for the Holy Table.

At 11 o'clock an open air service was held on the site of the original church, where over one hundred years ago the early pioneers on the East Coast met for worship. The original pulpit and organ were brought out and used again, the Bishop using the pulpit as a lectern. After the Creed, the clergy and people marched in procession to the present church, a halt being made en route to bless all users of the road. In the evening a Confirmation service was held. The present Rector is the Rev. I. J. B. McDonald, Th.L.

Mariners' Service.

The Mariners' Service held annually at St. George's Church, Battery Point, Hobart, on the Sunday nearest to Trafalgar Day, was held this year on October 22nd, and attended by representatives of every nautical interest, including the Royal Australian Navy, the Mercantile Marine, all aquatic sporting bodies, and the Waterside Workers. The lessons were read by His Excellency the Governor of Tasmania, Sir Ernest Clark, and the District Naval Commander, Captain Stevens, R.A.N. An appropriate sermon was preached by the Rector of the parish, the Rev. A. A. Bennett, Th.L., formerly Chaplain, Victoria Missions to Seamen.

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THE DEAF HEAR!

THE LAME WALK!

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

GIRLS' FRIENDLY SOCIETY.

At a meeting of members held on October 11th, it was decided to organise our G.F.S. Branches for war work, as a unit in conjunction with the Church of England National Emergency Fund, organised by His Grace the Archbishop.

We are anxious that all our members should take a share in this effort, as many helpers will be required. We hope to provide helpers for canteens and recreation rooms in Church Huts, to organise concert parties to give entertainments in camps and hospitals, and to provide comforts for those on active service. The receiving depot for these will be the G.F.S. Rest Room.

Our immediate need is to raise funds to help in equipping Church Huts and providing material for making garments.

Several groups of branches have agreed to organise concerts to raise funds during November.

Our next meeting will be held at G.F.S. Headquarters, 80 Bathurst Street, on Wednesday, November 1, at 8 p.m. We are anxious that the G.F.S. should do this work well. Will you do your share? If so, please apply to Miss Doris Mitchell, Honorary Secretary, G.F.S. War Unit.

LADIES' HOME MISSION UNION PARTY.

On Friday, 3rd November, a party was held at the Chapter House. The guests of the Ladies' Home Mission Union were the mothers of the Deaconesses' Mothers' meetings. Mrs. Mowl was in the chair, and the Rev. R. B. Robinson, General Secretary of the Home Mission Society, presented the prizes for some of the very beautiful work done by the women, who had been busy for months sewing and knitting, and making their "most useful novelties" and "garments made from the least cost." Prizes for the best jams, pickles, cakes and scones were also given. Kingstone, for the second year, won the picture presented for the best exhibition of work, but Pyrmont was a close runner-up.

A programme was provided—community singing by all, and carols sung by the students of Deaconess House. Then followed tea, and—the best part of all for most of the guests—each was presented with a big bunch of flowers.

In conjunction with the Home Mission Society we are arranging the usual Christmas treats for children in a number of needy parishes and at Yarra Bay. Please will you help us to help these little ones?

AUSTRALIAN BOARD OF MISSIONS.

The Annual Sale, organised by the Sydney Women's Auxiliary, will be held in the Lower Hall, Sydney Town Hall, on Friday, 24th November, 1939, from 12 noon to 10 p.m. Official opening at 3 p.m. by Mrs. Hubert Fairfax. There will be a special luncheon, 12 to 2 p.m.

NOTES AND NEWS FROM OUR PARISHES.

St. Philip's, Eastwood.—There will be a service of Confirmation at St. Philip's on Thursday, 23rd November, at 8 p.m. There are 42 candidates who are to be presented by the Rector, the Rev. A. Colvin, to the Bishop Coadjutor, who will conduct the service.

Holy Trinity, Erskineville.—On Sunday, 12th November, at 7.15 p.m., a memorial service was conducted by the Rector in memory of the late Richard Burrows, who passed to his rest on November 3rd at the residence of his son, Mr. J. Burrows, of Arncliffe. The late Mr. Burrows was actively associated with Holy Trinity for over 20 years, and remained a Trustee until the time of his death. A large number of friends and relatives attended the memorial service.

St. Peter's, Cook's River.—The centenary celebrations have been planned for Sunday, 19th November, when the Ven. Archdeacon S. M. Johnstone will be one of the preachers for the day. The centenary banquet and Public Meeting will continue on the following Tuesday evening, November 21st.

St. Peter's, Neutral Bay.—Owing to the resignation of Mr. H. A. Shaw from the position of churchwarden and parish nominator because of his removal to Orange, Mr. R. D. Goard was recently elected to both offices unopposed.

St. John's, Rockdale.—Sunday, 19th November, will be observed as Young People's Sunday. Features of the day will be the Fellowship Tea at 5.30 p.m., followed by a special service at 7.15 p.m.

St. Clement's, Marrickville.—A Market Day was held in the Parish Hall on Thursday, November 9th. All kinds of goods were on sale. A children's hobbies, handicraft, and doll exhibition is to take place on Saturday, November 18th, at 2 p.m., to be opened by Mrs. Allison. There will be twenty-seven sections for children of every age. Toy-making, drawing, woodwork, mapping, embroidery and model-building will be included.

St. Hilda's, Katoomba.—A Garden Party was held in the Rectory grounds at 2.30 p.m. on Wednesday, November 15th, in place of the Sale of Work. There will be stalls, afternoon tea, and various competitions and amusements. The day chosen is the nearest convenient day to St. Hilda's Day, November 17th.

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SOUTH AUSTRALIA.

Diocese of Adelaide.

A DISTINGUISHED CITIZEN.

On Sunday, October 1st, the National Day of Prayer was observed throughout the diocese, and a special service was held in the cathedral that evening, at which the Dean preached with his usual directness. In the front seat sat Sir Langdon Bonython, who has always had an affection for the Cathedral, and who gave the choir stalls and beautifully carved canon's stalls and canopies and the pulpit canopy and the bishop's seat, all in memory of his wife. Three weeks later on Sunday, October 22nd, after a short illness, he passed to rest, and on October 24th the first part of the burial service was sung in the Cathedral in the presence of a distinguished company of mourners and friends. In him the state has lost a staunch citizen, a generous benefactor, and a man of high purpose, but his achievements and his example will abide. (From the Bishop's Letter.)

THE CHURCH MISSIONARY SOCIETY.

A Temple Day of Prayer and gifts on behalf of the work of the Church Missionary Society has been arranged for Tuesday, November 14th, at Holy Trinity Church. There will be continuous sessions of prayer of half an hour each, from mid-day until 7 p.m. when the day will close with a special thanksgiving service at 8 p.m.

The Church Missionary Society was established in 1799 and works in most parts of the non-Christian world, while the Australian C.M.S., founded in 1825, has workers in Africa (Cairo, Sudan, Tanganyika and Uganda), in Iran, India and China, and among the aborigines at Groote Eylandt, Oenpelli and Roper River. South Australia itself has a wonderful record of service in practically all these fields of C.M.S. activity.

Diocese of Willochra.

THE BISHOP'S SYNOD CHARGE.

On October 23 the Synod met at Jamieson and the Bishop delivered a charge upon the world outlook and the war, dealing in very outspoken way on the attitude of the Church to war. At the close of his charge his Lordship referred to the Church in Australia and the need for freer interchange of men between the various dioceses. He then went on to speak a word of exhortation to Christians on the subject of Sunday sports and Saturday cinemas. He said:—

Sunday Sports and Saturday Cinemas.

"If we are determined out of the present eventful and anxious day to try by God's help to bring into existence a better world, then we must see to it that our great privilege of Sunday worship and rest is assured to us. The increase of games and sports on Sunday and the popularity of Saturday night cinema shows is having the effect of producing in the minds of the present generation the idea that Sunday is primarily a day of pleasure and cessation from ordinary occupations without any reference to worship and rest. The clergy and laity of the diocese now and again ask the Bishop to give a lead and tell you the course you are to pursue when various questions arise; so now in the matter which I have brought to your notice I wish our Church members to set an example by keeping Saturday evening free as a preparation for Sunday, and especially the receiving of the Holy Communion, and to refrain from games and sports on Sunday, especially organised matches and tournaments, in order that you may be able to keep Sunday free as a day especially set apart for the worship of God and for spiritual refreshment. People sometimes refer to Sundays of the past, when they say there was little to do to occupy their time, and how dull they were. I must say I have never myself found it so. On the other hand I am bound to confess I cannot imagine anything more unutterably dreary and miserable than the sight of the thousands of aimless looking people

travelling along the main roads from city suburbs on a Sunday morning, going nowhere in particular and returning in the evening with bored and tired expressions on their faces. Cannot you Church members who value the observance of Sunday, by your own keenness in setting a good example, prove that man's highest good is to be found, not in the amusement of self, but in the worship of God?"

WEST AUSTRALIA.

CENTENARY CELEBRATIONS.

On Sunday, November 5, an event unique in the history of the State was celebrated in the churchyard of the oldest church in Western Australia. The foundation of this church was laid on 31st October, 1839, and since this fact was ascertained thirty years ago by the finding of some fragments of a diary kept by Mrs. Mitchell, wife of the first incumbent, the anniversary each succeeding year has been observed.

This year long and careful preparation has been made, and it was expected that 1,000 people would gather if the weather was favourable.

Although other churches were supposed to be the oldest in the State, careful research has finally set the matter beyond dispute, and no claims are now made, as the simple record of Mrs. Mitchell, wife of the rector of the Swan at the time, gives the Upper Swan church a priority of two years over its nearest rival—the church at Picton near Bunbury.

The Upper Swan church has survived, chiefly because the sun-dried walls of mud were replaced more than 70 years ago by burnt bricks; and for many years its unique interest has been recognised so that care has been taken to preserve it and also to adorn it, and while preserving its simple character parishioners have been doing much to improve both the church and the churchyard with its memorials of many well-known pioneers.

The Colonial and Continental Church Society, which sent out Mr. Mitchell, decided to mark the event by a gift of a silver communion set, and were to be represented at the service by the Rev. J. L. Brown, a great-grandson of the Rev. W. Mitchell. Canon Burton, who was rector of the Swan for 24 years, gave the historic description prior to the service, and the Bishop of Kalgoorlie preached.

RASH.

"A rash young man volunteered to help the aged vicar by reading the lessons—rash, because though having no Latin, and less Greek, he omitted to read them over beforehand. The second lesson happened to be the last chapter of Romans. The vicar was seen to wince frequently during the reading. In the vestry afterwards he said, 'Thank you so much for introducing us to many new friends!'"

LETTERS TO THE EDITOR.

CANON GARNSEY'S REPLY.

The Editor,
"Australian Church Record."
Sydney.
Sir.

While I gratefully acknowledge and appreciate the kindly tone of the remarks made about me on page ten of your current issue, I feel obliged to pick up the gauntlet which you have thrown down by your pointed references to my recent actions and fortunes.

Your defence of the Synod's action in putting me off the Standing Committee (after twelve years' service) boils

down to two main lines of argument: first, that I had attacked the administration of the diocese; and secondly, that I had refused to associate myself with a certain resolution passed by Standing Committee, and that this refusal was known to members of Synod by reason of its inclusion in that Committee's report.

Now, as to the first charge, I must point out that the Memorial sent *privately* to His Grace in March, 1938, expressed the genuine feelings of a group of no less than fifty clergymen, all holding parishes or other responsible positions in the diocese, who desired an opportunity of unburdening their minds about a number of facts and occurrences which seemed to them to be unduly curtailing the liberties of churchmen. Had our request for an interview been granted, it is quite possible that our anxieties and discontents would have been set at rest without any publicity at all. In any case, I most emphatically assert the sincere loyalty towards His Grace of all those who signed the Memorial. They desired nothing more earnestly than a frank, heart-to-heart talk with their Father-in-God. They continue to regret very sincerely the fact that His Grace did not see fit to adopt this method of dealing with their complaints. As for our writing to the public press, this was only done as a last resort, to which we were driven by persistent goading, first in your own columns and later in secular journals. Our Memorial was dated March 10. Our letter to the Sydney Morning Herald was written on July 19. In the intervening four months we had kept our council and striven hard to maintain the privacy of our correspondence with His Grace. If anyone is inclined to doubt the truth of this statement, let him read "A Plea for Liberty" (which we did not decide to publish until His Grace himself had stated in his official organ that he had no objection to such publication, provided that the documents were published in full—a condition with which we complied, readily and fully).

To the allegation that I "undertook a strong campaign" I object most stoutly. What I "undertook" was to help a group of my brethren, including not a few who had given many years of faithful service to the work of the Church in this diocese, to bring their distresses in a constitutional manner before their Archbishop. If this, "undertaking" afterwards developed into a "campaign," I regret the fact, but repudiate any responsibility.

Now for your second charge. Please note the words, correctly stated in the Report of the Standing Committee, that I "asked leave to be disassociated from the matter." The plain English of this is that I desired neither to be involved in the ensuing discussion to be compelled to vote on it. This matter was brought up *without notice* at the end of the meeting, when the Committee had reached the end of its agenda paper. Being thus suddenly confronted with a difficult situation, I had to decide in a flash what I should do. I took the action described for the reason I had already given. Certainly if I had stayed in the meeting, I could have taken no other course than to have flatly opposed the condemnation of the Sydney Morning Herald's article, and to have said so, with regret, that I could not honestly go quite all the way with that part of the motion which referred to the administration of the diocese. By leaving the room before the motion was discussed or put to the vote, I avoided the unpleasantness of opposing it (in His Grace's presence) either by speech or vote. Am I condemned for taking this course? Need action of this sort be ascribed to ill-will or disloyalty? You say, "The Synod endorsed by its vote the policy of the Standing Committee, and refused to return a man who is opposed to it." Exactly! No "opposition" (which, in this case, really means the expression of independent views) is to be tolerated in the Standing Committee. Exactly! Exact! That is the root of the whole trouble in the Diocese of Sydney, and that is the secret of the enduring and justifiable discontent of larger numbers of loyal churchmen who simply cannot bring themselves to think or vote "to order." So long as this spirit of intolerance persists, what can be expected but "campaigns" against it?

A final regard to the Anglican Church League. You have mentioned this body, and I shall therefore say that, if it will direct its Elections Committee either to abandon, or, alternatively, to modify in the direction of fair play and a liberal policy, the electioneering tactics which it has practised over a long term of years, a brighter day will dawn for this

diocese, for there will then be some prospect of bringing about that state of godly union and concord which surely ought to exist among fellow-churchmen, even allowing for differences of mind and temperament.

St. Paul's College,
November 4.

Yours, etc.
A. H. GARNSEY.

EDITORIAL REJOINDER.

We are obliged to Canon Garnsey for his appreciation of the kindly tone of the communication addressed to us on Synod matters. We hope that mutual respect will characterize all our dealings. In reply to the Canon's letter, we would briefly refer to one or two facts:—

1. The letter of July 19th to "The Sydney Morning Herald" refers to "the leakage of confidential documents," an unfortunate phrase, but we know what it means.

2. In communication to the Archbishop dated April 18th, Canon Garnsey wrote: "How information has reached the editors of church papers I know not."

3. Yet in a joint reply to the Archbishop's Questionnaire undated, but subsequent to the letter to which we have referred, the charge is deliberately made "that after the Memorial reached Your Grace, the writer of these comments (in the Church Record) had knowledge of the document." This is unworthy. It suggests that private access had been given to the Memorial after it reached His Grace. This should have been withdrawn after our explanation, but was not. There is clear evidence now that the Memorial had been carried around to several clergymen for signature. That is a campaign. Canon Garnsey may not see this. The general public will.

4. The Memorial contained specific charges of improper influence exercised by leading clergymen in the Church. The Archbishop, as an honourable gentleman, could only demand proper evidence for these charges. Canon Garnsey has never seen this.

5. Canon Garnsey admits that he left the meeting of the Standing Committee because he remained, he would have to oppose the motion to which the article referred. On his own showing he believed the Standing Committee went too far in offering assurance to His Grace of their "unabated confidence in his fairmindedness and general administration." Documents had been made public containing charges of "unduly curtailing the liberties of churchmen." The impression was left that a private interview had been sought with the Archbishop to drive home these charges in the absence of those most concerned to rebut them. Canon Garnsey had assumed the responsibility of sponsoring the documents containing such charges. No one is accusing the Canon of ill-will or disloyalty, or of anything more than wrong-headedness. He, for his part, levels charges of intolerance, want of fair play, lack of liberal policy, against those who honestly differ from him, and expects to retain their confidence. To re-elect him would be to give substance to his accusations and charges. The abstention from voting on the resolution was a challenge which could not be ignored by voters who were aware of it. And every voter should have been aware of it.

6. Canon Garnsey apparently expects Synodsmen to vote for those who are opposed to them in policy. Such a suggestion savours of Bedlam, and really invites dishonesty. Canon Garnsey does not do it himself.

7. The references to the Anglican Church League do not come well from a leader who issued similar election tickets in the name of the Anglican Church Fellowship. Canon Garnsey lost his seat because the majority could not endorse his recent actions. If he wants to regain it, let him cease talking about the "intolerance" of those who dropped him, and set about convincing the Synod that he was a contribution to make. Intolerant as we are credited with being, we will place no obstacles in his way.

THE ARMISTICE AND THE BLOCKADE.

The Editor, The Church Record.
Dear Sir.

Will you allow me, through your columns, to offer an explanation of a statement which I made in the course of the debates in Synod. I ventured to defend the continuance

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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NEW GUINEA MISSION.

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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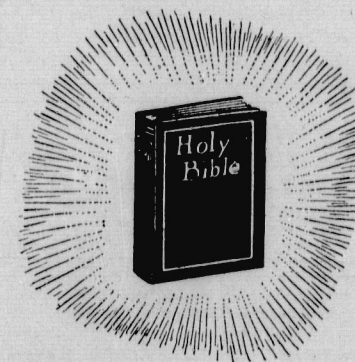
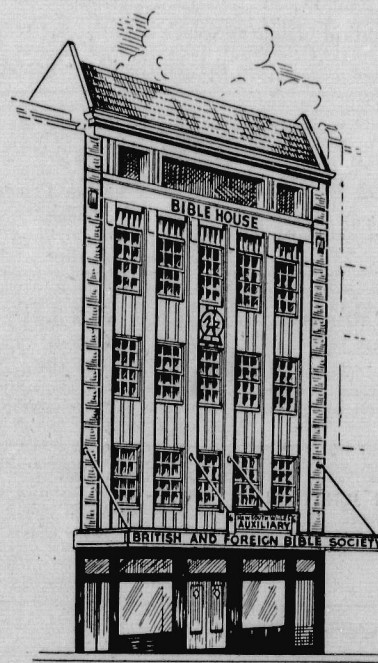
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—A.W.S.

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.