

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

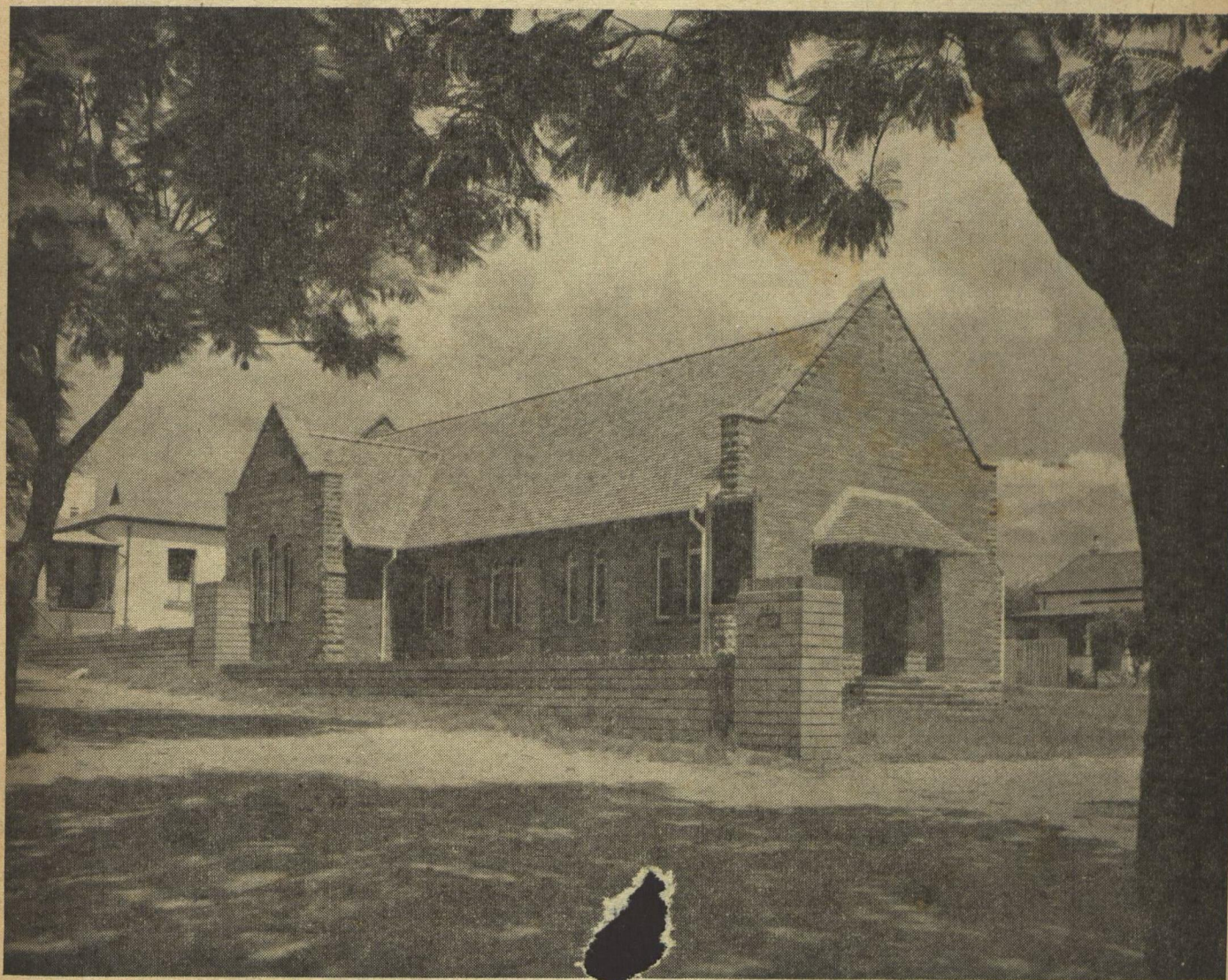
# THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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St. Paul's Church, Pretoria, South Africa (page 10)



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## Notes and Comments.

A Happy New Year to our  
readers! But happiness in the  
deepest sense of that  
Prospect. "blessedness" that  
our Great Master  
spoke of which is possible for  
the Christian disciple in every  
experience of life.

The past year has been one of  
hopes and fears—of perplexity  
and anxiety; but our faith in our  
God has been abundantly justi-  
fied, and we can say with fulness  
of confidence and conviction:  
"The Lord God omnipotent  
reigneth."

It is a wise thing to review the  
past at times, and to count our  
blessings. It does not take very  
much insight to realise that  
"God is morally active (Heb.  
11) in this world of ours.  
And because He is a God of  
righteousness and love we can be  
sure that the future is going to be  
one of victory and peace.

Our great need is to face up to  
God's challenge to sacrifice and  
service in the advancement of His  
purposes for the redemption of  
all human life.

The news from the various  
war fronts has been very encour-  
aging these last few  
The Anzac days. The R.A.F.  
Spirit. still gives Germany  
and the occupied

ports all due reply to the frenzied  
attacks by the German bombings,  
and our British people are stand-  
ing up to the frightfulness with a  
courage and endurance that  
makes us proud to be British. The  
Greeks and R.A.F. are still pun-  
ishing the Italians for their crim-  
inal attack upon Greece, and Al-  
bania is gradually being released  
from her servitude. But for us  
Australians, the attack on Bardia  
by our A.I.F. has filled us with a  
justifiable pride as we see the old  
Anzac spirit and resourcefulness  
marching to victory, and giving  
the motherland joy and pride in  
those younger nations which have  
been born of her, and are now  
standing by her side in her days  
of perplexity and danger.

"The mills of God grind slowly  
but they grind to powder."

This old adage must  
A Moral have been in the  
Time Bomb. mind of Sir James

Marchant as he  
wrote recently the following tru-  
ism, from the Christian point of  
view, concerning the nemesis  
surely coming to Hitler and his  
company of fiends. We are in-  
debted to the Melbourne "Argus"  
for this extract from an article  
published in an English journal:

### MORAL TIME BOMB FOR HITLER

Hitler's disbelief in the ultimate  
supremacy of the moral law and the  
final conquest of God and the  
Christian spirit will be his undoing.  
He is sitting on a moral time-bomb.  
The bomb differs from the delayed  
type Hitler drops wantonly on our  
cradles, hospitals, and churches.  
Their explosive capacity is known,  
and does not increase by lapse of  
time. And our bomb experts can  
remove them for harmless dudding.

The time-bomb under Hitler is set  
to explode with certainty at an hour  
written in the judgment books. Its  
destructive force has exact relation-  
ship to his enormous crimes against  
humanity. As his crimes increase,  
the bomb's explosive capacity in-  
creases. It has been made with un-  
flinching precision according to eter-  
nal laws. No power on earth or in  
heaven can remove it. Surer than  
the rise and fall of tides or the pas-  
sage of time, the needle on the dial  
moves forward to its striking point.

Whatsoever Hitler has sown that  
shall he reap—and he shall reap  
more than he has sown. Unless the  
whole universe is a lie and

The pillar'd firmament is rotten-  
ness

And earth's base built on stubble.

When the moral time-bomb bursts it  
will shatter Hitler's material might  
and the whole Nazi edifice erected  
upon it.

We have a highly paid and  
privileged Police Force in order

to protect us in our  
social relations from  
Our infringement of our  
Police Force. true rights and liber-  
ties. It is set on high in order to

see that the laws of our legisla-  
ture in the interests and accord-  
ing to the will of our people are  
properly administered. Two  
notorious traffics require restrain-  
ing regulation, and in the case of  
one the people, by referendum,  
in time of war have decided on  
6 p.m. closing. We have always  
been conscious of some slackness  
in the administration of this law;  
but we venture to say that it must  
have shocked all right-thinking  
citizens to find that the executive  
head of the Police Department of  
one State has openly acknowl-  
edged that a grace of 20 minutes  
has been allowed the publicans.  
It would appear then that the of-  
ficer in question has placed him-  
self above the legislature of the  
land and decided upon a modi-  
fication of an Act of Parliament  
demanded by a clear vote of the  
whole community. We are glad  
that the Cabinet Minister charged  
with this responsibility has deci-  
ded that this flouting of the law  
must cease.

In relation to the above com-  
ment the following  
After Hour extract from last Sat-  
Drinking and urday's Melbourne  
Accidents. "Argus" is illumin-  
ating:—

"I am quite satisfied that after-  
hour drinking is the cause of many  
traffic accidents," said Mr. Duncan,  
Chief Commissioner of Police, yes-  
terday, when statistics of licensing,  
gaming, and vice prosecutions were  
issued.

The police were doing everything  
in their power to enforce the licens-  
ing laws, and they would not relax  
their efforts, said Mr. Duncan.

In the 12 months ended December  
31, 4,430 prosecutions were made



under the licensing acts. Fines amounted to £6,110, including £2,770 for sly grog offences. Charges laid by the vice squad against prostitutes, vagrants, and keepers of disorderly houses numbered 451, and fines totalled £1,325. This total includes £405 paid by convicted drug sellers. The squad seized 235 packets of drugs.

The gaming branch made 1,135 prosecutions, which brought the Crown £11,581 in fines. Sums totalling £247 were seized by the police and forfeited by Court order.

We fail to understand the silence of the Press upon another matter of most serious nature. A notorious case has been recently decided by a jury of twelve chosen citizens. Their verdict, supported strongly by the Judge, was given very clearly in the assessment of damages against a member of the Police Force.

**Morals.** The Judge's strictures upon the Police Department's methods of withholding information from the court revealed a situation altogether bewildering to the ordinary citizen. But the further action of dismissal by the head of the Police Department and the subsequent appeal to the Police Commission, the astonishing evidence given by the Commissioner in order to justify his action of dismissal and his hope thereby to bring about the reinstatement of the dismissed officer, added to the recommendation of this Board of Appeal, composed of a judge and two members of the Police Force, must have caused many people a shock. It seems to us a grave attempt to interfere with ordinary justice. The whole affair reflects little credit upon those implicated and tends to destroy public confidence in a department that should be above suspicion.

Most people are understanding to-day that things that are wrong and demoralising **Controversy.** must be challenged to an un-ending conflict. There are things that are wrong in our national life and that are crippling us as a people in the fulfilment of our part in God's great plan for the world. There are national failings such as our gambling habits, and our light-hearted disregard, as a people, of the claims of God.

There are other forces at work that aid those allurements to evil and that interfere with the free running of our national engine in the conduct of this terrible war.

It is surprising, to speak lightly, that these forces deem themselves so strong that they are openly in conflict with the welfare of our people and begin to threaten any disturbance of their "fifth column" endeavours to exploit a time of grave national danger for selfish aggrandisement or sectarian ambition, and power.

### WHAT ENGLAND OWES TO THE REFORMATION.

The heroism of the British people, which is commanding the admiration and awe of the world to-day, has its roots deep back in the history of the race. In moulding the character of the people no factor has been greater than their strong Protestant faith. Concerning this fact, Dr. Merle d'Aubigne, the great authority on the Reformation, wrote:—

"England owes everything to the Reformation. The Reformation developed in an admirable manner that Christian spirit, that love of liberty and fear of God, that loyal affection for the sovereign, that patriotism, those generous sacrifices, that genius, that strength, that activity, which constitute the glory, and prosperity of England. In the age of the Reformation, Roman Catholic Spain, gorged with the blood of the children of God, fell overthrown by the arm of the Almighty, and Reformed England ascended in her stead the throne of the seas, which has justly been called the throne of the world. The winds which engulfed the Armada called up this new power from the depth. . . . It is the God of the Gospel Who has bestowed upon her all she possesses. Should England forsake the faith of the Bible, the crown would fall from her head and all the Christians of the Continent, and of the world would mourn over her fall."

(From the Canadian "Sentinel.")

### DENMARK AND CHRISTIAN UNITY.

We learn from the Swedish paper, Sydposten, that events in Denmark have led to an increase in the spirit of Christian unity. It is stated that up to now the Established Church has ignored the few and weak Free Churches. The first invitation to one of the conferences stated: "the seriousness of the times urges all churches to stand firm on the foundation of God's Word, only thus can the Churches be a light in the darkness and a preserving salt in the corruption. The need is now for spiritual fellowship and unity in preaching of God's Word for peace and salvation of a bewildered and disintegrated humanity."

## AUSTRALIAN COLLEGE OF THEOLOGY.

### CLASS LIST FOR 1940.

Associate in Theology (Th.A.).  
(In Order of Merit.)

#### First Class:

de Bibra, Margaret Louisa, Melbourne.  
Grabham, Allen Keith, Goulburn.

#### Second Class:

Laby, Beth, Melbourne.  
North, (Sister) Mary Kathleen, C.A., Auckland.  
Forster, Capt. Joseph, C.A., Perth.  
Louis, Edna Rose, Sydney.  
Strickland, Albert Edward John, Melbourne.  
Gardner, Kathleen Theodosia, Melbourne.  
Budge, Edith Grace, Perth.  
Newton-Hamilton, Faith, Melbourne.

#### Pass:

O'Connor, Jack, Sydney.  
Dow, Mary Elizabeth, Melbourne.  
Francis, Percival James, Gippsland.  
Painter, Mildred Lloyd, Perth.  
Denyer, Edwin Alfred, Sydney.

(Two failed.)

### Passed the First Half of the Examination:

(In Order of Merit.)

Morres, Enid Claire, Melbourne.  
Gale, Freda, Ballarat.  
Windess, Jean, Melbourne.  
Alfred, Mary Elizabeth, Melbourne.  
Corner, Joy, Sydney.  
Paddison, (Mrs.) Jean Pauline, Sydney.  
Osborn, Harold Gordon, Melbourne.  
Baker, Catherine, Melbourne.  
Short, Ruth, Sydney.  
Winfield, Meryl, Melbourne.  
Cardwell, Mary, Melbourne.  
Sutton, Cynthia Myra, Melbourne.  
Buck, Myrtle Rosemary, Perth.  
Adams, Kenneth Menzies, Melbourne.  
Rofe, Lilian, Melbourne.  
Fuller, Mary D., Sydney.  
Simeon, June, Sydney.  
Hammond, (Mrs.) Nina Gwendolyn, Sydney.  
Garner, Hilda Grace, Melbourne.  
Lane, Merle Vyvienne, Melbourne.  
Scott, Phoebe Anna, Melbourne.  
Jeffery, Clare Isobel, Melbourne.  
Byrne, Una, Melbourne.  
Alston, Shirley Helen, Melbourne.  
Clark, Beatrice May, Sydney.  
Dunstan, Winnie Millicent, Adelaide.  
Carter, Florence M., Melbourne.  
Wall, Dorothy Irene, Brisbane.

The following Candidate was held over:—Wells, E., Melbourne.

(Nine failed.)

On behalf of the Council of Delegates.

JOHN FORSTER,

Registrar.

Port Macquarie, N.S.W.,  
18th December, 1940.

## QUIET MOMENTS.

### WAIT PATIENTLY FOR HIM.

We are often puzzled by the apparent indifference of God to the peril which besets both His people and His cause. We are almost tempted to say with the disciples, "Carest Thou not that we perish?" or with the psalmist:

"Will the Lord absent Himself for ever;

And will He be no more intreated?

Is His mercy clean gone for ever:

And is His promise come utterly to an end for evermore?

Hath God forgotten to be gracious:

And will He shut up His loving kindness in displeasure?"

In every age men have been faced with the problem of the divine delay. It is as acute and baffling as the problem of pain itself, and for the unbeliever who has no place for faith it is not only insurmountable it often leads either to indifference or to despair. But to the Christian it comes as a challenge to faith. God moves in a mysterious way His wonders to perform. The Christian will echo the words of Job. "Though He shall slay me, yet will I trust Him." The wisdom of God is inscrutable. If we cannot trust in Him we must either question the righteousness of His purposes or doubt the reality of His existence. The more perplexing and baffling is His inactivity, the greater the challenge to faith. And the Christian grows strong on faith; its exercise deepens his devotion and builds up his character, and its vindication strengthens and confirms his unalterable trust in God.

History records that in this respect God's dealings with nations differs not from His dealing with individuals; indeed, we may take heart and cast away our doubts and fears as we view in retrospect not only the delays of God, but the way, clearly revealed to us, but hidden from those who shared the drama, in which those delays played their perfect part in the fulfilment of the eternal purposes of God.

Consider the story of Israel in Egypt. "He suffered them to be evil intreated by tyrants." Why the four hundred years of servitude in Egypt? Again, the very process by which the children of Israel were delivered appeared only to intensify their distress. Their burdens were increased, and they were no longer given straw to make bricks, but were compelled to go throughout the land and seek it where it might be found. They found themselves in an evil case, and they remonstrated with Moses, saying, "The Lord look upon you and judge." Even Moses shared their impatience and disappointment, for he complained, "Wherefore hast Thou so evil intreated this people? Why is it that Thou hast sent me? . . . neither hast Thou delivered Thy people at all."

We may be tempted to ask why it was necessary for God to get Himself "honour upon Pharaoh and all his host" by the wearisome series of plagues; or why He led the people into a trap where there was no way of escape except to plunge into the sea; or why He "led them by the longest way." Some of these questions are abundantly answered, but some seem as perplexing to us as they did to the Hebrews. Yet in all His dealings with His people, we can see the loving overruling hand of an all-wise Father.

There are few who have not had occasion to feel that God's ways of deliverance are not always so direct as they would wish. Often they seem, as in the case of the Hebrews, to add to our sorrows.

Such thoughts seem specially relevant to us as a nation at the present time. It is impossible not to be conscious of a sense of perplexity. The enemy seems to have been successful in every venture while we seem sometimes to have been dogged by an inability to achieve any decisive victory in any sphere. And yet is this not a superficial view? There are many indications of the overruling providence of God. We are chastened but not killed. We have suffered severe reverses, but our heart is high and our courage un-

shaken. We have been left to fight alone, but we are more conscious now that God is with us than we were when we marched in step with our allies. We have suffered a fierce onslaught upon our native land, but God has allowed us again and again to shatter superior forces. Our people have been subjected to a merciless attack in which women and children, churches and hospitals have suffered most, and yet the spirit of the nation is quickened and its character deepened, and it stands resolutely astride the path of those who defile the nations, inflexible in its purpose to fulfil at all costs the task committed to its charge. Truly, God has led us by a difficult path, and it is a much longer way than we should have chosen, but it is His way and it must therefore be the best way.

On one thing there will be general agreement. A swift and overwhelming victory for the Allies would not have exorcised the evil spirit which made this war necessary, nor would it have accomplished that which was so badly needed—the purifying of our own national life.

However we may be perplexed by the slow grinding of the mills of God, we can recognise in our present fiery trial the chastening of the Lord. While we cannot be expected to enjoy that chastening, the knowledge that it is working God's healing purposes in us enables us to bear it with patience and even with a measure of thankfulness. "No chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Let us take courage; whom the Lord loveth He chasteneth. Let us have faith, for His tender mercies are over all His works. When He has tried us we shall come forth as gold. The way may be long and the road may be rough, but the goal is sure and the triumph of God is certain. Convinced of this we can take to ourselves Peter's exhortation, "Beloved, think it not strange concerning the fiery trial which is to try you, as though



some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

(The Record)

## Personal.

The Rev. W. T. Prentice, of St. Andrew's, Clifton Hill, Melbourne, resigned from active ministry at the end of the year.

The Rev. F. H. Peake, of All Saints', Darling, relinquished his work on December 31, on the grounds of ill-health.

The Rev. E. H. W. Eldridge, St. Nicholas', Mordialloc (Vic.), has been appointed Rector of St. Augustine's, Shepparton, and will take up his new duties on the second Sunday in February.

Mr. Jacob Edwards, who was organist at Holy Trinity, Port Melbourne, for a number of years, has resigned because of ill-health. He was the guest of a large number of parishioners and friends in the parish hall on December 17, when he was presented with a cheque. The Vicar (the Rev. W. P. Bainbridge) and the Rev. J. Kessell Taylor and others referred to his valued services.

The Rev. E. Badger, S.P.G. Missionary in Himeji, in the Diocese of Kobe, Japan, who recently arrived in Melbourne with his wife and daughter, will be staying in Australia for an indefinite period. Mr. and Mrs. Badger are at present in residence at St. Hilda's, East Melbourne.

Miss Alice Hann, of Ringwood, who has been a student of the A.B.M. Hostel in Sydney during the past year, has been accepted for missionary service at the Forrest River Aboriginal Mission in Western Australia.

A New Zealand architect, Mr. Charles Towle, has won the competition for the design of a new Cathedral at Auckland, costing £200,000. He will receive a prize of £1,000.

The Rt. Rev. Bishop Green, the oldest active Bishop in Australia, has announced that his last preaching engagement was to be at St. Mary's, Camberwell, Vic., last Sunday week. Bishop Green is in his 83rd year.

The Rev. T. H. H. Sloman, curate at St. Paul's, Lithgow, N.S.W., has been appointed curate at St. Peter's, Hornsby, N.S.W.

On Saturday, December 21, Mrs. G. A. White laid the foundation stone of a new church at Kingsgrove (N.S.W.). This is the third church to be erected in the Sydney Diocese under the Archbishop's "More Churches" scheme.

Rev. A. H. Constable, of Victoria, father of the new rector of St. George's, Magill, has accepted the chairmanship of the Church Mission Society's annual summer school at Mount Lofty at the end of January.

Miss Mavis Parkinson, of the parish of St. Paul's, Ipswich (Q'ld.), who has had teaching experience at St. Michael's School, Clayfield, and was for a year at the Stanmore Women's Training College, Sydney, has been accepted by the Bishop of New Guinea for work in Papua.

Our heartiest congratulations to Sir Bertram S. B. Stevens, of Croydon, N.S.W., the well-known leader of some difficult years of the State of N.S.W. This is a well deserved honour. His many friends and admirers hope to see him again in the leadership in the political life of the Commonwealth.

"Brother Bill," as the Rev. R. G. Nicholls, of St. Mark's, Fitzroy, is known, is in the New Year's Honours List. His M.B.E. is a well deserved recognition of the splendid social service organised by him in the State of Victoria, and we offer our hearty congratulations.

The Rev. P. J. Heaton has succeeded the Rev. A. J. Mortimore (now Rector of Ilmington) as Clerical Secretary of the C.E.Z.M.S.

The Rev. C. E. C. Lefroy, whose death in Winchester was reported recently was the second West Australian to be ordained to the ministry in Australia. After attending Keble College, Oxford, he returned to Western Australia, founded St. John's Theological

College, and was its first warden. From 1907 to 1910 he was Archdeacon of Perth, and in 1910 became general secretary of the Australian Board of Missions. Several years later he returned to England and became interested in the Anti-Slavery Society, of which he was an executive member. In recent years he became partially blind.

Mis Avis Hakewell, of Mildura, will leave Melbourne on January 13 for the Yarrabah Aboriginal Mission Station, Queensland. She has been a student at the Australian Board of Missions Hostel, Sydney, for the last 12 months.

Rev. Maurice Jones, Vicar of Christ Church, Brunswick (Vic.), will leave shortly for Tasmania to take part in the missionary summer school at Longford. In his absence Rev. W. G. Thomas, Victorian secretary of the Australian Board of Missions will be in charge of the parish.

To the vacancy in the cure of souls at Young, caused by the appointment of the Rev. A. C. King as Vice-Dean of St. Saviour's Cathedral, Goulburn the Bishop, with the approval of the Presentation Board, has appointed the Rev. D. A. Garnsey.

Mr. Garnsey is at present senior assistant on the Cathedral staff with charge of West Goulburn. These new appointments will take effect as from the 31st January.

The Rev. B. Beresford-Richard, of the Parish of St. Paul's, Bendigo, has resigned in order to take up work in the Diocese of Tasmania.

With the deepest regret the Executive Committee of the Homes and Hostels Committee of the Diocese of Sydney received the resignation of Miss Olds, Matron of Rosebank-Waratah Home for Elderly Ladies. She has been associated with the Eventide Home for nearly fourteen years, and for four and a half years the Matron, and during that time Miss Olds has enjoyed the complete confidence of the Committee and the love of the elderly ladies.

Rev. J. J. Tredwell has been appointed Rector of Coonabarabran, N.S.W.

Rev. A. Wight, Warden of the Brotherhood of St. Andrew, Rockhampton, has been appointed Canon of Rockhampton Cathedral.

## JOHN FOXE, THE MARTYROLOGIST.

Foxe is coming into his own again. Mr. Mozley has rescued him from undeserved oblivion. His book may once more provide a stimulus for those who are resisting great sweeping waves of error. Those storm tossed mariners who breast high waves and greatly daring reach a shore of safety in a day of destruction.

John Foxe was a Lincoln man. He hailed from Boston, then a goodly sea-port, now a relic of past greatness. He was born in 1517 and lived almost man's full allotted span. His life covered the struggle of Henry with the Pope; the reforms in Edward VI's reign; the bloody persecution under Mary; the restoration under Elizabeth. Our knowledge of the details of his life leave much to be desired. We know that he was educated at Magdalen College, Oxford. He became a fellow of Magdalen, but his outspoken sentiments awakened the hostility of his compeers. He left Magdalen College because it was no longer safe for him to remain. After that he became private tutor in Sir Thomas Lucy's family. This Sir Thomas Lucy has been pilloried by Shakespeare in revenge for the punishment inflicted on the poet in the matter of deer poaching. Foxe and Shakespeare are thus linked together. But the genius of the two men is as different as can well be imagined. Foxe was also connected, as tutor, with the Earl of Surrey's children, and through them with the Norfolk family. Howard of Effingham in the Cadet branch was a pupil and an admirer of Foxe. What thoughts of his old master must have cheered him in the fierce struggle with the Armada. But even the potent influence of Norfolk could not save him. Gardiner was on his track and so, like many another, he fled to the Continent. In Basle, in 1554, the germ of his great work came into the light. In Strasburg, in 1559 the first hint of a really exhaustive work on the English martyrs was published. It contained a list of martyrs many of them mere names. For eleven years Foxe laboured to make his book complete. In 1563 an English translation was issued and at once attained great popularity.

Foxe was a conforming Puritan. He had supported the Puritan section at Frankfurt. But to him purity of doctrine was always more important than details of ceremonial. Yet he was resolute in defence of his principles even in the minor matters of detail.

Foxe was never wealthy. He distributed much largess aided by his powerful friends. Yet he lived and died a poor man. No selfseeker this, who seized opportunity and turned it to his own ends. Foxe enjoyed the confidence of all the leaders in the Elizabethan settlement. He was ordained at the instance of Parker, given a prebendary at Durham by Pilkington, and a prebendary at Salisbury by Jewel. Foxe was no free lance though a man of resolute determination who would sacrifice life itself rather than appear in a false position. His readiness to yield on points of lesser moments is seen in his humorous letter to Parker asking for licence to disregard the Lenten fast. He writes, "If you wish your Foxe to die, this Lent may easily perish me."

Foxe wrote with burning indignation of the sufferings of the Protestant martyrs. He was true to his creed. He pleaded for the lives of the Anabaptists. He deprecated the use of persecution against Papists. Having set his seal to the law of Christian charity in his book he exemplified it in his life. A patient, gentle, uncomplaining man, stirred in his soul to fierce invective against cruelty; yet humble and lenient where he held intercourse with his fellowmen. The man is as great as his tools.

## A VINDICATION OF FOXE, THE MARTYROLOGIST

(Canon T. C. Hammond)

A book has recently been issued from the Press in England, entitled "John Foxe and His Book," by J. F. Mozley, published by the S.P.C.K. It is a matter of congratulation that a work of this kind should issue in the midst of the tumults of war. It is still more gratifying to find that there is a stream of opinion gradually swelling in volume that is carving for itself fresh channels of thought and research.

Mr. Mozley's short preface is interesting. "Six years ago," he writes, "I had never read a page of Foxe; I was introduced to him by my study of Tynedale. I approached him with suspicion: for I knew, or thought I knew, that he had been exposed as thoroughly untrustworthy and even dishonest." Now Mr. Mozley is of a different opinion. He wrote

(Continued on page 11.)

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## To Australian Churchmen.

## THE NEW YEAR.

We greet all the readers of "The Australian Church Record"! May the year 1941 bring fresh blessings and fresh hope.

It opens in the midst of war, it will likely close before the guns are silenced. It will bring heavy trials and deep sadness. How can it be a Happy New Year? Those who ask reckon little of the great capacities of the human soul. Quite apart from any spiritual comfort drawn from the deeper realities of the Divine relation there are amazing funds of power in the human spirit. Lest any should fancy that we are here giving something to the human spirit that derogates from the great truth of our dependence on God, let us quote Calvin. "Whenever, therefore, we meet with heathen writers, let us learn from that light of truth which is admirably displayed in their works, that the human mind, fallen as it is, is yet invested and adorned by God with excellent talents."

"If we believe that the Spirit of God is the only fountain of truth, we shall neither reject nor despise the truth itself, wherever it shall appear, unless we wish to insult the Spirit of God; for the gifts of the Spirit cannot be underrated without offering contempt and reproach to the Spirit Himself. Now shall we deny the light of truth to the ancient lawyers who have delivered such just principles of civil order and polity? Shall we say that the philosophers were blind in their exquisite contemplation and in their scientific description of nature? Shall we say that those, who by the art of logic have taught us to speak in a manner consistent with reason were destitute of understanding themselves. . . . And shall we esteem anything laudable or excellent which we do not recognise as proceeding from God? Let us then be ashamed of such great ingratitude, which was not to be charged on the heathen poets, who confessed that philosophy and legislation, and useful arts, were the inventions of their gods. . . . Let us learn from such exam-

ples, how many good qualities the Lord hath left to the nature of man, since it has been despoiled of what is truly good." (Institutes—Book II. C II. see xv.)

This is a digression into theology, but after all we are a church paper and may be permitted to do homage to the non-regnant Queen of the Sciences.

External conditions affect our happiness. To deny that would be foolish. Yet we have in our unconquerable spirits a repelling power. We can find a place for hope and a lodgment for joy that the maddest outside disturbances cannot touch. There is a certain exhilaration in facing the buffetings of fortune. And there is a certain pride in adversity which sometimes takes strange shapes. "The oldest inhabitant" is irritated at the suggestion that his single tooth is inferior to a solid set of ivories. It is the mark of his distinguished decrepitude. The doctor's "chronic" feels a pang of regret that he cannot add small-pox to the long catalogue of his infirmities. We recall vividly the triumphant note with which a valetudinarian announced, "Me doctor says I have bronchitis on the kidneys." And it is so in bigger things. "I hear that Manchester had a bad time." "Oh! Oh! but you should see our Coventry." This is not the insensate gloating of the ghoul. It is in its own way the assertion of the triumph of soul. Even the natural man, as our theologians would call him, refuses to be beaten by the mere brutalities of external force. Kant talks to us of the sublime. He distinguishes it from the beautiful by the internal contribution which forms an ingredient of it. The terrible features of nature, the rugged cliffs towering in threatening destruction, the sea dashing its proud waves against the rocks, represent unleashed forces that threaten our puny powers. Then we rise in proud defiance within. We are greater than the overwhelming monsters. We can think, and thus the sublime is born. No outside calamity can touch the fortress of the soul. It is a great thing to be a man. There are here potentialities that dwarf all nature's powers and rise triumphant over the de-

vices that man himself has made. A machine cannot, by its very nature, assail us from within. That is the secret of the undying resilience that builds again the waste places and calls to the desolate, "There is hope."

But the pessimist, like the poor, is always with us. He makes a virtue of disparagement. He revels in disaster and riots in foreboding. Disaster that is to others, forebodings of a future from which he stands apart. Our pessimist tells us that all this has happened before. Roman armies tramped through England and dreamed dreams of Empire. They fell before the invading hosts, and their achievements went underground until the delver exposed them to the gaping multitude. Spain, through Columbus, found a new world and built argosies to carry its spoils to the motherland. A century of malignant religious hate depopulated her and the reckless adventurers of another race completed her dismemberment. And so he slowly works himself forward through the wreckage of the centuries up to the totalitarianism and "The Yellow Peril." Well! there cannot be victors without the vanquished and empire treads on the heels of empire or should it be the head?

Yet to support this gloomy outlook is to argue that the whole life process is:

"A tale told by an idiot,  
Full of sorrow and fury,  
Signifying nothing."

The healthy-minded revolt from the conception. Still the hard facts of history seem to be tabled in the interests of the pessimist. There is no insurance against total loss discoverable in its pages. It is one great system of transfer in which power and wealth are the counters that pass from player to player. It is for this reason that humanism is a failure as a war-weary world is now finding out. Man is greater than the machines he makes whether of production or destruction. But man pits himself against man in this struggle of the ages. We are told sometimes that the resources of civilisation are not exhausted. But we pass over for a moment to the camp of the

pessimist and ask, whose civilisation? On the ruins of Greece a new culture arose, but it was the culture of Greece for non-Greeks. On the ruins of Rome a new culture arose, but it was the culture of Rome in the Barbarian. When we perish our gifts remain, but as the Prophet Daniel puts it, they are rewards to another. But just here we stop. When pessimism has shot its last bolt one other factor emerges and alters the whole condition of things. Daniel read the riddle of doom. "God in Whose hand thy breath is and Whose are all thy ways thou hast not glorified." So there is a God. That makes a difference. If He exists then there must be a meaning to this long march of the centuries. It is something more than a before and after. It is instinct with purpose and is directed to a goal. Instinctively, too, we feel that. Sometimes we read revolutionary works that talk much of the Great Unknown. They talk so much about this void that it seems as if they had breakfast, dinner and tea in it or with it. And it always appears as Purpose. Sir Arthur Keith can tell us quite a lot about the Unknown and never blink an eyelid. "The power which creates new forms and new species is resident in living matter. We have no knowledge of any kind of living matter that has not this creative power." So there it is. Sir Arthur Keith says so, and it is so. But what a welter of polytheism! A little god in every speck of protoplasm. Leibniz "homunculi" are not in it. But nobody reads Leibniz now. Perhaps, as Dr. Headlam said of poor Dick Sheppard and "modern theologians," "If he read them," which the Bishop doubted, "he would not understand them." Poor Dick! what a hit he missed. "The Petulance of a Bishop," a sequel to "The Impatience of a Parson." But, alas, nobody told him, and he had not the sense to think of it.

We prefer, with Sir Arthur's permission, to believe that "creative force" implies a Creator. We do not think of Him as resident in a primitive nebula that brings all things to the fore like rabbits out of a conjuror's hat. We

think of Him in the majestic language of St. Paul as One Who "worketh all things after the counsel of His own will." He is not trammelled in the consequences of His own creations. He is above all things as well as manifesting in them His eternal power and Godhead. The old Deists made big mistakes, but they are superior in philosophic acumen to the scientists termed philosophers of our modern age. Immanence has gone mad and dropped into the abyss of "gods many and lords many," and in the hideous melee into which we have been cast we want something better. The wars of man cannot be extended to the wars of the gods unless hope itself is to perish. Huxley caught the vision afar off. The moral sense of man battling against the relentless drive of an impersonal and therefore an implacable Nature. We go further because the Lord Himself has enlightened our eyes by the eye-salve of truth. He reigns. Earth and hell conspire to cloud the issue. Hate and rage and sin alienate us from Him. But He reigns. And He shall reign, "till He hath put all enemies under His feet." This, says Paul again, is one of the Divine necessities. It is the unalterable result of God taking His own part in the mighty work of redemption. The groping soul finds here a sure stay. The floods threaten to overthrow us, but "The Lord sat at the Deluge." Perhaps at last a battered remnant of humanity will realise its need of dependence on God. It is thus that the free labours of an emancipated spirit are caught in the purposes of a Divine Counsellor. Our life is not aimless. It is linked with Christ in God. A happy New Year!

## A PRAYER.

O God, Who draws o'er weary day,  
The restful veil of night,  
Wrap us in Thine own heavenly peace,  
And make our slumbers light.  
Lift from tired hands the heavy task,  
And in Thy bosom bear  
All of our weakness, that Thy strength,  
Awaking, we may share.  
Grace for to-morrow's duty, grant,  
Wisdom, Thy way to keep—  
We ask it in our Father's name,  
Who gives His children sleep.  
—Willa Hoey.

## The Bibleman's Corner.

## A GREAT SURPRISE.

By Rev. W. H. Rainey

In the early days of the war, the natives of the far flung French Colonial Empire rallied to the aid of the Mother Country. Sturdy Malagasi might be seen rubbing shoulders with swarthy Senagaise; or with baggy-trousered Algerians, fraternising with turbaned Moors. There were yellow Anamites, too, looking small by the side of Kalyle Mountaineers, descendants of the early North African Christians. The variety of race, language and dress was amazing. Some of these Overseas Frenchmen, as they love to be called, were members of primitive unevangelised tribes, who had jumped almost literally from the bow and arrow to the machine gun, others were the cultured product of Mission Schools and Colleges—for each man we had the Scriptures in his own language.

Near Toulon there was a large encampment of Malagasi troops—many of them converts of Christian Missionaries. About two thousand of them came to service one Sunday morning. I say "service" rather than Church, because worship was held in a huge barn. There was not a single seat. For about two hours everyone stood and no one seemed to find it too long. First of all they sang a number of hymns as only Malagasi can sing, then one of their number read from the Bible—the Bible for which their ancestors died in the days of the great persecution. If you have not read the story of those stirring times, you have missed an epic of Christian history.

The preacher that morning was a French Missionary who had spent many years in Madagascar and spoke the language like a native. How eagerly they listened as he spoke of their own favoured isle, which so many were never to see again and of the God Whose message white men had crossed the seas to make known to them. Now they had, in their turn, crossed many waters to aid their



brothers, to shed their blood that the Christian ideals of life should not perish from the earth.

Among their number was one to whom I would like to introduce you. Black as coal and of medium physique, he was not remarkable in appearance. Yet there burned in his eyes a flame that would have drawn attention to him anywhere. We felt instinctively that we were in the presence of a remarkable man. It was not merely his educational qualities, although he has the highest University degrees that France can offer, but it was his Christian spirit that makes him noteworthy. Sacrifice is the very essence of Christianity, and he has given up all that he possessed to serve his race. There in his beautiful island home he was earning a large salary for a native, about £1,000 a year, then he gave it up to come to France as a simple soldier earning 1 franc, about 2d per day. Why did he make this sacrifice? To use his own words: "In order that I might influence my countrymen morally and religiously." A superb sacrifice for a Christian of the first generation. Would we with all our Christian background and tradition, be capable of reaching such heights of devotion? Yet God may well call us to lay down all we have in the service of His Church, our Country, or the Bible Society.

Another of those Malagasi soldiers interested us. He wrote us a letter in which he said the following: "I have translated into Malagasi, reference to the Scripture portion for the day and posted it on the barrack room wall so that each man may read for himself. Moreover I have my hymn book with music with me and I have taught them many new songs. (Indeed, he had the whole regiment singing.) Two of my fellow Corporals do not possess the Scriptures. Please send more Bibles for them." And so the Bible Society continued its great work of providing the Scriptures for all nations. In these Malagasi Christians we have those people who love the Bible not less than ourselves and do co-operate with us whole-heartedly in the great task of making it known.

## THE FOUNDATION OF AUSTRALIA AND THE ABORIGINES.

2nd February, 1941.

The National Missionary Council of Australia invites the clergy of all denominations to join with it in using the Sunday after Australia Day Holiday (2nd February, 1941) to place the needs and claims of the Aborigines before the members of their congregations. It is fitting that in connection with the celebrations of our Foundation Day, special reference should be made to those Australians who inhabited this vast continent before it was discovered by Europeans.

It will not be denied that we have a solemn duty to discharge on behalf of these aboriginal people. It would be easy to conjure up ugly shades from the past and to recite tales of horror, of cruelty, and of barbarity in our treatment of this weak and defenceless race; but we are more deeply concerned with our present responsibility and with our future plans for their welfare. We desire to arouse public opinion so that some reparation may be made for the regrettable past, and we feel that the Church should be led to a deeper concern for the moral and spiritual condition of these unfortunate people.

The National Missionary Council, representing in its membership 15 missionary bodies, therefore asks that every minister will make special reference at all services on Sunday, 2nd February next, to the responsibility of the nation and of the Christian Church for these fellow Australians who so urgently need our intelligent sympathy and practical help.

On behalf of the Council,

JOHN S. NEEDHAM,

Chairman.

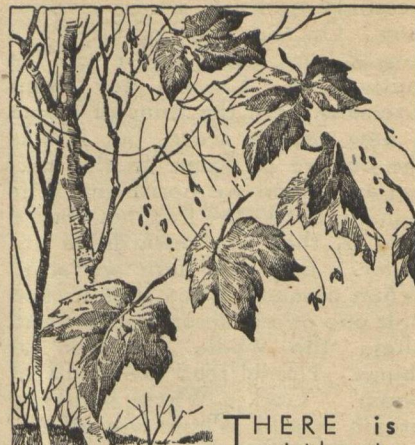
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## THE CHURCH OF ENGLAND IN SOUTH AFRICA.

### St. Paul's Church, Pretoria.

A beautiful little Church of England church, ideally situated in one of the suburbs of Pretoria, the capital of the Transvaal. It was opened in June, 1937. The Rev. Stephen Bradley, recently from Australia, motored up to Pretoria to take part in the opening ceremony. The first Rector, the Rev. Alan Ewbank, M.A., is now the Vicar-General of the Church of England in South Africa. His place as Rector was taken by the Rev. "Dick" Tyser, a young South African who was trained at St. John's Theological College, Highbury, London.

The Church of England in South Africa has a definite link with the Church in Sydney. The Rev. Stephen Bradley, of Sydney, is working in South Africa, and Mr. W. Brown, of South Africa, is a student at Moore College, Sydney. He hopes to return to South Africa after ordination.

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## A Vindication of Foxe, The Martyrologist.

(Continued from Page 7)

his book because he changed his mind. "I have had," he says, "the satisfaction of feeling that I was redressing a wrong—a wrong that has had a remarkably long life under the very nose of our scientific historians."

This careful compilation brings back interesting memories to the present reviewer. It is now possibly ten years since he sat in a coffee-house in the Strand, London, talking over the very circumstances of the attack which has prompted Mr. Mozley to enter the lists in defence of Foxe. Mr. W. Prescott Upton, who has since entered into rest, suggested that the time had come to deal with what he called "The Brewer and Gairdner tradition inherited from S. R. Maitland." A beginning was made. Some of the Foxe MSS. were examined. Other duties and the failing health of Mr. Upton made further research impossible. It was with intense interest that some of the points then collected are seen here presented with singular ability. In future no one with a pretence to careful investigation can quote Maitland against Foxe without dealing with Mozley.

Mr. Mozley maintains there are strong grounds for holding that the Memoir prefixed to the second volume of "The Acts and Monuments" published in 1641, was actually written by Dr. Simeon Foxe, son of the martyrologist, who died on April 20th, 1642. This is a bold stroke. Maitland, with much show of research, endeavoured to establish that the Memoir could not have been written by Samuel Foxe. He also completely disallows the alternative claim made on behalf of Simeon. He speaks of the ignorance and absurdity of the Memoir, and contends that all the evidence which he adduces against the idea of its having been written by a son at all is pertinent when the claims of Simeon Foxe are considered. The arguments appear at first sight conclusive, but under Mr. Mozley's analysis they present a very different appearance. It is admitted that Simeon is loose in his dates and other details. It is also admitted that he confuses to some extent Sir Thomas Lucy and his father, William Lucy. This, as Mr. Mozley points out, is a pardonable error since William's father and son were both Sir Thomas.

As an evidence of Maitland's prejudice we venture to study a little more in detail than Mr. Mozley a particular observation that is made concerning the issue of the Memoirs. Maitland says: "(The Memoir) tells us that Foxe began his Martyrology at Basil, and was eleven years writing it,—a statement so monstrous, that one wonders how anybody could have written it, and how even Mr. Townsend (the biographer in the edition of Foxe assailed) could read it without suspicion." (Notes on the Contribution of Rev. George Townsend, M.A., to the New Edition of Foxe's Martyrology, Part II., p. 23.) When we examine the grounds of this alleged "monstrous" statement, we find that the base of it, as given by Maitland, is that the first edition of "The Acts and Monuments" issued in 1554, the third is dated 1563, "rather more than eight years and a half since the preface to the first

edition was sent to the Press." (p. 25) Maitland adds further: "Why not (extend the writing of the book) to the fourth (edition), which would add seven years more?" The only explanation is, in Maitland's view, that Mr. Townsend in this particular followed the "absurd Memoir." But as a matter of fact, as Mr. Mozley points out, it would be quite easy for Foxe's son to have ignored the very small edition of 1554, and to commence his dating from the Latin edition published in Basil in 1559. The ground of this omission is, as Mr. Mozley again states, that "neither Foxe nor Simeon nor Richard Daye reckons it as the first edition, but reserve that honour for the 1559 book." (p. 119.) If John Foxe himself regarded his first edition published at Strassburg as a mere preliminary venture, his son might well be excused for adopting the same attitude. From 1559 to 1570 Foxe was continually revising, enlarging and correcting the stories of the English martyrs, so that the statement that he was eleven years in completing "The Acts and Monuments" is well-founded.

Again Maitland makes much of the apologies about the book being published in "tumultuous haste" and "rashed up." Anyone with experience of working under pressure for the Press will find no difficulty in reconciling the apparent contradiction between eleven years preparation, and a sudden rush for publication. It is frequently the fate of careful investigators to spend so much time in collecting their material that the period of necessary revision of proofs and collation of facts is, through their very diligence, greatly limited.

Another point in which Maitland corrects the Memoir is that the period between 1554 and 1559 was spent by Foxe on the Continent. He remained at Basil until the material for his book was completed. Yet Maitland fails to see the relevance of this fact to the computation of the period of eleven years. Foxe, immediately on his return to London, occupied himself with checking the information he had already obtained, and "The Acts and Monuments" grows in volume until the edition of 1570. It is established that he commenced his investigations in England, and the book that is published in 1554 represents the beginning of his labours. A period supervenes in which he is able to do little towards the completion of the narratives, and then a lengthy investigation from 1559 to 1570, traces of which can be seen in the corrections, omissions, and alterations apparent in the different editions.

It seems also that Simeon's reference is to that portion of the book which belonged peculiarly to Foxe. Very much of "The Acts and Monuments" is collated from written documents, sometimes badly translated, but the record of the Marian martyrs is that on which Foxe expended all this labour, and which must ultimately constitute his title to fame as a contemporary historian.

The ground on which Maitland attacks the Memoir illustrates very forcibly the usual literary blunder that when a man says nothing about a particular subject he knows nothing. Why (asks Maitland, for example) does he never tell us that John



Foxe had daughters, or that he spent some months in Frankfurt? Mr. Mozley's reply is quite convincing. "He was not writing a full-dress biography with every fact carefully marshalled." (p. 7.)

There is an interesting point made by Mr. Mozley which illustrates the prejudice of Maitland. Mozley asks: "Why did not Simeon denounce the fraud?" Maitland can only suggest as a reasonable conjecture that in as much as the Memoir appears in the second volume, it is possible that Dr. Foxe was dead at the time. In any case, in 1641 he resigned his presidency of the College of Physicians, and was in feeble health from October, 1641, to April 19th, 1642, when he died. Mr. Mozley seems at this point to go too far in his criticism. He charges on Maitland an opinion that the whole Memoir was "a forgery concocted by the unscrupulous printers of the 1641 book, or by some hack writer employed by them." (p. 3.) Hence his suggestions that there is proof positive that the Memoir was written by 1611, while exceedingly valuable as corroborative evidence of the statement in the preface to the Memoir, leaves Maitland untouched. What Foxe's critic said was that either Dr. Foxe's infirmity "emboldened the booksellers to print what had really perhaps been prepared (as it states) thirty years before . . . or else that this manuscript, whatever its origin, had been in the pos-

session of Dr. Foxe, and that on his death it got into the hands of the booksellers, who employed some Grub-street writer to do what he and they considered necessary for making it appear to be the work of a son of Foxe; which is more likely." (Ibid pt. I., p. 19.) Maitland is astute enough to perceive that there is no evidence tying the Memoir to the date of publication. Indeed, he goes further, and hints that it was prepared for the edition of 1610, and perhaps prevented from being published by one of the brothers, or some of the family. He builds an argument on the conjecture, namely, that a son would not prefix "an anonymous Memoir . . . to an edition of his father's work, with previous editions of which . . . he does not seem to have interfered." (Ibid, Part I., p. 18.)

No doubt a writer of the school of Maitland would fasten on this infelicity in Mr. Mozley and suggest that the whole book is absurd and untrustworthy because of it. Mr. Mozley had evidently Maitland's articles before him because he refers to them in his notes on authorities. The very fact that a cautious and scrupulous writer can slip in his interpretation of a document offers some justification for pardoning the offences of a son who writes a private Memoir, not intended to be exhaustive, and only published it on the entreaty of his friends.

(To be Continued.)

## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

#### A.B.M. SUMMER SCHOOL.

The 6th Annual Summer School in N.S.W., organised by the A.B.M., is to be held at Barker College, Hornsby, from January 18th to 25th. The Bishop of Armidale is to be chairman, and a very full and interesting programme has been arranged. The central theme for meditation and discussion is "The Christian Response to the World Crisis." The study book, "Into All the World," has been compiled by the Rev. D. A. Garnsey, M.A.

#### BEACH SERVICES.

Three services of Diocesan Witness on the beaches are to be held at Dee Why on January 5, Cronulla January 12, and Watson's Bay January 19 at 3 o'clock. In view of the world situation it is most important to make this witness as effective as possible this year.

#### WORLD'S EVANGELICAL ALLIANCE

#### Universal Week of Prayer.

Arrangements have been made in the city and suburbs of Sydney, in co-operation with the Archbishop and the ministers of the various denominations, for the Universal Week of Prayer.

Meetings are being held at midday and in the evening from Monday, the 6th January, to Saturday, the 11th January. Special meetings will also be held in many churches on the Sundays, 5th and 12th January.

#### HOSPITALITY TO MEN OF THE FIGHTING FORCES.

Saint Matthew's Church, Manly, has made a fine record of service for the year. Nearly 900 beds have been provided for the men in the School Hall, and particularly for Interstate men, and for those whose homes are at a distance. Over 1,400 meals have been given in the cafes on the Corso. All hospitality has been given without any charge whatsoever through the generosity of church people and of other citizens. The Kuringai Women War Workers' Hospitality Committee is now co-operating with Saint Matthew's. It has supplied 25 beds fully equipped and support for the same. It was expected that a large number of guests will be entertained between Christmas and the New Year.

#### JOTTINGS FROM OUR PARISHES.

**St. Barnabas', Chatswood East.**—The Twenty-fifth Anniversary of the Sunday School was celebrated recently, an occasion that will be long remembered in the parish. The Church was beautifully decorated. The visiting preachers were Padre D. Begbie (R.A.A.F.), the Rev. H. M. Arrowsmith, and the Rev. G. J. S. King. The members of the teaching staff attended the early communion service in corporate fellowship. A Scholars' Tea was held, and Mr. C.

P. Taubman showed pictures of London and the Northern Territory.

**Kembla Parish.**—New churches at Warrawong and Windang were opened by the Archbishop of Sydney, on Monday, December 23, the former at 6.15 p.m. and the latter at 7.30 p.m. A special bus took people from Port Kembla Church for the occasion. Warrawong Church has been built as part of the scheme for More Churches for Greater Sydney. The Windang Church building is similar in plan to the one at Warrawong.

**St. Philip's, Sydney.**—The one hundred and thirtieth anniversary of the consecration of old St. Philip's Church was observed on December 8. The present Church took its place and was consecrated on March 27, 1856. Early in the new year the grounds in front of the new parish hall will be laid out in a suitable and attractive manner. The advertisement hoardings will be removed and the appearance of the Church property will be very much enhanced. More funds are still required to complete the scheme.

#### SYDNEY DIOCESAN CHURCH BUILDING SCHEME.

On Monday, 23rd December, His Grace the Archbishop of Sydney (Dr. H. W. K. Mowll) opened and dedicated churches at Warrawong and Windang, in the Parish of Kembla.

The church was well filled for the service at Warrawong, whilst a number unable to gain admission at Windang listened to the service which was amplified outside.

At both services there was a most representative gathering. Parishioners from other centres within the parish, visitors from neighbouring parishes and members of other denominations were present.

Mesdames H. W. K. Mowll and W. E. Gates, and Mr. C. P. Taubman accompanied His Grace the Archbishop, whilst the Rural Dean (The Rev. E. Walker), the Rev. A. A. Mutton and A. H. Edwards, Messrs. C. Craven-Sands, and W. Watts robed for the services. The President of the Ministers' Fraternal, Mr. D. Rankin, represented the other Protestant Churches.

In a short address at Warrawong, His Grace the Archbishop mentioned the many special features of the buildings and congratulated Mr. R. Lindsay Little, the Architect, and the builder, Mr. A. W. Anderson, of Wollongong.

At Windang, the Rector (Rev. C. A. Goodwin) thanked the Archbishop for the interest he had taken in the buildings, and congratulated him on his initiative in starting the Building Crusade. He also acknowledged the ready assistance given by the builder, the generosity of Miss Robson, W. C. Wentworth and Frank Bevan and Sons.

At this service the Rural Dean urged the people to make the best possible use of the buildings.

His Grace the Archbishop chose as his text the words of the 6th verse of the 16th Psalm. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." He emphasised the heritage enjoyed by members of the Church of England in its historic link with the Apostolic Church, the Bible, the liturgy and its buildings.

He also stressed the spiritual benefits coming from the past and bringing with them responsibilities for the present and the future.

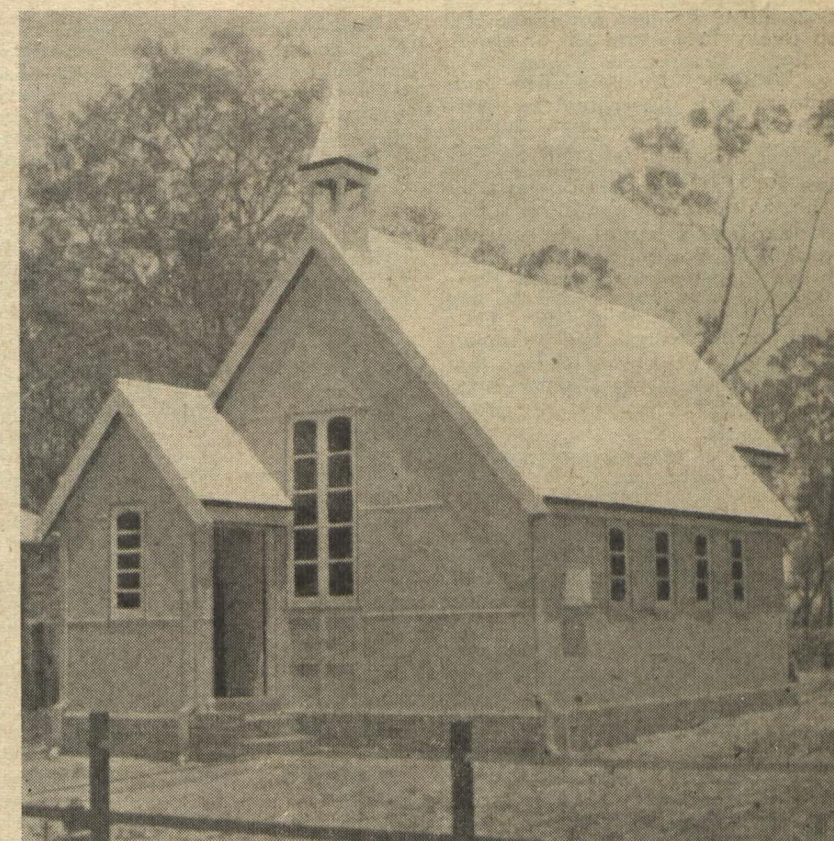
His Grace said it was significant that we in this Diocese had embarked on a crusade to erect more buildings in areas where they are needed when so many Churches in England were being destroyed.

The service closed with the Benediction and ended a very memorable day in the parish of Kembla.

The two buildings are the first to be erected in connection with the Anglican Building Crusade in the Diocese of Sydney. Both were used for the first regular services on Christmas Day. Each will fill a very real need in the respective centres.

Each property is valued at £600 making a total valuation of £1,200. Through the generosity of all concerned, the total amount owing by the parish is only £250. Six months ago, the parish owned a site at Warrawong valued at £200 and had £60 in cash towards the building.

Chairs have been used for seating instead of pews and the kneelers fixed to each row make very comfortable accommodation for worshippers. Through the generosity of the Rector and parishioners of St. Chad's, Cremorne, the chancels have been covered with slightly used carpet of ecclesiastical design.



THE CHURCH OF ST. THOMAS, AT WINDANG, LAKE ILLAWARRA.

St. Andrew's, Warrawong, is from the same plan and is the first building to be erected in connection with the Anglican Building Crusade.

Both were opened by His Grace the Archbishop on Monday, 23rd Dec., 1940.

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The little steeple at Warrawong houses a bell which is the gift of Miss Robson, whilst one is to be placed in the steeple at Windang during the next few weeks. This is the gift of Mr. A. F. (Butts) Bevan. At Warrawong a stone built into the foundation bears the inscription: "This church was erected as part of a Diocesan Building Scheme and is the gift of Miss Robson, whose niece, Mrs. W. E. Gates, laid this stone. 30/11/1940. The site was given by W. C. Wentworth Esq."

At Windang a brass plate has been placed in the porch and reads: "Erected in connection with the Anglican Building Crusade and opened by The Most Rev. H. W. K. Mowll, M.A., D.D., Archbishop of Sydney, and Metropolitan. 23/12/1940. C. A. Goodwin Rector." The words "The Site was given by Frank Bevan & Sons" are to be added.

#### NEW SOUTH WALES MISSION TO THE JEWS.

(Communicated)

The year now closing has been filled with active service in connection with the Evangelisation of the Jews of Sydney and suburbs especially.

The Missionary, Miss Gertrude Stargatt, has been given welcome at a large number of the homes of the Jewish people and afforded opportunity to present the message of the New Testament, revealing Jesus as the true Messiah of the Jews and the Personal Saviour of every believer.

The Tuesday evening meetings held in the Messianic Reading-Room have proved of service, help and enlightenment to many.

On Tuesday, 17th December, the closing meeting of the year was held in the Messianic Reading-Room. The honorary secretary, Mr. G. E. Ardill, gave a special address on the meaning of Christmas, stressing the importance of recognising that while the spirit which actuates generosity and kindly feeling was not to be lost sight of, the real meaning of Christmas attaches to the coming of the world's Redeemer, who came in lowly guise as the Babe of Bethlehem heralded by the Angel with the message, "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This message is the definite promise concerning the Lord Jesus. "The Lord God shall give unto Him the Throne of His Father David, and He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end."

The points of the speaker were these; that the birth at Bethlehem was the fulfilment of the ancient promise in Genesis 3, v. 15, as to the seed of the woman, and the Lord's pledge of Isaiah, chapters 7 & 9, "A virgin shall conceive and bear a son and shall call his name Emmanuel," being interpreted "God with us."

He affirmed his opinion that the virgin birth was an essential doctrine

of Christianity, and apart from it the beginning of a new creation was not provided for.

Then referring to the promise of the Kingdom, he asserted the veracity of the Eternal God, as to His pledge that the Lord Jesus Christ will return to take up the Kingdom and reign over restored Israel as well as becoming the King of Kings and Lord of Lords, having dominion over the whole earth.

At the close of the meeting, which was attended by a large number of local Jews and refugee Jews, a presentation was made to Mr. G. E. Ardill, in recognition of his interest and help during the year.

The Annual Picnic was held early this month, a motor 'bus load being taken to a holiday resort known as Fairyland, they had a day of real enjoyment, the invited Jewish guests numbered about sixty. There were quite a number who would have been glad to be present, but were not able to get away from their work on that day. The day was ideal for an outing in the country, and some of the refugee Jews who were present looked upon it as the best day they had had since they came to Sydney. During the afternoon some singing of Gospel hymns were indulged in, and an address to the children was given by Mr. Theobald, who drew sketches as he went on. Then, Mr. G. E. Ardill, honorary secretary, gave an address to the adults, aided by a chart illustrating the Tabernacle in the Wilderness, and based his address on that, setting forth the teaching of the Tabernacle, as it pointed to the Lord Jesus Christ in its every detail. There was deep interest shown during the course of the address, and many comments made afterwards, indicated that thought had been awakened, and it is hoped that some may be led to recognise the true sacrifice for sin, pointed out by the Lamb upon the Altar, viz., the Lord suffering, the just for the unjust, and upon whom the Lord laid our iniquities, and who bore our sins in His own Body on the Tree.

It is hoped to arrange for a house party at one of the Mountain resorts during the Christmas season.

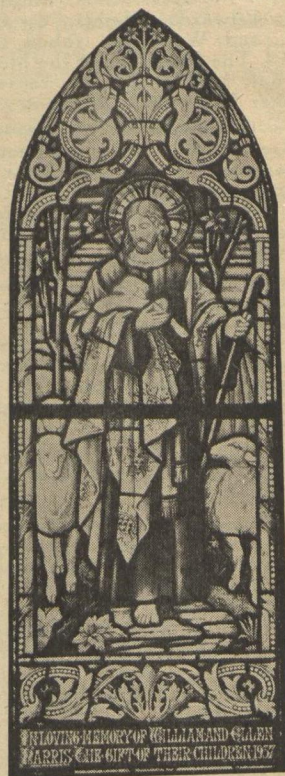
Further information regarding the work can be secured from the Honorary Secretary, New South Wales Mission to the Jews, 145 Commonwealth Street, Sydney, or from the Missionary, Miss Gertrude Stargatt, 100 Reservoir St., Sydney.

#### Diocese of Goulburn.

##### ORDINATION.

On Saturday, the 21st of December, the Feast of St. Thomas, A.M., the Bishop ordained in St. Saviour's Cathedral, Mr. E. S. Kugelman, B.A., and Mr. J. C. Whight, B.A., to the diaconate and advanced the Rev. C. J. Clark, B.A., and the Rev. H. E. Palmer, B.A., to the priesthood. The sermon was preached by the Ven. C. S. Robertson, Archdeacon of Monaro, and the gospeller was the Rev. J. C. Whight.

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Mr. Kugelman will serve his diaconate on the Cathedral staff. Mr. Whight at Cootamundra. The Rev. H. E. Palmer has been licensed as assistant priest at the Cathedral and the Rev. C. J. Clark as assistant chaplain at the Canberra Grammar School.

#### VICTORIA.

##### Diocese of Melbourne.

##### ORDINATION.

On St. Thomas's Day, Archbishop Head held an ordination service at St. Paul's Cathedral, when Rev. A. G. Reynolds, formerly of St. George's Church, Malvern, and now of the Mission to Seamen, was advanced to the priesthood. Canon Wenzel was the preacher.

##### MEMORIAL SERVICE.

At St. Luke's Church of England, Yarraville, on Sunday, Dec. 22, a service was held in memory of Leading was killed in a plane accident at Wagga, N.S.W., recently.

##### SUMMER SCHOOL.

The Annual Summer School will be held at Brother Bill's Holiday Home, Mount Evelyn, from January 14th-21st, 1941. Moderate tariff has been arranged. Full particulars can be obtained from the Hon. Secretary, Rev. C. P. Young, C.M.S. Office, Cathedral Buildings, Melbourne, C.I.

##### DAYS OF PRAYER COUNCIL

The Right Rev. Bishop Baker gave an arresting address on "The Day of the Lord" at a recent Tuesday midday service of the Citizens' War-time Intercessions in the Assembly Hall. The deep research of the Old and the New Testament records were spiritually applied to the incidents of world-wide interest and the clear fulfilment of divine prophecies.

##### A NEW YEAR'S WISH.

"This letter comes with my earnest wish that you may have a happy New Year. That is not just a conventional expression, but a hope that is based on faith in God, who reigns in the affairs of men. The events in Albania and in North Africa are surely evidence of the blessing of God which rests upon our Greek Allies and ourselves in our struggle against our common enemy. More and more the United States, under President Roosevelt, are helping us with munitions and aeroplanes. It is good to know that our own Australian troops have covered themselves with glory in Egypt and Libya. May God keep us from slackness or selfishness in this time of struggle between right and wrong. May He use the British Empire, in the year which is just beginning to be the champion of truth against falsehood, of liberty against bondage, and of love against hatred, until this revived paganism is overthrown and Christian civilisation secured."

(From the Archbishop's Letter.)

#### THE ORDERING OF MORNING AND EVENING PRAYER.

The following suggestions were laid before the Bishops at their recent conference at Cheltenham, Victoria, by the Bishop of Ballarat:—

1. Vestry prayers and their amens should be said in a natural voice without note.

2. The Service should begin directly the Priest and the choir are in their places. As a prayer has been said in the Vestry there is no need for them to kneel on reaching their places. By this procedure two unnecessary movements on the part of the congregation are avoided.

3. Until the end of the first Lord's Prayer, the Service should be said, not sung. If the responses are sung, those usually known as "the ferial responses" are recommended. But a "said" Service is far more helpful than a Service "sung" indifferently.

4. An office hymn may be inserted before the Magnificat.

5. Unless there is a good choir the Psalms should not be sung, but said. It is recommended that the Priest should say the first half of each verse down to the colon, the people saying the latter half. If the people sit down for the reading of the Psalms and stand for one Gloria at the end, it will be found to be more devotional than standing.

6. In announcing the lessons the titles of the books (with the exception of the Epistle to the Hebrews) should be those of the Authorised Version, e.g., "The Acts of the Apostles," not "The Acts of the Holy Apostles," "The Gospel according to . . ." not "The Holy Gospel according to . . ."

7. Florid settings of the Canticles should be avoided. Simple chants are to be preferred, with low reciting notes. Occasional congregational practice for learning chants and hymns should be held where possible.

8. There is no reason why the Creed and the Lord's Prayer should be sung on a note, even when the verses and responses are sung. The congregation can join in more easily if they are said.

9. No anthem should be attempted unless the requisite parts are complete and well balanced.

10. Where there is a good choir some variety might be introduced into the singing of the hymns; as, for instance, verses in unison, in harmony, unaccompanied both in unison and harmony, men only or trebles only; and when they are available, with descants by a few voices.

11. All prayers after the third Collect and their amens should be said, not sung.

12. There should be no singing after the Blessing; and the organist should play quietly while the choir returns to the Vestry; this is not the occasion for an organ recital. For the congregation the Blessing concludes the Service. The Vestry prayer before the

dismissal of the choir should therefore be said in the Vestry or outside the Church, and not in the aisle or porch.

#### Diocese of Gippsland.

##### PERSONALIA.

"Rex Benn, son of the Rev. L. W. A. Benn, now away with the A.I.F., has won the most valuable open scholarship offered at the Geelong Grammar School. Last year it was won by Peter Ball, son of the Rector of Traralgon. It is tenable for four years. Let us be proud of the sons of our rectories."

"The Rev. C. H. Partridge goes next month to the Parish of Blackwood Forest and Bass. Let us remember him and his new work in prayer."

"Mr. J. R. Coates, sen., of Lakes Entrance, Synodman and Diocesan Councillor, is seriously ill. Let us hold him up in our prayers."

(From the Bishop's Letter.)

#### SOUTH AUSTRALIA.

##### Diocese of Willochra.

##### STREAKY BAY.

"A correspondent from Streaky Bay has written to tell us that despite there being no resident priest the life of the Church flourishes. The Mothers' Union has a vigorous branch, under the presidency of Mrs. H. R. Gibbs. Messrs. T. E. Yates and L. C. Hardy, who are lay readers, conduct regular services, and the Priest in Charge of Ceduna (Rev. N. W. S. Chambers, of the Bush Church Aid Society) visits on the third Sunday in each month to celebrate the Blessed Sacrament. The enthusiasm of the church people is clearly seen from the success of a recent Strawberry Fete, at which £116 was raised. Our correspondent says that the accumulated debts will soon be paid and that they are very hopeful of the future."

(Adelaide Church Guardian.)

#### QUEENSLAND.

##### Diocese of Brisbane.

##### ORDINATION.

The following Ordinations took place in the Cathedral Church of St. John the Evangelist, on Sunday, December 15:—

##### Priests:

The Rev. Charles George Price Black, Th.L.  
The Rev. Gordon Frank Guy.  
The Rev. William Myles Phillips, B.D.  
The Rev. Cyril Harry Sharp.

##### Changes:

The following licenses have been issued by the Archbishop:—



The Rev. Harold Wilmot Griffiths, as Vicar of St. Matthew's, Kilkivan.

The Rev. Robert Angus Munro, Th.L., as Mission Chaplain during the term of his leave of absence from the Diocese.

The Rev. George Ratcliffe, B.A., as Mission Chaplain during the term of his leave of absence from the Diocese.

The Rev. Kenneth Francis Watts, Th.L., as Assistant Curate of St. Augustine's, Hamilton.

The Rev. William Myles Phillips, B.D., as Assistant Curate of St. James', Toowoomba.

The Rev. Ernest James Vincent Cavey, Th.L., as Assistant Curate of Holy Trinity, Fortitude Valley.

Mr. Harold Shiner was licensed as Lay Reader of St. Matthew's, Sherwood.

Mr. Ernest Murrell was licensed as Lay Reader of the Parochial District of Wondai.

#### RETIREMENT OF CANON THOMPSON.

After 42 years' continuous service at St. Michael's and All Angels' Church at New Farm, Brisbane, Canon Thompson, M.A., will retire this month. Born in England nearly 79 years ago, his first curacy in Queensland was at Woollongabba from 1891 to 1893. For the next two years he was at Jondaryan, on the Darling Downs, and in 1895 became vicar of St. Michael's. He was in England for two years, when he gained his M.A. degree at Oxford, returning to his charge in 1901, and has laboured there ever since as rector.

#### DIAMOND JUBILEE.

St. Nicholas's Church of England, Sandgate, celebrated its diamond jubilee on Sunday, December 8. The Bishop of Newcastle was the preacher at both services on the Sunday, at which the Governor and Lady Wilson were present. St. Nicholas's can boast of being the possessor, amongst other valued relics, of a bell, which was once installed in the original St. John's Cathedral, and bears the date 1826. It is the oldest church bell in Queensland. The church was opened in 1880, but the bell is much older than the church.

The verger at the special service was Mr. H. Crowley, who filled that position at St. John's Cathedral for more than 38 years.

#### THE ABORIGINAL PROBLEM.

"The Sunday after Foundation Day is by common agreement observed in this country as Aboriginal Sunday. This year the date is February 2nd, and it will be well if we can use this opportunity to remind ourselves of the duty we owe to the original inhabitants of this land. One of the most encouraging signs of the times is the gradual awakening of the people of Australia to a sense of obligation towards the aborigines. In this respect Queensland stands out conspicuously among all the States of Australia for its enlightened policy. Our Government actually gives more to

the support of an individual mission than some Governments give to the whole of their missions in the aggregate.

"It is not only in its financial support that Queensland is conspicuous. The means it adopts both for the care of the full bloods, and for the gradual introduction of the half-castes to a proper place in our common society, is an example which is becoming recognised as one to be followed in other States. The co-operation between the Government and the Mission is very close, and it is obvious that the Church has a most valuable contribution to make to aboriginal welfare.

"But there is much still to be done and there is still far too much ignorance on the part of the rank and file of our people. A worthy observance of Aboriginal Sunday would do much to fill in the gaps and to carry us further to the realisation of an ideal policy."

(From the Archbishop's Letter.)

#### TREATMENT OF INTERNEES.

Q.: Is different treatment meted out to internees—those fleeing from Nazi aggression, and therefore pro-British, and those definitely of Nazi sympathy? Has a Civil Court been set up to deal with these cases?

A.: Internees in Australia become so because of the policy of the Government and for reasons of security as applying to them individually. There are no mass internments. In other words only those whose views are definitely anti-British are interned, consequently those with pro-British opinions are not interned.

A Court to deal with cases of naturalised persons but not those of enemy origin has been set up, and further tribunals are to be appointed to deal with all internments made in Australia.

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Our latest responsibility is GLEN DAVIS, the New Oil  
Settlement, for which help is urgently required.

CANON R. B. ROBINSON, General Secretary.  
MR. F. P. J. GRAY, Hon. Treasurer.



**Aboriginal Sunday, February 2nd**

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

# **THE AUSTRALIAN Church Record**

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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JANUARY 23, 1941.

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transmission by post as a Newspaper]



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## **"A REAL AUSTRALIAN."**

**SYDNEY JAMES COOK.**

Sydney James Cook was born on the Nullabor Plain, in the vicinity of Cook, on October 30, 1937. He was found abandoned when only a few hours old, and has since been cared for by B.C.A. Nurses. He is a full-blooded aboriginal and is growing up in happy childhood at Penong Hospital.

He is now just over three years old. Pray earnestly for him as he climbs life's ladder. He is a challenge to the Australian Church on behalf of his race.

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By courtesy of the Bush Church Aid Society.