

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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His Altar under the form of bread and wine. This is what we call the extension of the Incarnation."

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.

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Notes and Comments.

Thou Light of uncreated light,
Shine on us, Holy Child;
That we may keep Thy birthday bright,
With service undefiled.
Rejoice, Rejoice! The Incarnate Word
Has come to earth to dwell;
No sweeter sound than this is heard—
Emmanuel.

May all true Christmas blessings be yours, our readers!

THE SACRIFICE OF HUMAN LIFE.

"The Word became flesh and dwelt among us—full of grace and truth."

WE have a fine interpretation of this sacrifice of the life of man in some lines of Charles Kingsley:—

"Blest day which age reminds us, year by year,
What 'tis to be a man; to curb and spurn
The tyrant in us; that ignobler self
Which owns no good save ease, no ill save pain,
No purpose, save its share in that wild war
In which, through countless ages living things
Compete in internecine greed!
While ever out of the eternal heavens,
Looks patient down the great, magnanimous God,
Who, Maker of all worlds, did sacrifice—
All to Himself? Nay, but Himself to one;
Who taught mankind on that first Christmas Day,

What 'twas to be a Man; to give, not take;
To serve, not rule; to nourish, not devour;
To help, not crush; if need, to die, not live!"

That is the challenge of each Christmas Day: to follow Him Who has revealed the greatness of our life and offers grace to all who seek to emulate His great example.

"What God hath cleansed, that make not thou common."

THE VIOLATION OF FINLAND.

THE whole civilised world, apart from the degenerate German and Russian criminals, has been shocked by the relentless violation of Finland by the Russians. All the more so because more and more it is becoming apparent that Germany was not only privy to the Russian intention, but had actually consented thereto. Of course, Germany has long since manifested an inhuman disregard of faith and human rights, and the Russian political creed gives no security to anything that Russia may say or promise if her own advantage seems to require a breach thereof.

But a nemesis must follow such perfidy and inhumanity. The utter disregard of the sanctity of personality will bring its own reward in due course. Even at this early stage there are not wanting signs of a lack of morale on the Russian side that naturally follows the Russian methods of dealing with her people. The splendid resistance of the heroic Finns is meeting with a remarkable success in spite of the overwhelming number of Russian troops. The battle is not always to the strong, and it is a mistake, pilloried by the history of nations, to think that God is always on the side of the bigger battalions. "He can save by many or by few."

INTERNATIONAL RESPONSIBILITY.

BUT the serious consideration of the present position is the tardiness of the nations to recognise responsibility towards the brother in need. Just as "no man liveth to himself," so no nation can live to itself. National unwillingness to come to another nation's help in a case like the present, where there can be no doubt of the gross injustice and inhumanity involved, is going to be a lasting disgrace to the nation guilty of it. We can understand to a certain extent the slowness of the Scandinavian Governments to enter into the fray, but we frankly cannot understand the attitude of the American nation. A declaration on her part would give a measure of confidence to the other Scandinavian peoples that would probably make plain a way of help for the Finns, who have heroically unsheathed their swords in the fight for freedom.

We are glad to know that voices are being raised in America concerning this matter. The Bishop of New York has publicly declared that America is vitally concerned in the struggle against totalitarianism, "with its barbarous and inhuman despotism and its anti-God philosophy." He declared that in this struggle "no Christian and no true American

can be neutral," and added, "We must pray for our brethren of the free nations who are giving their lives and all that they have for the principles on which our country was founded, and for which we stand."

The English "Church Times" remarks upon his utterance:—

"The Bishop admits that Britain and France are fighting America's battle as well as their own. The prayers of Americans are of incalculable value. But there would be more hope for freedom, decency, and true religion, if the United States acted as well as prayed. If the Republic had not repudiated Woodrow Wilson and refused to join the League of Nations, world settlement would almost certainly have been achieved, and there would have been no Hitler and no second war. That is an incontrovertible historic fact. And if now America declared herself the active ally of the other democratic nations, the war would be over before Christmas, and thousands of lives would be saved. No such declaration can be expected. But this is another obvious and incontrovertible fact."

A FORWARD MOVEMENT.

THE Bishop of Wangaratta, writing in "The Living Church," referred to the meeting of bishops at Lawson, on the Blue Mountains. His lordship said: "I had intended to go to Lawson the following week to take part in a meeting of the Australian bishops, but was unable to do so, so the Sunday that I had kept free was spent in Wangaratta, where I preached at Evensong. The bishops, since Lambeth conference of next year has naturally been postponed, propose to devote the time saved to leading a kind of forward movement in Australia. You will, I hope, hear much about it very soon."

The idea of this "Forward Movement" is being published far and wide in the Australian Church, and the bishops are gradually stirring up both curiosity and interest anent the movement. The condition of the religious and moral life of the community has evidently caused earnest heartsearchings amongst our leaders, and their decision seems to be one of those movings of the Holy Spirit which, if yielded to in constant dependence on Him and His quickening power, will be fraught with rich blessing to the Church in our midst, and will strengthen its impact on our common life.

The Archbishop of Melbourne, writing in the C.E. "Messenger," said:—

"I returned from the Conference of the Australian bishops at Lawson on November 15 much encouraged by the Christian fellowship that we enjoyed together there. God's blessing is resting upon the Church in all its varied work during this time of war. If we are faithful now we shall be preparing Australia for a righteous peace in God's own time."

EVANGELICAL LASSITUDE.

"EUSEBES," a regular contributor to the English "Record," has been complaining recently of the slackness of Evangelicals as manifested by the correspondence columns of church

papers. "The Church Times" always has an overflowing correspondence page or pages, but the other papers are remarkable for the scanty contributions to columns which are practically an open forum, and make an opportunity for all to contribute suggestions or criticism concerning many matters that are of real, and sometimes essential, interest to our section of the Church. The same complaint would be justified in the more public daily press, where sometimes a churchman is left to play a lone hand when he has bravely dared to offer some suggestion or criticism on matters germane to the work of the Church. Is it pure laziness? It cannot really be lack of interest in the matters under discussion, for we are often made aware in other ways of the deep interest a discussion or a letter has aroused. Good correspondence columns enlarge the usefulness of a church paper, as we are at the present time realising.

THE SYDNEY BOARD OF EDUCATION.

AT its last meeting the Board of Education took an important step forward by appointing the Rev. C. K. Hammond, M.A., to the position of Director of Religious Education and Organising Secretary of the Board. For some time the Board has been hampered by financial straitness. It rightly put its house in order by devoting earnest attention to its first charge, the provision of special religious instruction in the State Schools. Some 45 to 50 lessons are being given by its teachers in order to supplement the work of the clergy in the more difficult centres. Its publications, "The Trowel" and "The Scholars' Paper," are increasing in usefulness by an extending circulation, and in the near future other developments are intended that will make for the strengthening of both the Sunday School and State School work.

At a recently-held conference of delegates and clergy from the Associations, a very interesting and useful set of subjects was discussed and adopted for the quarterly conferences held by the individual Associations.

THE POWER OF WITNESS.

"They looked unto Him and were radiant."—Ps. 37.

"One Sunday morning I heard Melva (seven years old) and Eileen (five years old), talking. Melva was saying to Eileen, 'Can you see Jesus shining in my face and in my eyes?' Eileen said: 'No,' she could not. Melva said, 'I want Jesus to shine in my face so that people can see I love Jesus. I want to be a little girl soldier for Jesus.'" So writes a half-caste mother from a northern mission station.

From the Dornakal Diocese in South India comes this striking parallel: Some high-caste Hindus were watching a confirmation service which Bishop Azariah was holding in a large shed for about fifty Christian outcasts. After the service the head man of the high-caste people, speaking of the newly confirmed, said to the Bishop: "We know who they are! They are not superior to us in caste, education, looks, but as I was standing there and looking at them I felt that the light of the great God came to rest on their faces. There is a glory, a joy that we have not got. Now I want you to come and tell my people what Christianity can do for them."

Christmas.

Shine undimmed, O Star of Ages!
Hover round us, Angel wings!
Lowliest shepherds, wisest sages,
Worship still the King of kings!
King of kings on Throne Eternal!
Babe, Whose Birth we sing to-night!
Youngest! oldest, most supernal!
Life of Life and Light of Light!

Year by year some links are broken,
Mourned and missed by hearts that love;
Yet we trust the Christmas token,
Know them held by Thee above:
Sung by seraphs in the night,
Spoke of an unending glory,
Life of Life and Light of Light!

Touch Thy stricken world with healing,
Bid our wars and discords cease,
Christmas Star! Thy rays revealing,
Shed across our storms Thy Peace,
Hush our tears and soothe our sadness,
Babe, Whose Birth we sing to-night,
Prince of Peace! Eternal Gladness!
Life of Life and Light of Light!

Selected.

A CHRISTMAS MEDITATION.

(By Rev. A. Killworth, M.A., LL.B.)

Once again the holy season of Christmastide is here! Once again our hearts would respond to the merry sound of the Christmas bells. Once again their chiming reminds us of "The Old, Old Story" of God's wonderful love which must sooner or later effectually result in "peace on earth among men in whom He is well pleased!" Once again we are called upon to contemplate the "Mystery of God" in the revealed Christ, and to know and thankfully receive in actuality what had previously been known in dim, though ever increasingly clear outline to prophets and seers of old! "When the fullness of the time came God sent forth His Son." The purpose of God had been steadily unfolding itself "unto the Fathers in the Prophets by divers portions and in divers manners." The men of God in old time resembled dwellers in a valley surrounded by mists of almost impenetrable thickness. Now and again some happy soul occupied a favoured spot where the sun's rays found an opening, and revealed the beneficent glory of the heavenlies, which, in due time, was to flood the world. "But unto us," in very deed, "a Child is born, unto us a Son is given." Son of Man—Son of God—happy union of earth and heaven in the one Christ; "the same yesterday, to-day, and for ever."

Christianity is, essentially, a historical religion, and the initial fact of the history is "The Incarnation of Jesus Christ our Lord." Various lines of type and prophecy converge to this great fact, just as the many-sided activities of the Christian Church diverge therefrom. "Come let us adore Him," who at this time became man, and rejoice that "in Him dwelleth all the fulness of the Godhead bodily." Let "The Mystery of the Holy Incarnation" be, above all others, the subject of devout and thankful meditation at this happy season; let

our hearts go out in humble and grateful homage to the Eternal Father for "His unspeakable Gift"—Jesus Christ for us. For here, truly, we have the Image, the Vision of God Himself, in His practical outreach after sinful men. "And do we not all feel in our wanderings, in our restlessness and isolation, in our self-seeking and self-distrust, that we require this guiding, invigorating, inspiring Vision? Require to dwell upon it with the eyes of our heart enlightened, if we are to do our part as members of Christ's body?"

It is good for us to contemplate this great and glorious fact of our common Christianity; good for us to be on the Mount and to behold Him who is the Life of our life; but never must it be forgotten that right down in the prosaic path of daily life there are needy ones looking for help. Many, doubtless, will let their Christmas cheer begin and end with themselves, but let it not be so with us. Let this beneficent act of God be the actuating motive in, and the measure of the fulfilment of our social relationship to the poor, the sorrowful, the needy. Christmastide is essentially a Christian festival, yet it is too often used by worldly minds for purely selfish, if not for sinful, purposes. The paganised pleasures, organised and indulged in, are an insult to the Christian spirit and temper. But let the members of the Christian Church show a better way. Let them show it by giving due attention to Christian worship—specially as centred in the great Sacrament of Praise and Thanksgiving—and due regard to some practical manifestation of the philanthropy of God in the direction of human helpfulness. Let the hungry be fed, the naked clothed, the sorrowful comforted, and the element of cheerfulness and joy introduced among the children. Then truly will the Church be contributing towards the removal or bridging over of those diversities and inequalities which too often now act as barriers to the spread of God's peace on earth and His goodwill among men—

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, goodwill to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
For hate is strong,
And mocks the song
Of peace on earth, goodwill to men!"

Then pealed the bells more loud and deep:
"God is not dead, nor doth He sleep;
The Wrong shall fail,
The Right prevail,
With peace on earth, goodwill to men!"

NO ROOM.

There was no room for Thee, O Christ,
That first glad Christmas morn—
A stable and a manger bare,
The place where Thou wert born.
Yes! there is room for Thee, O Christ,
Dwell in our hearts, we pray—
Grant us Thy love for all mankind,
And bless our Christmas Day. —Willia Hoey.

A SHADOWED CHRISTMAS.

Strangely incongruous seems the observance of Christmas in the midst of a world of sorrow, strife and suffering; for the predominant notes of the season are joy, goodfellowship and happiness. No Christian Festival receives such a general recognition as Christmas Day. For weeks before its arrival the shop decorations forecast its approach, and Christmas presents of endless variety are displayed to tempt and satisfy the Christmas sentiment. The Post Office groans under the burden of its Christmas mails, full of bursting with good wishes and love gifts of every shape and kind that go from heart to heart at this joyous season. Christmas trees, Christmas cheer, and Christmas toys and presents impress the rising generations with that sentiment of joy and good cheer, attached by long association to this Day of days. This is the aspect of Christmas that appeals to the mind of the world; and the world has claimed it as its very own, for "the world and his wife" go bankrupt in their inordinate celebration of Christmas. Ah! but the world ever debases what it smiles upon; and to-day in sober reality, the Christian appearance of the Christmas Season is but a veneer, yet specious enough to deceive and lull to false security the unwatchful Christian, as well as to detract quite subtly the marrow of his Christmas observance and joy.

That this is so can easily be seen by the kinds of Christmas celebrations most in vogue. The **holiday** aspect of the Day is altogether the most prominent. In fact, in the vast majority of cases the **holy** day aspect has ceased to exist. The world would have it so. Its votaries throw off quite boldly every vestige of concern for the sacredness of the occasion. They want no worship of the Christ Who was born in the lowly manger of Bethlehem. The great Person of the Day is as far as possible kept in the background. Even the mutual greetings they exchange with such scrupulosity are as applicable to July 25th or any other day as to December 25th. You may go the round of the shops for cards of greetings, and, except in religious depots, you will scarcely find a card among the many millions with any reference to the true Christmas Message. In spite of all the outward show and obtrusiveness of the world's regard for Day, the world's Christmas is but an empty caricature of the Christian's Day.

It behoves all lovers of the Christ of God to jealously wrest from the world's defiling embrace this sacred season. The world, like Herod of old, would go to Bethlehem to get rid of the consecrating influence of the Incarnate Christ. Let us, however, go there to view again this thing which the

Lord hath made known to us, that we may join in adoring "Him, Christ the Lord." A Christmas spent apart from such worship in the mere pursuit of pleasure, is surely unworthy of our Christian name and profession. And yet this is the kind of Christmas observance to which the world is beguiling many a Christian, so as to divorce entirely this Day from the Person of our Lord.

Now it is just this one-sided and exaggerated emphasis of what is merely a by-product of Christian devotion, that produces the sense of incongruity of the Christmas celebrations in the presence of the war and its terrible consequents. But so soon as we stand back and begin to contemplate the Day in its fullest context, a context that contains within its very heart the message of Good Friday, we begin to realise that Christmas has an unique relation to a mankind obsessed by sorrows, afflictions and bloody strife; and that the purest and deepest joys are theirs alone who experience in their lives the fulness of their fellowship in the sufferings of the Christ of Bethlehem.

See how the first Christmas greeting to a sin-stricken world was the message of Salvation. The angel said: "Behold, I bring you good tidings of great joy. For unto you is born this day . . . a Saviour." And then closely following was the song of the Angelic host heralding the birth of "The Prince of Peace."

It is perhaps only when the shadow of suffering or sorrow is on our own home, or we are brought into close relations with either in the life of some one else, as when, perchance, we stand with some broken-hearted parents on a Christmas Day beside the open grave of a beloved child—it is perhaps only then that, in our earnest desire to speak a word of comfort to hearts that are sore amidst a world of rejoicing, the true message of Christmas strikes home to our own heart and from us to those others, as we recall the Saviour's application to Himself of Isaiah's prophecy "The Spirit of the Lord God is upon me because He hath sent me to bind up the broken-hearted." Pre-eminently the Lord Jesus was the Man of Sorrows and acquainted with grief; and who, so well as He, can bind up hearts bleeding with sorrow at a time like the present? And so in the truest sense the Christmas Message is one that has a meaning only for those who realise their need of Christ, whether as a Saviour from sin or as a consoler and comforter in sorrow or suffering. He is "the brother born for adversity," Whose very sufferings and sympathy constitute the great reason of the deepest joys of Christmas. Therefore, to-day there is no incongruity in the observance of the Christmas Season. It may find a world full of sor-

row, strife and suffering. But it comes to that world with the same old-time message, heard all the more clearly perhaps, because of the aggravated nature of the wounds that hurt us, telling once again the old, old story of the Love of God, Who, as on this Day, sent His own beloved Son to take our nature upon Him: to enter the field of human life with its temptation, affliction, sorrows and pain; and "anointed Him to preach the good news to the poor, to bind up the broken-hearted, to preach deliverance to the captives, to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

HOW WE GOT OUR CAROL, "HOLY NIGHT."

"Silent Night," one of the loveliest of all carols, was born one Christmas Eve high up in the Bavarian Tyrols in Germany. For twenty-four hours it had snowed heavily; surely a white Christmas was in store for the people.

A young priest, Joseph Mohr, was anxiously watching the snow and wondering if any of his faithful flock would come through such a deep snow to mass. "And yet how holy this blessed night seems," he thought, "when the snow wraps all in its mantle of silence."

His reverie was broken by the entrance of the village schoolmaster, Franz Gruber, who was also the church organist. "O Father Joseph," he cried, "the organ is broken and we cannot sing our Christmas songs. Their voices cannot sing the Bach song of the Morning Star without the organ."

"My friend, how would it be to have a new song?"

And with that he wrote the words which were in his mind when the schoolmaster entered.

"Why, the words sing themselves; Heavenly music seems to float down and fit perfectly your poem. Let me set it down before it is gone."

And with that the words and the music of the immortal "Silent Night" were first put together.

"Call Marie and we will sing it to-night." Marie was the orphan maid who kept house for Father Joseph, and she had a lovely soprano voice.

To the few who came to mass that night, Father Joseph, Marie and Franz Gruber sang that glorious carol for the first time to the accompaniment of Franz Gruber's guitar. When the storm was over and the old organ builder came up to repair the organ, he carried back to the outside world the song that to-day has been passed on to all mankind the world over.

Rev. C. A. Baker was inducted into the parish of Rose Bay and North Bondi (N.S.W.), on Wednesday evening, December 6.

THE PEACEMAKERS.

"Please God, make all men see
That they must brothers be,
And fight no more;
God help us all to see
That we must friendly be,
One great big family
The wide world o'er."

The words quoted above formed the closing song to a children's League of Nations play some years ago. How suitable they would be, sung daily to-day!

The words are simple enough for a kindergarten—the theme grand enough for the adolescent and the adult. They were sung to the tune of our national anthem—a fitting tune in that its music commands, through habit, that stand to respectful attention. Habits are strong. Good ones need forming. They are best formed while we are young. Surely we realise that as a nation we have drifted far from the habit of prayer, even special days set aside at the command of King and Governments fail to bring us together in very large numbers.

Let us begin again with our children and see to it that they, because of a right attitude to a Heavenly Father, can live in a world where peace reigns. So I make this plea that in all schools, not only in religious schools, but in State schools as well, that all assemblies begin with the singing of this beautiful prayer for peace. Let us not neglect any longer the need for the highest education, the educating of our children in right forms of living.

"Blessed are the peacemakers, for they shall be called the children of God."—E.S.S.

URGENT APPEAL.

We publish with much pleasure the following appeal forwarded by the Archbishop of Sydney, and commend it to the prayerful consideration of our readers.

"The Church Missionary Society in England is very hard hit owing to the war. Black-outs prevent evening meetings. The evacuation of the population, with the consequent denuding of some areas of population and the multiplying of duties of housewives in other areas make deputation meetings very difficult. The heavy taxation necessary for the war will also hit supporters very hard. Already we understand out of a total income of £417,411, and supporting no less than 1100 missionaries, a reduction of work costing no less than £75,000 has had to be ordered.

During our years of difficulty in Australia the C.M.S. in England lent to the C.M.S. in Australia and Tasmania the money needed to support its missionaries. A large part of this has been paid back in the years which have intervened, but an indebtedness of £6,300 still remains, of which we in New South Wales owe £2,000. It is desirable that this debt should be repaid at the earliest moment to the C.M.S. in England, and therefore I am writing to ask that you will send a special gift for this purpose which may be forwarded to England as a Christmas gift from supporters in Australia."



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and extends to all its friends, subscribers, prayer partners, voluntary helpers, branch secretaries, its sincere

Christmas Greetings

"There is born to you this day a Saviour,
Who is Christ the Lord."

CONFIDES IN YOU!

The outbreak of war has involved the Parent Committee in London in a severe financial strain. We in Australia want to help the "Mother" Society. Thus there has been launched in Australia this

CHRISTMAS APPEAL

We invite a special emergency gift this Christmas. The results of the appeal will be applied in liquidating the amounts due to the Parent Committee by Australia for work done and financed by that Committee on behalf of Australia. The war has brought many problems. But GOD is greater than the problems. May we urge a liberal response to this appeal? No gift is too small. £2,000 is required from N.S.W.

INVITES YOU!

to the SUMMER SCHOOL at Stratford, Lawson, from January 23rd to 30th, 1940. Seven days of happy, holy, holidays. Bible readings, missionary studies, addresses by missionaries. Recreation, rest, inspiration.

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See special leaflet. Further information from the Office of the Society. You will richly benefit from this school. Do come!

THE CHURCH MISSIONARY SOCIETY
109a Bathurst Street, Sydney
MA 2741

VICTORIAN JOTTINGS

(By "Melberton.")

"The Light that Failed."—It happened many years ago in a well-known parish in the Bendigo Diocese. The electric light failed during Evensong one Sunday in the parish church. The local doctor asked a nurse (a Presbyterian lady), "What happened when the church lights went out?" "Well, the dear old Canon, he just carried on, and finished the Second Lesson." "Yes, and what happened then?" "Well, we all got up and sang the Nux Vomica."

The C.M.S. Missionary Service League held its anniversary meeting on St. Andrew's Day. The Chapter House was beautifully decorated with choice flowers and foliage. The atmosphere was one of very happy fellowship. Mr. F. Archer, M.A., was re-elected President, and the Rev. C. W. T. Rogers and Mr. F. R. Adams, M.A., Vice-Presidents. Miss Cooper and Miss S. Kellaway were re-elected Hon. Secretaries. Miss Simon, of the Mowbray School, Ceylon, gave a fine address, lit up by excellent lantern illustrations, and the Rev. Dr. Griffiths, of St. Paul's, Geelong, closed with a most helpful devotional address. If one may, in all kindness, offer a criticism, it is this: At our missionary meetings what Scotch folk call the testimonies should be much abbreviated. Very often the missionary speaker gets quite an inadequate opportunity of giving first-hand information of the field abroad, is, in fact, partly "crowded out." One remembers how dear Bishop Taylor Smith was given about 15 minutes. He said, "I had prepared a full talk, but I can only now give unsatisfying scraps." Men and women who form missionary audiences are often tired after a day's work, but they loyally come deserving first-hand news, and not second-hand book-lore. Will missionary committees please note?

Yet Another Vacancy in the clerical ranks. The Rev. W. H. Chambers leaves Thornbury in February next. The Bishop of Peterborough has invited him to be Vicar of an important parish in his diocese. Trained in England as a Church Army officer, Mr. Chamberlain has done helpful work in the Melbourne Diocese. Since his ordination by Archbishop Lees in 1924, he had a test of his tact and courage when, while he was away from his parish, the church and parish hall were destroyed by fire. Before long a new and better set of buildings was the result of his leadership.

Cathedral Canonries.—There is a growing conviction that those elected or nominated to Cathedral Canonries should have a limited tenure of an office which calls for so many varied gifts. A canon, it is felt, should hold his office for, say, ten years, and then be called upon to meet re-electors. If they re-elect him, it will be a mark of confidence. But others should have the opportunity of utterance in the Cathedral pulpit. At the next calling of Synod this important matter is to be discussed.

To our Sydney brethren we send heartfelt greetings and the words of Hebrews 13: 20 and 21, as a motto for the present troubled times.

NEXT ISSUE!

The next issue of this paper will be on
January 4th, 1940.

FORTHCOMING PUBLICATIONS.

Dr. Joan, of Australia and India (by Barbara Underhill). A short but vivid biography of a vivid personality. Dr. Joan Taylor, late of Sydney, who, in her 34 short years of life, "fulfilled a long time," and has left behind her an example of consecrated and enthusiastic service that must sound a call to the girls of this, her own generation. This booklet was published at the end of last month in England, and should be on sale at the C.M.S. in the early New Year.

Personal.

The Bishop of Portsmouth has appointed the Rt. Rev. A. L. Kitching, Vicar of Holy Trinity, Fareham, and Bishop on the Upper Nile from 1926 to 1936, to be Assistant Bishop in the Diocese.

The Rev. and Mrs. D. J. Knox and family arrived in Sydney on November 30th. They were given a very hearty parochial welcome.

Four students of the Diocese of Goulburn have obtained their degree of B.A. from the University of Melbourne, viz., the Rev. K. S. Crossley, of the Cathedral Staff, and Messrs. C. J. Clark, B. S. Kugelman and H. Palmer. Of these, Messrs. Clark and Palmer will be admitted to the diaconate in December.

It is noted that in his will the late Sir Langdon Bonython has left, among other gifts, £1,000 to the Church of England in the Diocese of Adelaide for the Cathedral Aid Fund.

Rev. William Arthur Curran, Th.L., has accepted the charge of Naracoorte, and will be instituted in the week after Christmas.

Rev. C. W. Chandler, Vicar of Cambridge, N.Z., and formerly assistant priest at St. Barnabas's, George Street West, Sydney, has volunteered to enter an internment camp in Germany for the duration of the war. He wants to minister to the spiritual needs of British prisoners of war and civilian internees. Mr. Chandler has cabled his offer to Rt. Rev. Dr. Batty, Bishop of Fulham, England, who, on November 18, outlined a plan for missionary work in the camps. Dr. Batty said that volunteers of any age would be acceptable, provided they were "tough." The work meant a terrific sacrifice.

Rev. H. G. Robinson was inducted by the Bishop of North Queensland as Rector of Mackay (Qld.) on November 10.

Rev. Canon Hillard has sailed for Mombasa, East Africa, to take up his work there after furlough. Mrs. Hillard is staying in Victoria for a few months, and will rejoin Canon Hillard later on.

Ven. E. A. North Ash, Th.L., Archdeacon of Tamworth, N.S.W., and Rev. J. D. Samson, Rector of Orbest, Vic., recently conducted a most successful 10 days' mission at Bairnsdale, Victoria (Rector, Rev. J. H. Brown).

The Rev. W. A. McLeod, who worked so acceptably with in this parish, is now stationed at Minnipa, South Australia, where he is carrying on a noble work under the auspices of the Bush Church Aid Society. We hope to publish a recent news letter from him in our February issue. The Rev. Karl Luders, who was also with us, is engaged in the same kind of pioneering service. We send Christmas greetings to them and to their wives.—(Manly Chronicle.)

The Bishop of Ballarat announced at the meeting of the Council of the Diocese on 23rd November that he had appointed Mr. R. A. Must, M.A., LL.B., to the post of Advocate of the Diocese in succession to his father, the late Mr. Philip Must.

The Rev. C. H. Lea, M.A. (Oxon.), Th.Schol., died at the age of 67 on Sunday, November 19, after a long illness. For many years, until his retirement at the end of 1937, he had been organist and choirmaster at the Melbourne Church of England Grammar School.

The following motion was adopted by the Diocesan Council of Brisbane: "That the Diocesan Council desires to place on record the great loss it has sustained in the death of the Rev. Canon D. J. Garland, V.D., O.B.E., Rural Dean of Brisbane and Rector of Ithaca. It further desires to state its appreciation and thankfulness for the splendid years of devoted service which he gave to the cause of the Church, and it has in special remembrance the work which he did on behalf of securing the right of religious teaching in State Schools, as Chaplain during the Great War, and his chairmanship of committees in our own Synod. His many activities on Committees, his sound knowledge of Canon Law, and his advice in all matters connected with the interests of the Church have placed this Diocese under a debt which it fully and gratefully recognises."

Rev. W. K. Deasey was inducted to the Parish of Cabramatta, N.S.W., on November 29th.

We are glad to report a slight improvement in the condition of the Ven. Archdeacon Charlton, of Sydney. The Archdeacon is still an inmate of St. Luke's Hospital.

Mrs. E. G. Cranswick, mother of the Bishop of Gippsland, has returned to Sydney after her trip to England.

Mr. Thomas Brindley, of Roseville, N.S.W., died last week at the age of 85 years. Mr. Brindley, throughout his long life, was an earnest churchman, and was for years a churchwarden and Sunday School teacher. The funeral took place on December 4th at the Northern Suburbs Cemetery, the Rev. J. W. Ferrier, Rev. W. F. Pyke, and Rev. S. Taylor (brother-in-law), officiating.

MEMORIAL WINDOWS.

At St. Martin's, Killara, Sydney, on Sunday, November 26, two pairs of stained glass windows were dedicated, one depicting the call of St. Peter and St. Andrew, to the memory of William and Anne Ash and Goddard William, their son; the other, depicting the Marriage at Cana, to the memory of John Harold Hammond and Alma, his wife. The Bishop of Rockhampton (Rt. Rev. Fortescue L. Ash, B.A.), who is a younger son of William and Anne Ash, and a brother of Goddard, was to have performed the dedication ceremony whilst in Sydney, but shipping disorganisation necessitated his return to his diocese.



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CHURCHMEN'S REMINDER.

"The bells on Christmas Day
Their old familiar carols play,
And, wild and sweet,
The words repeat,
Of Peace on Earth, Goodwill to men."

DECEMBER.

- 15th—The House of Commons rejected the Deposited Prayer Book (which is therefore illegal in the Church of England), 1927.
- 17th—**Third Sunday in Advent.** Coming of Christ through the Ministry. The true priestly office is to lead to Christ through the Bible, as the Communion Service tells may be done.
- 20th—Ember Day, as also 22nd and 23rd. Let us not cease in daily prayer for our clergy. If we go to church to criticise the sermon we forfeit the blessing prayer will bring.
- 21st—St. Thomas' Day. His doubts were not of a hopeless order, for Christ met, as He always will, the sincere doubter. But, as Christ said at the time, "Blessed are they that have not seen and yet have believed."
- 24th—**Fourth Sunday in Advent.** The Advent of Christ to the individual by the Spirit. A coming which is granted to everyone in degree.
- 25th—Monday, **Christmas Day.** The climax of the Advent Season. The First Advent assured the other forms of Advent, and the Babe in the manger is the Ruler of the kingdoms of the world, but "we see not yet all things put under him."
- 26th—Tuesday, St. Stephen's Day. A martyr in very deed as well as intent.
- 27th—Wednesday, St. John the Evangelist's Day. A martyr in will, but not in deed, the legend being that the boiling oil in which he was thrown did not end his life. We may conjecture that a friendly interposition saw that it would not.
- 28th—Thursday, Holy Innocents' Day. These were in deed martyrs, but were unconscious witnesses to Jesus.

To Australian Churchmen.

CHRISTMAS—ITS MEANING.

"Because Thou didst give Jesus Christ Thine only Son to be born as at this time for us; Who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin." This Proper Preface which is recited on Christmas Day was compiled in 1549. The old Preface which it displaced is itself very beautiful: "Because through the mystery of the Word Incarnate the new light of Thy brightness has shone into the eyes of our mind." But the new Preface, as so many other parts of the Prayer Book that reflect the Reformed spirit, couples information with thanksgiving. The Preface is quite explicit as to the doctrine of our Church. It follows the line of thought of an ancient collect of the fifth century, and so links up with the past faith of Catholic Christendom.

It is worth while pausing for a brief space and considering the message it brings to us. We think of Christmas as a time of gifts. But the Proper Preface reminds us that the greatest gift of Christmas is the gift of God's only Son.

There are those who represent the Gospel message as a barbarous story because of its strong insistence on justice. This has become a commonplace of modern sentimental theology. We are told of "the vindictive God of the Old Testament." We are warned against "a religion of the shambles." By a singular freak of our frail humanity the very people who indulge in such language speak of receiving "the sacred blood" in Holy Communion, and object on that account to wiping the chalice. It must be conceded, however, that the Church of Rome is an honourable exception. If she speaks of the change of the whole substance of the wine into the substance of the Blood of Christ, she is at least consistent in holding to the necessity of an atoning sacrifice.

But all such vain imaginings are removed when we recall the fact that God gave His Son. If we are called upon to make sacrifices for the welfare of men, God Himself is no stranger to such sacrifices. Modern theological writers of no small degree of penetration are calling us back to this conception of a movement of grace from God to man, rather than a humanistic approach from man to God. The Church of England has never taught otherwise, and the Proper Preface of 1549 is a true index of her teaching.

But there is something even more explicit. Not only is the Gift clearly indicated, but the mode in which the Gift became ours. Here we link up with a long history of Christian thought quite as definitely as in the former declaration. The Collect of the fifth century puts the matter even more clearly than the Preface. It tells us our Lord was born, but not after the manner of human procreation. There are those at present who sit lightly to this doctrine of the Virgin Birth, and we need to remind ourselves that at least it finds a place, not only in the Church of England, but in the wider teaching of the Christian Church. The fact of the Virgin Birth has been accepted ever since the first records of Christianity. There is nothing that contradicts it from the earliest days. There is much that confirms it ever since any conspicuous body of Christian teaching displays itself.

And we venture to remind our readers that the Virgin Birth adds dignity and glory to the coming of the Son of God. It is not noticed as frequently as it should that God chose an espoused Virgin to be the vehicle of the Incarnation. No dishonour is cast on the ordinary law of human marriage. The woman who was chosen out of mankind to give birth to the Son of God was no foundress of an ascetic, celibate order. She was one who had already contemplated entering into the sacred marriage relation, and had pledged her troth to the man who had chosen her to be his wife. Later stories have made Joseph an ancient widower, and the

marriage almost a protective cloak, and nothing more. The New Testament avoids all these fancies. It represents the betrothal as perfectly natural and as coming before any divine revelation of the great purpose for which God had destined the Virgin mother. Later, piety hesitated to give acceptance to the view that Mary became a simple Jewish matron and fulfilled the promise made before she became aware of her remarkable destiny. But the New Testament, if it does not in so many words deny this later conceit, offers no countenance to it. Home life is sacred both in the Old and New Testament, and in the supreme manifestation of God's love and power home life receives its due recognition.

Yet there is a distinct separation of the Lord of glory from the ordinary conditions that govern human birth. If we are tempted to stumble at this revelation, it is well to remember that the entrance of the Son of God into human nature is something different from the addition of one more individual to the sum total of human beings. He is presented to us not merely as a man, but as the Second Adam. He holds in His Person the beginning of a new race, even as His predecessor Adam. As we are in Adam by ordinary descent, so we can be in Christ by the operation of the same Blessed Spirit Who called His manhood into existence. He is one with us through the Virgin Mother. He makes us one with Him through the operation of the Holy Ghost. There is a consistency here that we need to ponder upon frequently. God's acts are always the exhibition of a Divine Law.

Nor are we permitted to forget the purpose and object of the Incarnation. The Nicene Creed declares it was "for us men, and for our salvation," that He came down from heaven. Sometimes it is said that the different schools of thought in the Church lay emphasis on different aspects of our Lord's life and work. Some make, we are told, the Incarnation the central point in their teaching, while others make the Atonement. However convenient such divisions may be for purposes of partial definition, the act of dividing the Person of Christ is to be deplored. It was the Incarnate Son of God Who died on Calvary. The Atonement without the Incarnation would be meaningless. The Incarnation without the Atonement would be purposeless. In our Christmas rejoicings we must remember that the sinlessness of the Saviour is a condition of our cleansing. Had the common taint of our fallen race touched the Redeemer, He would have been powerless to exercise His office.

And so we gather up the great message of Christmas as it has been unfolded. There is portrayed for us the compassion of God Who stoops to sacrifice. He delivered up His Own Son freely for us all. God is no longer remote from our sinful suffering state. God takes a very definite part in approaching us with an offer of mercy which demanded sacrifice at its very heart. And that He might accomplish this work of sacrifice He entered into vital and new relations with the human race. Not only is He the moving cause of our being, but He

joins to Himself in most intimate fellowship the nature of which He is the Author. He was made very man. The union of the Divine and the human transcends experience, but confirms faith. God touches us in order that we may touch Him. Priest and prophet brought messages from the unseen. But the Unseen becomes visible in Jesus Christ our Lord, "To make us clean from all sin." So the Preface closes. The real burden that presses on the soul finds its solution in the Christmas message.

FOUR GENERATIONS BAPTISED.

The Rev. L. J. Bakewell, of Central Tanganyika, gives the following items of interest:—

"Last week an elderly Christian, Edwardi Malimba, came to ask me to go and baptise his old father. I remember turning down Edwardi for baptism in early days because he was such a drunkard. He was one of the first fruits of diligent visiting. However, after about another year I accepted him. I think he has really given up drunkenness now for some years.

"Some months ago I went to see his very old father, a man of about 80. I told him about Jesus Christ, but he did not seem to take it in at all. Edwardi told later that he had not understood one word I had told him. I said, 'It is difficult for a very old man, but you go on explaining to him.' He said he would. I was surprised when Edwardi came and said his father himself wanted to be baptised, as he was very ill, and perhaps his end was approaching.

"So the catechist, Yakobo, and I went. I asked the old man why he wanted to be baptised. He looked at me in surprise and said, 'Why, for the same reason anyone else wants to be baptised.' But I pressed it, why did he. 'To get a name,' he replied, 'and be like other Christians.' So I told him that baptism on those terms would profit him nothing at all. I told him he must believe in Jesus Christ as his Saviour. That was the big thing. I asked him if he had sins, and if he had sinned. To my great surprise he said 'Yes.' (Most people say 'No.') I told him that because of these sins he was not fit to appear before a holy God, but God had provided a way to clothe him in the righteousness of the Lord Jesus Christ if he believed in Him, and to give him eternal life. He pricked up his ears at that, and asked would he then not die. We explained to him that his body would die, but his spirit would already have begun its eternal life which death could not touch. He wanted to know would he still have this old body. I told his son to get me a few dry coffee berries from their garden. I said to the old man, 'If I put this berry in the ground, what will happen?' 'It will grow,' he replied. 'Will the plant look like this seed?' I asked him. 'No,' he said, 'it will have leaves.' 'Exactly,' I said; 'in every way it will surpass the berry greatly in beauty.' Then I said, 'Now if you dig up the plant, will you find the berry there?' He gave me a funny little look, as if there were some trap somewhere, but he replied, 'No, it will have died.' I added, 'And rotted. So with your body. This old body will die, but God will give you a much more beautiful body, which will grow and flower and bear fruit like the beautiful tree which grew from the dry coffee berry.'

The catechist and Edwardi also talked to him, and when I asked him did he believe in this Saviour, he said, 'Yes.' "So there in his beehive-shaped grass house, in the evening of his life, I baptised him. As I was going, I said, 'Are you very glad?' 'Yes,' he replied, 'now I am one with all my family.' I think this is the first time that I have baptised a family of four generations. There is this old man, his son, his three grandchildren, and two great-grandchildren. One of the grandchildren, and an old boy of this School, is junior carpenter here."

BOOKS

A NEW ERA IN MISSIONS.

"The present century has witnessed the coming-of-age of new Churches amongst many races of the world, and with this a quite new experience of unity of faith and purpose, and a quite new impulse to make this unity a stage leading toward the ideal and visible union. The recent most remarkable Conference at Madras, in which some seventy nations were represented, of which this book has much to say, at once embodied and expressed the unity actually attained and the call for further and sustained efforts towards union. All who care for the great cause of Christian missions must henceforth cultivate a forward-looking mind and spirit."

In these words the Archbishop of Canterbury commends the subject and its treatment of Prebendary Cash's new book, entitled "The Missionary Church." To his task Dr. Cash brings large experience of the missionary enterprise after thirty years of association with the work of the C.M.S., during which he has travelled much in missionary lands and talked over problems and policy with many of the world's greatest missionary leaders and statesmen.

Point of view and purpose are indicated in some words from the Introduction: "The more I study the missionary history of the 19th century and its achievement in the growing universal Church, the more I am convinced that what happened in the Evangelical Revival and the founding of missionary societies was part of God's great purpose for the world. It seems to me that God called forth this missionary expansion at a turning point in world history, and as a preparation for the day in which we now live." And again, "The point I seek to make throughout, is this: That God is at work and is taking the initiative in leading His Church to larger service. The Church is summoned to find the will of God for its task, and to fulfil it in obedience and faith, knowing that 'the Lord God omnipotent reigneth.'"

Dr. Cash treats his subject in two sections of five chapters each: Part I, Missions of Yesterday and To-day; Part II, The Oecumenical Church.

Naturally, and largely of necessity, the history and work of the C.M.S. are referred to by way of example and illustration, and that will make the book of special interest to most of our readers.

In a clear and masterly manner Dr. Cash deals with his subject, and we can assure our readers of an inspirational and informative treat if they set to work to study this book. The defiant challenge that "Jesus Christ is Lord," so fearlessly preached by St. Paul and those first witnesses, is shown to be "the controlling factor in Christian decision . . . the source, centre and end of Christian action; the ultimate touch-stone of what is Christian and what is not Christian" in minds and hearts of the founders of the C.M.S. and kindred societies. "They were men of deep faith who embarked upon their enterprise conscious of the guiding hand of God." There was no suspicion of compromise in their confession of a devotion to Jesus, Lord and God.

Dr. Cash rightly stresses the sound principles of those early founders, in their strong churchmanship and their courageous faith in making no restriction of membership to any particular school of thought within the Church in their foundation rules. The same courageous faith has enabled the Society to work along sound Church lines to recognise frankly the limitations of a Society's work in loyalty to a One Church order which should work for an indigenous Church in every land.

Dr. Cash's frank discussion of the "Society" question in opposition to the principle of "the Church its own Society," reminds us of the statement of a recent Archbishop of Canterbury that the Church needs for its missionary enterprise "the splendid enthusiasm of the Societies." Dr. Cash says, "Whatever problems have to be faced, it is clear to most leaders of missionary work that the solution does not lie along the line of 'the Church its own Society.'"

Part II is entitled "The Oecumenical Church." It is pointed out that the policy of the C.M.S. was long ago

stated to be, in relation to the churches of its missions, "to prepare them to form or to be an integral part of the duly constituted branch of the Anglican Communion." In this way "the C.M.S. has done more than any other missionary society to help the National Church of our own land to become a great international communion with its Church order spread all over the world."

In these remaining chapters Dr. Cash describes the essential elements in the life of a true Church—its purity of faith and consequent loyalty to the New Testament presentation of the Christ; its sense of responsibility in relation to non-believers and its consequent witness; its independent spirit evinced in self-support, and the ever progressive movement towards that unity of love and witness to Christ which is to prove it an effective instrument in God's hands for the winning of the world for the Kingdom of Christ.

In "The Missionary Church," Dr. Cash has given us a book that will provoke our thought, inspire our souls and challenge our life to a more complete consecration of ourselves and our churches to the great enterprise of world evangelisation: "to the building up of the Church which is His Body."

The Church Book Room has also published a ten-page pamphlet, "Evening Communion," by W. Guy Johnson. It is a convincing statement, very suitable for distribution.

The Protestant Truth Society, 31 Cannon Street, London, E.C.4., had issued a number of pamphlets. "Sixty-six Papal Plots" reveals Papal intrigues in British history, from 1066 to the present day; "Rome's Traffic in Nuns" exposes conventual dowries and mortality; "Roman Claims and Bible Warrants" discusses the subtle arguments of Roman Catholicism in the clear searchlight of the Scriptures. The writer of this brochure is E. Jane Whately, the daughter of Archbishop Whately, of Dublin. "Wars and the Vatican" discusses the relations between the Papacy and Fascism and Southern Ireland, etc. "Contending for the Faith" is the life story of John Kensit. It is a thrilling story, and almost every phase of contest with sacerdotalism is touched upon. This brief life of the reformer and martyr is well-illustrated. It is an impressive narrative.

Marshall, Morgan & Scott are the publishers of "As the Days of Noah," a Christian's guide through world chaos. It is by the Rev. C. J. Nash, the foreword by the Rev. T. C. Hammond. This book briefly presents the findings of the archaeologists. The author had first-hand acquaintance with archaeological work in Palestine. The topics dealt with are the origin of religion; Noah, Abraham, Ur of the Chaldees, Moses and Joshua, Jeremiah, Nebuchadnezzar and the discoveries at Lachish; the world's need and God's answer, etc., etc. The style is simple and very attractive. This book should be widely distributed. The information would be most heartening to faith.

"Cataracts of Revival," by G. J. Morgan, is from the same publishers, as is "High Peaks of Redemption," by F. J. Huegel. The former deals with the romance, the psychology, the mysticism and the theology of revivals. The cross is shown to be the key to genuine revival. The writer, who is minister of the Albion Baptist Church, Brisbane, writes thoughtfully and earnestly. His book cannot but do good. F. J. Huegel discusses the big themes of the incarnation, expiation, resurrection, ascension, the coming of the Bridegroom, and participation. The studies are rich expositions. They are food for the soul, and deserve special commendation.

AN APPEAL.

Extra Hymn Books—Hymnal Companion—are needed for the Chapel Services at Moore College.

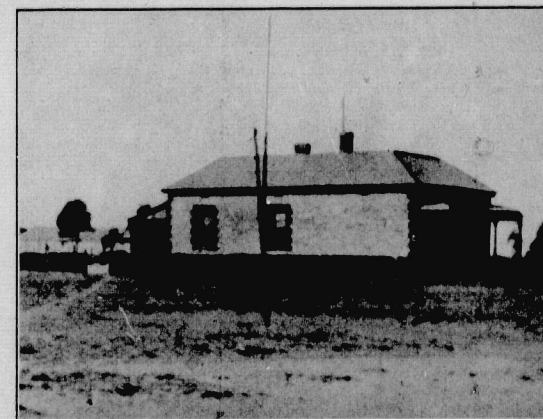
When there are Special Services at the College the supply of hymn books is inadequate. Any assistance towards the purchase of books would be acceptable. Or if any Church no longer using Hymnal Companion could help the College by sending a few copies (either with or without the music), the Principal and Students will be most grateful.

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On the stretcher is Iris, a 12-year-old native girl, suffering from T.B. of the spine. After 18 months' treatment she is cured and able to walk again. In the background is the B.C.A. sister.



These are the two charming children of Louisa, who does the washing at the hospital. Louisa can just be seen coaxing them for their photograph.

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THE SECRETARY, Bush Church Aid Society,
Church House, George Street, Sydney.

Tasmanian Notes.

(By Hobarton.)

Missionary Itinerary.

Miss Victoria C. Mannett, a C.M.S. Missionary on furlough from Western China has carried out a fortnight's deputation itinerary in the diocese and addressed thirty-three meetings. The C.M.S. parishes of Hobart united in a missionary rally, presided over by the Ven. the Archdeacon of Hobart, at which Miss Mannett illustrated her lecture by lantern slides.

Church Hut.

The Diocesan Church Hut for Soldiers (late Synod Hall) is meeting a great need, and is becoming very popular. Sponsored by the C.E.M.S., its evenings' entertainments and recreational programmes are maintained by members of the Society, who have formed a roster of duty for the purpose. Free refreshments are provided by the City Parishes in rotation.

C.E.M.S.

In addition to maintaining duty at the Church Hut, the Hobart Federation has responded to the appeal of the Diocesan Children's Home for forty bedside lockers, and has undertaken to make them. St. George's Battery Point Branch accepted responsibility for ten, and as the result of a weekly working bee, they are now finished. The chairman of this live branch is Mr. A. S. L. Hay, son of the Bishop was present, the father was warmly welcomed by the son.

Cygnat Parish.

Friends of the Rev. M. O. Davies, Rector of Cygnat, will learn with regret that his breakdown in health is more serious than at first thought to be, and he has been removed to a Sanatorium. He has accepted the doctor's advice that he should not contemplate returning to duty and will therefore relinquish his parish and apply for a pension.

The Cygnat parish is in the apple growing district of the Huon.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

LUNCHEON TO CANON R. B. ROBINSON.

(Written for the "Church Record" by one of the many Sydney pressmen who have always liked meeting "Robbie.")

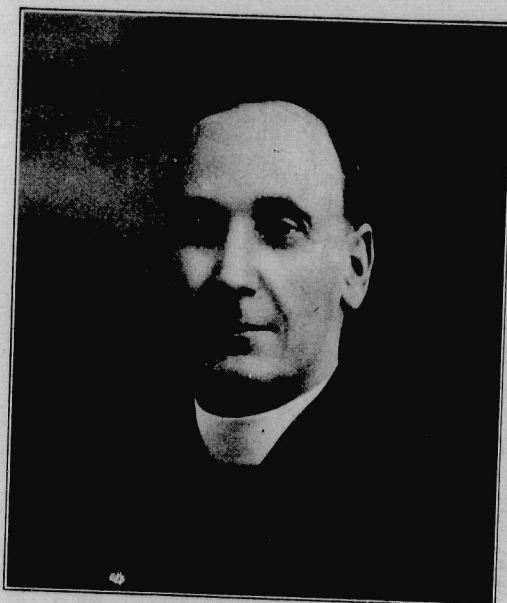
With His Grace the Archbishop presiding, a delightfully informal gathering of between forty and fifty clergy and other friends of the newly-appointed Canon R. B. Robinson, welcomed that popular mission worker and Mrs. Robinson at luncheon at the Chapter House on Tuesday last, December 12th.

His Grace traced the history of the guest of honour, right from his boyhood days under the Rev. D. J. Knox, up to his present honoured and fruitful direction of the Home Mission Society's activities. Catechist at Botany, Curate in the same centre; Parish Priest at Lithgow, Leichhardt and Chatswood, Bush Church Aid Society enthusiast, Church Mission Society stalwart, tower of strength to all manner of young people's movements, and foremost worker in many other zones far too numerous for this scribe to memorise from the Archbishop's illuminating address on the subject. His Grace capped a charming tribute with the remark that "no doubt Canon Robinson would always be better known to his friends as 'Robbie.'"

Archdeacon S. M. Johnstone, on behalf of the gathering, presented Canon Robinson with a book, "Christ in all the Scriptures," and said how appropriate the subject fitted

in with the Canon's whole life work as a preacher of the Evangelical Gospel.

The Rev. D. J. Knox, who was making his first "public" appearance since his return from abroad, spoke feelingly of his friendship of practically a lifetime with the Canon, and of the guest's kindness of heart. He had watched him go step by step, and the consistency of his life, the consistency of his message, and the consistency of his friendships were his shining characteristics.



On rising to respond Canon Robinson was given an ovation. He spoke of his lodestars in life—the Rev. D. J. Knox, who had led him to Christ, Archdeacon Begbie, who had cemented his faith with inspiration, the late Dr. Saumarez Smith, who had ordained him, Archdeacon R. B. S. Hammond, who used to visit him at the Mill Hill Church, and who sat on logs and talked to the "trammies" and other men in his Waverley parish; the Rev. H. G. J. Howell, who helped him tremendously; Archdeacon Johnstone, who was such a loyal friend to him, and Mrs. Robinson, who was the "real power behind the scenes of all his successes in the Lord's Garden." Indeed, to this writer, the popular "Robbie" seemed to have had more lodestars than a pin-cushion has pins, but it was lovely to hear him, especially when he paid a tribute to Dr. Mowll.

Archdeacon Hammond, at the request of His Grace, offered up a prayer of thankfulness to God for having granted the diocese such a devout and faithful and efficient servant, and the meeting then closed with the Benediction, pronounced by His Grace.

BISHOP'S CONFERENCE.

"On Friday, November 10th, I went to Lawson, where the Bishops of Australia were meeting in conference under the chairmanship of the Primate (the Archbishop of Perth), and as the guests of the Archbishop of Sydney at the 'Stratford' School. Eighteen of our twenty-five Bishops were able to attend the Conference, which was of very great value. The Agenda Paper was long and varied, and kept us very busy for three days. One of our decisions was to invite the clergy throughout Australia to co-operate in a special effort of Evangelism next year, and they will presently be receiving a letter on the subject signed by us all. The question of military chaplaincies and other matters of war-time concern to the Church naturally came under discussion, and I hope that our plans in these connection will

enable the Church to make its full and appropriate contribution to the national effort. As Chairman of the Church Army Board, I was specially glad that the Bishops, through the Primate, are to ask the Commonwealth Government officially to recognise the Church Army as an agency for social and recreational work in the A.I.F. camps. If experience in the war of 1914-18 is any guide, the Church Army should be able to give service of a most valuable kind."—(From the Bishop of Newcastle's Letter.)

ST. ANDREW'S CATHEDRAL FESTIVAL WEEK.

The Cathedral Chapter deserves the warmest congratulations on the arrangements made for the St. Andrew's Festival Week. The music, under the able guidance of Mr. T. W. Beckett, the Cathedral Organist, was of a very high order and delighted all who had the privilege of attending. The Cathedral Choir also gave an excellent rendering of unaccompanied anthems. They had the assistance of an expression soloist, who moved the congregation by her impressive rendering of the themes chosen.

The lectures by Dr. Macguire and Mr. C. P. Taubman were features of great interest. The Cathedral rendered a service to the whole community for which we are deeply grateful.

ORDINATION OF DEACONESSSES.

The Archbishop ordained Miss Norbury and Sister Gweneth Hall as Deaconesses in St. Andrew's Cathedral on Thursday last.

MISSIONARY INTERCESSION.

On St. Andrew's Eve there was a series of half-hourly services in the Cathedral, during which missionary and other speakers described the various mission fields of the Australian Church and led in intercession for the work. There was a sympathetic, though changing, congregation throughout the day.

COLLEGE OF THEOLOGY.

Some 27 candidates from Sydney essayed the various examinations of the Australian College of Theology, which began on November 23rd. Of that number, 19 were students of Moore College, who sat for one of the parts of the Th.L.

THE BUILDERS.

The Builders, under the leadership of Deaconess Norbury, are planning a Holiday Home at Austinmer for December 27 to January 10. We refer our readers to the advertisement in this issue of the A.C.R. for details of arrangements. This useful Association is doing a fine work in Christian education along Evangelical lines.

PENRITH NOTES.

A Military Church Parade was held in the Parish Church on Sunday, November 19. Members of the 1st Division of the Australian Army Service Corps, encamped on the Penrith Showground, as well as members of "A" Company (Penrith), 20/19th Battalion, marched from the Showground to the Church, headed by the "A" Company Band. The preacher on this occasion was Rev. S. G. Stewart, chaplain at the camp, and the lesson was read by Lieut. H. Fairclough, of the Army Service Corps. At the conclusion of the service each man of "A" Company received a pocket Testament, being a gift from St. Stephen's Church. It was an excellent service, and we look forward to other such services being arranged.

The 102nd anniversary of the laying of the foundation stone of the Church of St. Stephen the Martyr was celebrated on Sunday, November 26th. The preacher at the evening service was the Ven. Archdeacon H. S. Begbie. It was most unfortunate that a heavy storm should break just prior to the time for the evening service, having a serious effect on the attendance.—(Par. Messenger.)

MOTHERS' UNION.

On Thursday last the choir of the Mothers' Union, under the able leadership of Mrs. Potter, gave an afternoon of pleasure to about 300 members of the M.U. assembled in the Chapter House. Numerous carols were sung most excellently with the desire, as expressed by Mrs. Potter, that

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not only the music should be enjoyed, but that the messages of joy and peace they contained should uplift the hearts of the listeners. The choir numbers fully 200, of which number about two-thirds were present on the platform, dressed in white and wearing veils of either blue or gold—the colours of the M.U. badge. The occasion was taken to present Mrs. Potter with tokens of appreciation both from the choir and from members of the M.U. Mrs. Sumner, with her usual artistry, rendered violin solos which were much enjoyed by the audience. Mrs. Mowll acted as chairman and in response to her enquiries it was discovered that in the gathering were representatives of branches of M.U. in South Africa, India, Queensland, Victoria, Western Australia, Northern Territory and New Zealand.

"Gifts" donated by the audience on arrival were later sold to defray expenses. Afternoon tea was provided in the basement of the Chapter House.

ST. CATHERINE'S, WAVERLEY.

The girls of St. Catherine's School, formerly known as the Clergy Daughters' School, Waverley, had an enjoyable afternoon last Saturday at the home of Mr. and Mrs. G. Hall, Drummoyne. To the gathering was invited Mrs. Robert Taylor, who is the oldest living "old girl" of St. Catherine's. She told the girls assembled that it is now 78½ years since she went as a "new girl" to the school. Mrs. G. Hall facetiously remarked that she must surely be the "mascot" of the school.

Mrs. Robert Taylor is well-known for her work in connection with the Mothers' Union, of which for many years she was Hon. Sec. for N.S.W., and still takes a most active part in all its concerns.

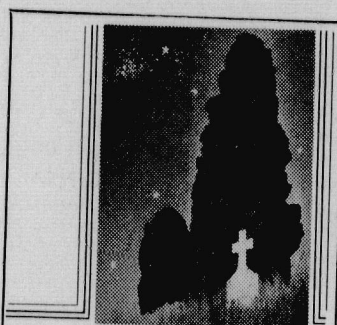
NOTES AND NEWS FROM OUR PARISHES.

St. Clement's, Marrickville.—A number of parishioners passed away during the month of November. Among them were Mrs. Harriet Blackborow, in her 82nd year, and Mrs. Eliza Alberta Hicks, who was 75. Much sympathy has been expressed to those who have been bereaved.

St. John's, Campsie.—The Sunday School Picnic was held recently. It is estimated that there were present about 575 children, with parents and teachers. This large number indicates that the interest in the Sunday School life of this parish is very keen. It is encouraging to know that so many young Australians are being influenced in spiritual things.

Holy Trinity, Erskineville.—The Boys' Brigade has aroused a great deal of enthusiasm among the younger lads of the parish. Meetings are held each Wednesday night, and these are thoroughly enjoyed and well-attended. The lads also meet on a Sunday morning for a brief service and Bible Reading.

St. Philip's Sydney.—The new parish hall (which it is hoped will be completed soon), has an historic association with old Sydney. The stones that are being used in its construction have been supplied from the old Naval Stores recently demolished. St. Philip's and everything pertaining



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thereto is steeped in historic associations, and the hall, new yet old, will further enrich the historic connection.

St. Matthew's, Bondi.—The jubilee celebrations, commemorating the fiftieth anniversary of the church, have just been concluded. On the jubilee Sundays, the preachers were the Rev. A. R. Ebbs and Archdeacon S. M. Johnstone (November 19th), and Canon S. H. Denman and the Archbishop of Sydney (November 26th). A representative gathering of churchpeople assembled for the social evening on Tuesday, November 21st. The jubilee cake had two tiers beautifully decorated with lifebuoys and anchors—symbols of safety and security—while a lighthouse complete with electric light and rock base, adorned the top tier. The cake was cut by Miss E. Johnston, who holds the unique distinction of membership of the church from the opening. Mrs. Venn and Miss Poate, representing two of the old families of the parish, cut up the cake, and it was distributed by kindergarten teachers. On Saturday, December 2nd, a children's tea party was held.

Austinmer.—The Sunday School prizes will be presented at Thirroul to-day, Austinmer on Monday, December 18th, and at Coledale on Sunday, December 17th. The children's Special Service Mission will hold meetings for children on the beach at Christmas time.

St. Paul's, Chatswood.—The newly-formed branch of the Church of England Women's Association has thirty keen members, and meetings are held on the first and third Tuesdays of each month. At present members are making shirts and socks for the soldiers in camp.

St. Peter's, Neutral Bay.—Selections from the "Messiah" will be rendered by the choir, assisted by friends from St. Luke's, Concord, on Sunday, December 17th, at 7.30 p.m. The recent Floral Fete resulted in the objective of £200 being attained, a very happy achievement.

We have received two new parish magazines from Milton and Wallerawang respectively. We note with interest their contents, and hope to publish news of these parishes from time to time.

Diocese of Goulburn.

DIOCESAN COUNCIL.

The Diocesan Quarterly Meetings were held on the 27th and 28th November. The Council of the Diocese recognised the services of the late J. L. Bush and Canon Hirst and expressed its sympathy with their families. As Standing Committee of Synod, it passed three Ordinances, one facilitating the purchase of the Gundaroo Court House as a Church, one disposing of the Moruya Glebe, and one ending a long misunderstanding over a hall at Borambola. The question of the appointment of a Diocesan Commissioner for Home Mission activities was discussed. All grants, Church Society, Clergy Training, Clergy Widows' and Orphans' and Superannuation were revised and voted for 1940.

It was decided that all future mortgaging ordinances should carry a clause placing the personal covenants on the local Church Officers. All accounts and funds were reviewed and estimates for 1940 considered. Church Society, Clergy Training, Superannuation, Missions, Young Anglican and Church Mail Bag School activities were reviewed. Matters arising out of the last Synod and matters for the next Synod were dealt with, together with a large amount of domestic business. The Bishop presided throughout and the Bishop and Mrs. Burgmann entertained the members of the Diocesan Council to lunch.

Diocese of Riverina.

"BACK TO WILCANNIA."

The crowning feature of the Sunday was the Combined Service in Baker Park at night, when Church of England, Methodist and Salvation Army joined to present a mighty witness to the Eternal Truths of God and the Gospel of His Son. Long before the time of starting the seating accommodation provided was taxed to the utmost, and people were taking their places—either standing or sitting—on the

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lawns. It was estimated that over 500 people were in attendance—a number which, under normal circumstances, would represent almost the entire town population. The service was conducted by the Anglican Rector—a representative of the Bush Church Aid Society and a very fraternal brother—Rev. D. G. Livingstone. Adjutant A. McCarthy, of the Salvation Army Field Unit, No. 1, and Captain Austin, of the Broken Hill Corps, took part, and the singing was led by the Army Band. It was the privilege of the Methodist minister, Rev. W. S. Pidgeon, to proclaim the message to that large company, and the experience will long be remembered.—(From the Methodist.)

VICTORIA.

Diocese of Melbourne.

MOORHOUSE LECTURES.

The Moorhouse Lectures are to be given by the Bishop of Newcastle this year at Evensong, 4.45 p.m., at the Cathedral, as follows:—

Human Characteristics.

December 14, Introductory; December 15, The Quest for Truth; December 18, The Knowledge of Good and Evil; December 19, The Social Impulse; December 20, The Response to Beauty; December 21, The Thirst for God.

A GREAT SCHEME.

The Archbishop of Melbourne, the incumbent of St. John's, Toorak (Rev. Dr. Law), and his vestry, have approved a new series of memorials for St. John's. A comprehensive plan has been adopted to provide for the demand of many years to come, and to ensure a uniformity of artistic effect, as well as to obviate the use of brasses and marble tablets, which, after a few years, lose their interest. It has been decided to permit the erection of mosaic-opus-sectile plaques between the windows. The chief memorial, costing about £130, will bear a picture design, the north wall to have Old Testament scenes, and the south wall pictures of Church of England history. Smaller plaques, costing about £50, and others at £25, will be permitted in those sections which already have the largest kind of plaque. This latter provision is to prevent a number of small plaques being placed indiscriminately about the church.

Diocese of Ballarat.

SPIRITUAL RENEWAL.

Laymen's Conference at Bishops Court.

This conference was held in response to the desire of the laymen. There were sixty present, and Archdeacon Morgan-Payler, Rural Dean of Ballarat, was present as the representative of the clergy.

The Bishop, in the opening address, spoke first of the need for spiritual renewal in the lives of individual churchmen, as well as of the Church as a whole; and secondly of the need for an evangelistic effort in which the laity would co-operate with the clergy to win back the lapsed, and to touch those who were living without God and His Church. The Bishop was followed by Mr. K. Archer, Mr. R. A. Must, Mr. A. Pittard, and many other speakers whose words were marked by deep earnestness, and gave expression to a keen desire to serve the Church.

In response to the Bishop's request for suggestions, from the lay point of view (a) as to how improvement in church attendance could be effected; and (b) as to how the organisation of church life could be made more efficient, the following suggestions were made:—

People should put their religion and the Church first in their lives, and not drift into the casual ways that are so common to-day.

The laymen should set out to win others for our Lord and His Church. They should be more ready to witness for our Lord by word and example.

Special effort should be made to stop the drift of the young during the years of adolescence and subsequent years. Speakers appealed to their fellow-laymen to give the clergy more co-operation in this matter.

The Holy Eucharist should be honoured as the chief service of the Church, and the laity should respond to the teaching of the clergy on this matter. Sincere appreciation of the marked improvement in communicant life in some churches was expressed.

Services should not be unduly long. (Great emphasis was laid on this.)

Except on special days and when special subjects are being dealt with, the sermon should consist of a simple instruction or devotional address, not lasting longer than 10 to 15 minutes. The fact should be stressed that people come to church to worship and not to listen to a speaker.

Unworthy methods of raising money should give way to the method of direct giving.

Laymen should shoulder their responsibilities and undertake the business and financial side of the Church's life, and so set the clergy free for their priestly and pastoral work.

The kind of ministry that was needed was a pastoral ministry. The conditions of modern life which often forced the clergy to become organisers rather than pastors were deplored. What the laity looked for, it was said, was a Pastor who knew his people and showed his love for them by his personal interest in them and by diligent visitation of their homes.

When lay people were discontented they should not silently drop away or drift off to another place of worship; they should go to their Vicar and tell him of their discontent and talk things over with him.

There should be a spirit of sympathy and confidence between Vicar and lay people, so that when things went a bit wrong in a parish they could face the difficulties, talk them over in a spirit of friendliness, and try to overcome them. (This was stressed by several speakers, as were most of the points.)

The last suggestion came from a layman who had not spoken before, and was peculiarly impressive. He said: "The Apostles stressed charity or love as the greatest of Christian virtues. How much is that virtue needed in our hard world to-day! Let sermons sound the note of love; let the clergy make it evident that the whole of their ministry is inspired by love; let the laity show not jealousy, but love to their fellow-laymen, not criticism, but love to their Vicar, and soon there will come a new spirit and a new joy in the Church's life."

During the evening the Bishop outlined the proposal for the formation of a "League of Witness," the members of which would work for (1) the revival of the custom of public worship; (2) the honouring of the Eucharist as the centre of their lives, and the main act of the Church's worship; and (3) the winning of others to the service of our Lord in the fellowship of His Church. Those present expressed enthusiastically their readiness to support such a movement.

QUEENSLAND.

Diocese of Brisbane.

APPOINTMENTS.

The following licences have been issued:—The Ven. Archdeacon H. Thomas, as Commissary for the period of the Archbishop's absence in New Guinea; the Rev. Allan Charles Haysom, Th.L., as Vicar of St. Matthew's, Holland Park; the Rev. William Philip Burrill Miles, as Vicar of St. George's, Windsor; Mr. C. A. Coombs, as Lay Reader in the Parish of St. Matthew's, Gayndah; Mr. Albert Hardy Berry, as Lay Reader in the Parish of St. Matthew's, Sherwood; Mr. John Josiah Tustall, as Lay Reader in the Parish of St. Matthew's, Sherwood.

Letters to the Editor

"A PLEA FOR LIBERTY."

Dear Sir,

I have not read the article referred to by Canon Garnsey in his letter to "The Editor" appearing in your issue of 16th inst., nor do I wish to make any reference to the "Editorial Rejoinder" following the Canon's letter, but as the matter of the memorial has again been raised by Canon Garnsey, my reference will be in that connection. When laymen read of ministers frequently emphasising how they possess "a genuine feeling," "earnestness," "frankness," "loyalty," and so on, they wonder why this emphasis should be necessary. Are not these qualities that the average honest men of the world possess? How much more, then, should the minister of the Gospel? Is it possible that Canon Garnsey has reason to feel that the attitude adopted by the memorialists is such that it is necessary to keep the public assured that they are not really as bad as might be imagined?

The memorialists, for instance, made vague and indefinite charges against both clergy and laity in this diocese, and they did it in a document that they urged should be kept secret. Later they said they would publish in full the document containing those charges, and when His Grace had no objection to that step, on condition that they published the memorial and all correspondence in full, then they published them, and Canon Garnsey says that this publication is "in full"; but is that correct? The most essential part of a document making a charge, surely, is the name or names of the party or parties preferring the charge. The names of the accused are well-known, but the names of the accusers in the memorial are withheld. The publication is entitled "A Plea for Liberty," and yet to those who are accused is not extended even the "liberty" of knowing who are their accusers! How men who take up this attitude can claim "a genuine feeling" and "frankness," is not understood. Nor can it be said that they show "loyalty" to their brethren in the work of the Church. (The "earnestness" they claim also seems to be such as prompted Peter to speak unwisely when he was rebuked by our Lord.)

Will Canon Garnsey kindly say why the names were not attached, in order to carry out the undertaking that the documents would be published "in full"? Are the clergy who signed it ashamed to come out into the open, as men? Is Canon Garnsey, as Chairman, prepared now to give to the accused a complete list of the names of their accusers? Let him do so, or, in all fairness, cease from any further reference to the secret document.

Canon Garnsey states also in his letter, with some emphasis: "If this undertaking afterwards developed into a campaign, I regret the fact, and repudiate any liability." Was it not a "campaign" from the beginning, and had not Canon Garnsey "responsibility" as an Executive Officer and the Chairman? Will Canon Garnsey say whether he is not still an Executive Officer, and Chairman?

Yours, etc.,

K. E. BARNETT.

MILK BARS IN MILITARY CAMPS.

Sir,

The N.S.W. Temperance Alliance have resolved to co-operate in the proposal to provide equipment for milk bars in military camps. The scheme provides that the bars, which will not only be for the providing of milk, but also fruit drinks, shall be conducted by the Military Authorities and all profits shall be expended on comforts for the men.

We are appealing very earnestly for donations for this purpose, and our objective is £3,000. We will be pleased to receive and acknowledge subscriptions.

I am,

Yours faithfully,

O. A. PIGGOTT,
General Secretary.

A Message from

HIS MAJESTY, KING GEORGE VI

to Military, Naval and Air Forces



"To all serving in my forces, by sea, or land, or in the air, and indeed, to all my people engaged in the defence of the Realm, I commend the reading of this book. For centuries the Bible has been a wholesome and strengthening influence in our national life, and it behoves us in these momentous days to turn with renewed faith to this Divine source of comfort and inspiration."

Khaki Pocket New Testaments bearing this message sent specially to the British & Foreign Bible Society by His Majesty the King, are being supplied to the Chaplains by the New South Wales Auxiliary for free distribution.

During the Great War 1914-1918 the New South Wales Auxiliary gave thousands of New Testaments to the Soldiers in State Camps, and 5,000 copies were distributed in Heliopolis Camp, Egypt, on Sunday, 8th August, 1915.

WE MUST NOT FAIL TO-DAY!

Friends are invited to send contributions to

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NEW TESTAMENTS FOR SOLDIERS AND SAILORS.

The New South Wales Auxiliary of the Bible Society has decided to hand New Testaments free to the members of the second A.I.F., the Navy, and the Air Force. The Society in London has produced a Pocket Testament with stiff covers, neatly bound in khaki, for soldiers, dark blue for the Navy, and light blue for the Air Force.

Is It Worth While?

A returned soldier, who to-day is an honorary worker of the Bible Society in New South Wales, received a Testament in Egypt in 1915. He carried it in his tunic pocket and finally he was led to Christ through the little book. That Testament is still in his possession. "It is twenty-four years since I received it," he said recently, "and to-day I am a servant of God. It is worth while."

Help Needed.

The General Secretary of the Bible Society, Rev. A. W. Stuart, will be glad to hear from friends who would like to pay for a number of Testaments for our men.

A. W. STUART,

Bible House,

Sydney.

The Rev. A. C. Corlette, of Moss Vale, formerly Rector of Sutton Forest, is to celebrate the 60th anniversary of his ordination on St. Thomas' Day, December 21. We extend to him our hearty congratulations.

THE CANTEEN QUESTION.

2nd A.I.F. Camp,
Ingleburn.
22nd November, 1939.

Dear Sir,

In fairness to that splendid band of men constituting the 2nd A.I.F. at Ingleburn, I think a true statement of the position relative to the recent burning of a canteen, should be made. Unfortunately, the lack of this knowledge on the part of certain of the Sydney press, together with a wrong emphasis on the question of wet canteens, as the cause of such, has placed many of the public under an entire misapprehension of the circumstances which actually exist in the camp and the attitude of the men stationed there.

The actual facts are as originally stated in an article appearing in last Monday's issue of "The Daily Telegraph" dealing with the complaint that the food and commodities being supplied at the existing canteens have been of an inferior quality and that the men have been charged extortionate prices for such inferior goods, and that this condition of affairs had led to a good deal of ill-feeling accordingly, even resulting in the canteens being declared "black." The burning incident, which, as an act of violence, is to be deplored, was intended to attract attention to the feeling of injustice which these men had at such treatment, in the hope that something concrete might be done to see that this condition of affairs might be remedied. The question of wet canteens is so far removed from this particular incident that even those who would appreciate drink being sold in the camp have resented the misconception placed upon it by the press in later issues, and by certain of the news commentators over the air.

The purpose, if any, which the men had thought to achieve has been overwhelmed in the consequent storm of misrepresentation of the men's bid for a fair deal. One of the men said to me personally, immediately after the affair, "I am a drinker, like many others, but the thing which annoys us is that this is being unfairly used as propaganda for wet canteens. There are many men who do not drink, and this interference by outsiders is not going to help."

For the benefit of the public it is well to know that men have leave after they come off parade at 4.30 p.m., and can go to the local hotel if they wish, but very few go.

There is one thing which not only annoys, but distresses the majority of the A.I.F., and that is the question which immediately meets them when they leave camp, "When are you going to get your wet canteens?" One would think that the paramount desire in joining the army was to have sufficient money to drink. It is degrading to us to think that the civilian population looks upon us as merely a band of wine-bibbers and gluttons when we have willingly answered the Call of Empire, even to the extent of leaving all we hold dearest and even to the offer of our lives in the cause of truth, equity and righteousness. It is disgraceful beyond measure to think that people who should know better in a time of national emergency are more concerned over the amount of liquor a man is to be permitted to drink than that he should be fully prepared and trained to meet and overthrow this evil which is threatening the civilisation of the world.

Yours sincerely,
F. O. HULME-MOIR,
Padre.

CANON GARNSEY'S REPLY.

In a letter dated December 6th Canon Garnsey has acknowledged that he was in error in attributing a false statement to us. We appreciate the generous manner in which his acknowledgement was made.—(Ed.)

Rev. A. J. Fraser, of Haberfield, N.S.W., has exchanged parishes with Canon Hully, of the Cathedral at Armidale. Mr. Fraser becomes Canon in residence of the Cathedral.



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