

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

# THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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## LAYING OF THE FOUNDATION STONE

Church of England Hut, Ingleburn Camp



The laying of the foundation of the Church of England Soldiers' Hut at Ingleburn Camp, N.S.W., took place on Saturday afternoon, December 16th. His Grace the Archbishop of Sydney presided and Brigadier A. S. Allen, D.S.O., set the foundation. Addresses were given by the Ven. Archdeacon Johnstone (standing in the picture), Hon. Organising Secretary, Church of England National Emergency Fund, and Revs. F. W. Tugwell, C.F., and Hulme-Moir, Camp Chaplain. Mr. Moir will leave with the troops for abroad.

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**Notes and Comments.****Guidance.**

A Thought for the New Year.

I do not ask, O Lord, that Thou shouldst shed

Full radiance here;

Give but a ray of peace, that I may tread

Without a fear.

I do not ask my cross to understand,

My way to see;

Better in darkness just to feel Thy hand,

And follow Thee.

Joy is like restless day; but peace divine

Like quiet night:

Lead me, O Lord, till perfect day shall shine

Through peace to light.

A. A. Procter.

**UNLOADING OUR CARES.**

ALL kinds of measures are taken or advised to meet the burdens of care and fear that play so great a part in human life, to the often undoing of physical, mental and spiritual health. Nerves are set on edge the world over. The war is called "a war of nerves." The Bible statement "men's hearts failing them for fear" of impending troubles was never so true as in these days.

Some time ago the Public Health Service of U.S.A. published a statement on "Nervous Diseases," showing the tendency of worry to shorten human life. The pamphlet went on to say: "So far as is known, no bird ever tried to build more nests than its neighbour; no fox ever fretted because he had only one hole to hide in, no squirrel ever died of anxiety lest he should not lay by enough nuts for two winters instead of one; and no dog ever lost any sleep over the fact that he did not have enough bones laid aside for his declining years."

The moral is plain, reminding us of Elizabeth Cheney's words:—

Said the Robin to the Sparrow,

"I should really like to know

Why these anxious human beings

Rush about and worry so."

Said the Sparrow to the Robin,

"Friend, I think it must be

That they have no Heavenly Father,

Such as cares for you and me."

So we suggest a New Year's motto for us all:—

"Casting all your care upon Him, for He careth for you."

**ENGLAND HAS NOT FORSAKEN GOD, BUT—**

THE Bishop of Bradford, Dr. Blunt, in a New Year's message to his Diocese, says:—

"England has not forsaken God, but she does not look like a country who thinks it worth while to pay Him any public acknowledgment. . . . A nation of whom the vast majority never pay Him the public tribute of their worship is on the road to forgetting Him altogether.

"The New Year dawns on a restless and troubled world. When will the nations cease to rage? We seem condemned to live for ever in an atmosphere of anxiety, alarms, and crises; no international equilibrium has yet been found. To this point has our boasted civilisation brought us.

"Fifty years ago men spoke as if human progress was an automatic process, as if educational development and growth of science would of themselves assure continuous human improvement. That belief has been refuted by fact. Neither education nor science can by themselves ensure that man will make a wise use of them.

"Our intellectual growth has outrun our moral and spiritual growth; and we do not now know that any limit will be set to the devilish misuse by man of his increased knowledge. We see education perverted to the production of a mass-mind, science perverted to the uses of mass-production. We see war glorified, peace disparaged, mediaeval persecution revived with modern refinements of torture.

"Dignity, sanity and honour appear to have forsaken international relations, and no international pact can be trusted to be honoured by those who



make it. In such a world the old wish of a happy New Year can only be uttered as a prayer to God that He may turn men's minds to better ways of action than they are taking."

How about Australia!!

### THE WAR.

**Q**UIETLY, but very effectively, the war proceeds. Germany is, apparently, losing ground in every direction. On sea, on land, and in the air the Allies are holding the lead. If the great push comes, for which all are expectant, the Allies are confidently awaiting the German attack in strength. We may well thank God for the spirit of calm trust in which the peoples of the Allied countries are standing up to the tenseness of the situation.

Meanwhile, let us keep on praying to the God of the nations that we may be kept in the spirit and purpose of His will. How wonderfully His hand is seen in the Finnish struggle against Russia. Contrary to all expectations, the fine courage and fighting qualities of the Finns are holding the Russians in check, and there are not wanting indications of a Russian collapse. Evidently the Soviet Government is lacking in power to produce a decent morale in its fighting forces. It is indescribably sad to learn of the sore lack of proper clothing and food among the Russians, and the necessity of driving the men into battle.

It is the necessary nemesis of any method of government that disregards the sacredness of human personality.

### A GREAT GIFT.

**T**HE B. & F. Bible Society and the Scripture Gift Mission have again seized an opportunity of bringing the Book that comforts and heals to the attention of our Imperial Forces. A special edition of the New Testament has been made available for the use of all serving in the forces. And to emphasise the worth of the gift the King has graciously contributed a message, inserted in the cover of the books, of commendation to the recipients. The message runs:—

"To all serving in my forces by sea or land or 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."

We may well thank God for this fine exemplification of the Christian character of our gracious Sovereign. We are sure it will be an inspiration to the great majority of the men who serve.

### THE WANDERING PRIMACY.

**I**T is interesting to note a growing movement in New Zealand towards a fixed Primacy. In the minds of some earnest churchmen the wandering Primacy is a cause of weakness to the Church. One of the difficulties involved was that of not being able to hold General Synod as often as necessary because of the large amount of travelling involved. In Australia, for the first time, we have a Primate who is far removed from the centre of population in the Commonwealth. Consequently he is far removed from the opportunity of taking counsel with his brother Metropolitans, and is also not at hand for consultation on national and other questions that affect the Church and the people of the Commonwealth. We are far from being convinced of the wisdom of those ecclesiastical voters who were responsible for such a short-sighted divergence from a precedent that preserved historic tradition and could not be suspected of illegal procedure.

### ABORIGINAL SUNDAY.

January 28th, 1940.

(The Sunday preceding Australia Day Holiday.)

The National Missionary Council of Australia invites the clergy of all denominations to join with it in observing Sunday, 28th January, 1940 (the Sunday preceding Australia Day holiday), as Aboriginal Sunday. It is fitting that this national celebration should have special reference to those Australians who inhabited this vast continent many centuries 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 disgraceful past, and we feel that the Church should be led to evince a deeper concern for the moral and spiritual condition of these unfortunate people.

The National Missionary Council, representing in its membership fifteen missionary bodies, therefore asks that every minister will make special reference at all services on Sunday, 28th January 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 W. BURTON, Chairman.

J. WHITSED DOVEY, Hon. Sec.

### A NEW YEAR'S RESOLUTION.

#### Do It Now!

A few years ago the "DO IT NOW" card was in evidence on many an office desk, but it did not cure us of our procrastinating ways. A vast number of people still act as though they believed it was a mistake to do to-day anything that could be put off till to-morrow.

"When I have time" is very commonly heard, but, of course, we never do get time. We all start each day with a wonderful, fresh, clean 24 hours. Even the King of England has no more of time than each of us.

It is not what we have of time or money, but the use we make of it that gives it importance. A contemporary has the following anonymous lines:—

When I have time, so many things I'll do  
To make life happier and more fair  
For those whose lives are crowded now with care;  
I'll help to lift them from their low despair  
When I have time.

When I have time, the friend I love so well  
Shall know no more these weary, toiling days;  
I'll lead her feet in pleasant paths always.  
And cheer her heart with words of sweetest praise,  
When I have time.

When you have time! The friend you hold so dear  
May be beyond the reach of all your sweet intent;  
May never know that you so kindly meant  
To fill her life with sweet content  
When you had time.

Now is the time! Oh, friend, no longer wait  
To scatter loving smiles and words of cheer  
To those around whose lives are now so drear;  
They may not need you in the coming year—  
Now is the time!

### Quiet Moments.

#### THE CHALLENGE TO FEAR.

By J. H. Newsham-Taylor, M.A., Vicar of St. Martin, Stamford, and Chaplain, R.A.F.

(Preached at Peterborough Cathedral.)

"The peace of God shall stand sentry at your hearts and minds."—Phil. iv. 7.

**G**OD puts a sentry at our hearts and minds. Nothing may or can approach thereto without a challenge. Who goes there? Pass friend—halt! So long ago wrote Paul, the prisoner in Rome, and he is still right. That sentry is called the "peace of God," and is able to stave off the assaults of the evil one, in whatever guise. Therefore do not worry! And how we need that help! At the back of a thousand lives is an un-named, unconfessed fear. When we are in the sunlight and speaking with our friends, we forget it. But the hour comes that windows must be darkened out, the night falls with its slow, interminable hours, and then? The blood vitality runs low and fear steals in! What may the night bring, what the morning? A poor stricken invalid said to me this week, "I dare not sleep at night in these days." It is to the many who dare not confess their fears, but know them in their hearts, that I speak my message to-day.

### Two Reactions.

First, the presence of fear is not cowardice. Fear is capable of two reactions—cowardice or heroism. Cowardice is the flight from fear; heroism is jumping from the springboard of fear. Fear is largely physical. The more highly strung, the quicker the response of our nervous system, the more ready we are to fear. The poet, the artist, and the sympathetic have fears that commoner clay know not. It is well that this shall be recognised because so many are ashamed of "fear," in itself. It is only the fully imaginative being who pictures the whole horrors of war and destruction, who fills out the terrifying picture that drives sleep away and intensifies the horror. Others in happy ignorance can sleep away their nights. And if it is not the fear that "air raids" spell, it is perhaps the warning clouds of economic disaster that plainly threatens many in the business world—many whose hard-earned, long-earned savings of a lifetime are now threatened with the lightning destruction of a war. The thought is "perhaps to-morrow, or in a week or two, I may have nothing—I who thought my latter days were secure from want."

Yes, fear; and justifiable fear, is about us on every side.

And what shall we do about it? Is there an antidote?

When we are told "not to worry," we reply, "we cannot help it," and when we are told "not to be afraid"—not to fear, we give the same answer.

Refusal to admit, repression is no good. Something positive, something really helpful, is needed.

And it is just that which St. Paul gives us. It is something positive. It is a real antidote. Something which can challenge and drive off fear—something which can stabilise our hearts and minds and make us brave again, and the more brave for that very fear. However dark the night, however laden the air with the emissaries of evil, however mighty the hosts before and about us, there stands at the doorway of our "feeling and thinking," or our realisation and appreciation even, that sentry, ever awake and alert, whose name is the "Peace of God!"

### Heralds of an Unknown Future.

First see the enemies—thoughts which must be challenged and refused entry. All those who spell or speak of evil and disaster—the heralds of an unknown future which may never be. As Henry Seton Merriman said, "Many people ruin their lives by going out to meet the future and turning into reality what only existed in their apprehension. They call it knowing the worst." We don't want that unhappening, unhappenable worst to sap our strength, or spoil our energy and effort. As we hear the wireless or read the papers, and visualise the horrors already befallen in other scenes of warfare, we visualise the agonies, so keenly, so vividly, that we draw these very horrors upon ourselves.



Again I say, "halt!" If the horror is to be spread and extended like some tidal wave, where is the hope of our resistance, of our courage? Halt to these! But to something else—their very counterpart and companion—hail and pass friend! Who rides supreme in triumphant courage above these darkened horrors of the soul? Is the courage of air pilots—of seamen—of soldiers in the field, to go for naught? Have the long vigils of nurse and doctor, civilian watchers of the night, no strength? Have we no fellowship for their sufferings? Is there no new-found courage that comes from this fellowship of life and blood and struggle? How can I fear—how can I falter—how can I fail—how can I refuse to sleep at night when I realise that not they nor I are alone, and that thousands keep watch and fight and struggle in the same heroic stress? Dissolve that sense of loneliness. See the myriads about us and cry like Elisha of old, "They that be with us, are more than they that be with them," and out of your very fears must spring an indomitable courage and a new helpfulness of service. Trust your sentry and refuse admission to thoughts which He could not pass. Remember God has His battalions all about us, and theirs is the final victory. It is God Who alone signs the last treaty for the human race.

A British Ambassador to the Hague in the XVIIIth century spent a sleepless night. The cares of his office kept him sleepless. His servant said to him next morning: "Why are you so worried, sir, that you could not sleep?" His Excellency replied, "I can see no way out for the world." His servant asked, "Sir, before you were born, did God manage to care for the world?" "I suppose so," said His Excellency. "And after you have gone from the world will He do so?" Again His Excellency replied, "I suppose so." "Well," said his servant, "don't you think He can do so while you are alive?"

So, my friends, greet God's sentry as you lie down to rest—and admit only what will strengthen and uplift—and then for the darkened night—

"The night shall be filled with music  
And the cares that infest the day  
Shall fold their tents like the Arabs,  
And, as silently, steal away."

And the morning and the sunrise shall greet you like Pilgrim in the Progress with another mercy, for—

"His candle shineth on my head, and by His light I go through darkness."

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### Personal.

Mr. A. C. Hake, of Albury, and a member of the Goulburn Synod, has passed the final test for an A class pilot's license. Mr. Hake, who is an alderman in Albury Municipal Council, has been a member of the Albury Aero Club since its inception.

After Evensong on a recent Sunday, the Junee congregation gave Mr. W. Knight a dressing gown in recognition of his four years as a parochial councillor and for other work for the church.

The Rev. D. R. McLeod began work last month as assistant and priest in the parish of Young.

The Rev. T. H. Timpson, M.A., Chaplain of the Canberra Grammar School, is taking charge of the work on the north side of Canberra.

At the recent Provincial Synod of N.S.W., the Bishop of Riverina moved:—

"That this Synod, especially the Bishops, Clergy and Laity representing the country dioceses, desires to record its heartfelt appreciation of the numerous and inspiring visits paid since the last session of Synod by its President, the Archbishop of Sydney and Metropolitan of New South Wales, in all the dioceses of the Province."

The Rev. Canon R. Jefferson, B.A., of St. Matthew's Church, Ottawa, has been elected to the See of Ottawa.

The new Chaplain-General of the British Forces is the Rev. C. D. Symons, M.A., formerly Assistant Chaplain-General. He was ordained in 1928.

Miss Nancy Walsh, daughter of the late Mr. C. R. Walsh, Registrar of the Sydney Diocese, returned to her work in St. George's School, Hyderabad, India, under the auspices of the C.M.S.

We regret to learn of the death in Brisbane of Mr. Arthur Toombes, so well-known for his devoted work for the cause of temperance.

Sister G. Hampel, of C.M.S. Tanganyika Mission, has arrived in Sydney on furlough.

We regret to record the death, after a short illness, of Mr. Cyril Moon, of Strathfield, a well-known organist and choirmaster, at the early age of 43 years. Mr. Moon served with the A.I.F. in the Great War, and at the close of the war was one of those elected from his battalion for a special course in accountancy at the Bown University on the Rhine, and afterwards at Balliol College, Oxford. At the time of his death he held a responsible position in the Accountancy Branch of the Lunacy Department of New South Wales. As a very small boy he became a chorister at All Saints', Woollahra, where his respected father, Mr. R. G. Moon, now organist of Ryde, was organist and choirmaster, and the late Canon Mort was Rector. His eldest brother, Mr. R. E. G. Moon, now organist at St. Stephen's, Willoughby, was also then a choirboy at All Saints'. We notice with interest that another brother, Mr. Spencer Moon, a Licensed Lay Reader, is to conduct the evening service at St. Anne's, Ryde, on Sunday evening next. Mr. Moon leaves a widow and two children. We extend to them and to his other relatives our sincere sympathy.

The Rev. H. P. Young, B.A., B.Litt., recently headmaster of The Armidale School, for some years engaged in educational work in India under the C.M.S., has been appointed Vicar of St. Luke's, Crewe, England.

Mr. H. M. Arrowsmith commenced duties as Acting General Secretary of the C.M.S. of N.S.W. on December 1.

The Rev. J. T. Phair has accepted nomination to the Parish of Cobbitty, N.S.W., in succession to the Rev. A. Pain, who has resigned. Mr. Phair has been Rector of St. George's, Glenmore Road, Sydney, for several years.

The Rev. R. N. Langshaw has accepted nomination to the Parish of Seven Hills, N.S.W. Mr. Langshaw has been locum tenens at Christ Church, Gladesville, during the absence of the Rev. D. J. Knox in England.

It is with sincere regret that we learn of the death of the Rev. C. M. O. Stretch, of Newcastle. Mr. Stretch, who was the second son of the late Bishop J. F. Stretch, was possessed of a gracious personality, and endeared himself to the people amongst whom his work was set.

Rev. N. J. Danne, of St. Mark's, Spotswood, has accepted the incumbency of St. Philip's Church, Collingwood. He was instituted and inducted by the Archbishop of Melbourne on December 19th.

The Ven. Archdeacon Thompson, formerly of Melbourne, who is resigning the Rectorship of Hay Pro-Cathedral, Riverina, within the next few weeks, has accepted an offer from the Bishop of Singapore to work at Singapore Cathedral for a period, commencing in January.

Mr. G. A. Fisher, B.A., B.Sc., of the Sydney C.E. Grammar School, has been appointed headmaster of the Armidale School (N.S.W.). This is the first occasion on which a layman has been appointed.

Mrs. Edith Lea, widow of the late Rev. C. H. Lea, died on December 5, at a short interval after the death of her late husband. She was the last surviving daughter of the late Canon Goodman, for fifty years incumbent of Christ Church, Geelong, her death thus severing one of the remaining links with a generation which is rapidly passing.

Rev. S. O. Seward, of Somerville, has been appointed to the charge of St. Mark's, Emerald. His Grace the Archbishop will institute and induct him to his new charge to-day.

Rev. W. H. Chamberlain, who recently returned from a trip abroad, announced to his congregation at Holy Trinity, Thornbury, that he was resigning in order to take up work at Gretton, in the Diocese of Peterborough, England. Mr. and Mrs. Chamberlain expect to leave for England early in February.

Canon R. A. Scott, of Euroa, Rural Dean of Seymour, in the Diocese of Wangaratta, is to be the new Rector of Eaglehawk, and will take up his duties there on January 7, 1940.

### LETTERS TO THE EDITOR.

#### CHALLENGE TO EVANGELICALS!

Brisbane, December 20th, 1939.

Dear Mr. Editor,

In your issue of November 30th appears a letter signed H. F. Palmer. He mentions a case that came under his notice of a clergyman who, upon being requested by his Archdeacon on behalf of the Bishop, to go into the matter of the use of the Purificator, observe the custom of the diocese, made use of language so blasphemous as to be unfit for publication. Mr. Palmer also refers to a clergyman with whom he had an interview, in expostulating with him on his doctrinal attitude and views, and asking why he did not join the Church of Rome, holding, as he did, her doctrines, was met with the reply, "Why should I do that? They are teaching the same as we are—why should I join them?"

I make no comment on the first-mentioned case, beyond saying that had Mr. Palmer not signed his name, I could not bring myself to think that anyone in Holy Orders could so demean himself!

In the second case I cannot imagine anything so utterly degrading as that of a clergyman accepting of the emoluments of the Church of England whilst at heart spurning that Church's doctrinal views. One who, from his pulpit, inculcated to his parishioners the absolute necessity for honourable conduct one towards another in their daily lives—and at one and the same time is false to his own precepts!

HENRY CAULFEILD.

C.E.N.E.F.

Dear Sir,

May I make a suggestion for the raising of funds for the C.E.N.E.F.? It would be a wonderful gesture for all the clergy to impose a tax on their stipends to help finance the work amongst the soldiers. Such a self-imposed tax would most certainly inspire the laity to follow our lead.

I realise that the tax would result in men making sacrifices, but after all, is it not a real joy and privilege to make sacrifices for the Master Who gave His all for us?

The hands of our Archbishop would be considerably strengthened and he would be in the happy position to be able to point to what the clergy are doing, in an effort to stimulate general giving to the C.E.N.E.F. This is a time of emergency—we shall let our God and our people know that we of the clergy are men who will meet any emergency with any sacrifice.

I suggest we all give sixpence in every £1 we receive as stipend—a tax of 2½ per cent. Enclosed is my cheque for my quota, and I trust your excellent paper will take up the scheme and open such a fund.

Yours sincerely,

"ASSISTANT MINISTER."

(We have forwarded enclosed cheque for £5/12/6 to C.E.N.E.F. Office.—Ed.)



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## CHURCHMEN'S REMINDER.

"Cheerful yesterdays and confident to-morrows" is a most Christian wish to you all.

"Behold, I make all things new."—Rev. 21: 5.

### JANUARY.

1st—The Circumcision of Christ. A peaceful New Year in heart and mind, in home and country. It was "eight days after" that the Infant Jesus was taken into the Temple. What a lesson to us for our modern delay in Infant Baptism! "The true circumcision of the Spirit" means the cutting off of all that hinders our spiritual life.

6th—Saturday. The Epiphany of our Lord. It has been termed the "Day of the Epiphanies," because of the several manifestations celebrated—the Birth of Jesus, the Star, the Baptism of Christ, and the First Miracle.

7th—First Sunday after Epiphany. Knowing and doing is the lesson now. If our doing kept pace with our knowledge, how much better Christians might we be.

## To Australian Churchmen.

### THE NEW YEAR AND THE FEAST OF CIRCUMCISION.

IN the year 1752, in England, two changes were made in the calendar. Eleven days were completely dropped out. The beginning of the year was changed from the 25th March, a fixed date following the vernal equinox, to the 1st January. We are told that mobs paraded the streets of various towns in England, crying, "Give us back our eleven days." It must be remembered always that the feast of circumcision has a longer history than our present New Year's Day. But at the same time it is legitimate to observe that the later coincidence of New Year's Day with the Feast of Circumcision is something very appropriate.

There are those who would have us change the emphasis from the old to the new. They would argue that the Feast of Circumcision has little or no meaning to the average man, and that the beginning of a New Year is full of significance. That may be true, and yet may not afford a just reason for altering the significance of the day. Can we not call people back to what circumcision really means? The world is getting old and we are in danger of forgetting its stored messages from the past. "We are living in new times" is an appeal that is constantly heard. But a scorned and neglected past has a habit of taking its revenge. We profit best by the times gone by, when we include their experiences in the present, as examples and warnings.

Circumcision brings many warnings from the past. We take it up where it meets us, at the dawn of history, as we have it in the Old Testament. Whether it really began with Abraham or began to have a new significance does not matter a great deal. Higher critics, to adopt a popular name, often do great injustice to their conservative opponents. They will have it that the scholarship to

which they are opposed demands that everything in the Old Testament must be like the image of Diana, which fell down from heaven. This is not so. The conservative scholar is quite ready to admit that circumcision was known amongst the Egyptians as early as probably 3000 B.C. But whether Abraham caught the idea as a result of his sojourn in Egypt—the Bible narrative, be it noted, places the sojourn in Egypt some time before the adoption of circumcision by Abraham—or on the other hand, whether Abraham, by direct revelation of God, accepted this duty as a particular mandate, these things do not greatly affect the Bible student. He is willing to receive the most probable conjecture. But what does affect him is that God gave to this rite a distinct signification. Whatever it may have meant before, it now meant that God had covenanted with Abraham and with his seed. The flippant type of research student who ends his enquiry with an alleged origin is no research student at all. We have too many of them. They will insist that the old ordinance can never receive a new meaning contrary to all experience. Circumcision from henceforth to Abraham meant separation to God. He stood in a new relation to Him Who had called him out of the Chaldees. He was now the object of a gracious promise. All the power of God was enlisted on the side of fulfilment of that promise. Through all the long history of his people; through all the vicissitudes of time, one thing could not fail: "In thy seed shall all the families of the earth be blessed." We seem to see in fancy the conscious solicitude for a true wife for Isaac. We picture the long controversy between the twin brothers. We recall again the vivid story of Joseph and his brethren. Then the children of Israel enter on their hard bondage. They groan under hard taskmasters. Were there no sceptics? Did not many a harassed slave straighten himself for a moment and mutter, "Not much sign of blessing the earth now if only the curse were lifted I would be content." On and on we go through the glorious days of the exodus, hearing again Miriam's song of triumph and Moses' bitter remonstrance against a gainsaying people. On through the anarchy of the Judges. On through the days of the monarchy. On through schism and internecine conflict, the brutality of the Assyrian, the cold statescraft of the Babylonian, the happy interlude under Cyrus. The darkening clouds of menace and persecution in the days of the Antiochenes. At last we stand before a manger, the only cradle of a helpless babe. One voice has been heard through all the ages by the faithful watchers. "In thee shall all the families of the earth be blessed." It came true. The faith of God was never broken, though unbelief, war, famine, persecution, national extinction and restoration marked the flying years. The Feast of Circumcision! With a record such as that we do well to pause and wonder. The shallow-pates prate of a mere individual salvation and would rank us as echoers of their parrot cries. With a message such as this, we can have none of their company, nor can we voice any more their poor conceptions of

the Gospel. There is an individual salvation and woe to the man who does not make his calling and election sure. God did not keep His promise, apart from the longer fears and faiths of the individuals, He realised His promise through them. But there is a bigger thing here than we can essay to comprehend in a single flash of intuition. There is an overruling purpose that moves through time and comes to rest for a moment in the little town of Bethlehem. We stand in awe before this unfolding purpose which was clear to Abraham according to his need, and is clear to us according to ours, but which grasps the present and the future and makes them both subservient to a Divine Will. Have we thought enough of the Feast of Circumcision?

And to-day the message comes to give us heart in the midst of our dread conditions. We suggested that the nerve-racked slave recked little of the Divine purpose. We put into his mouth a natural complaint. Yet the Babe in the manger is our guarantee that the purpose was there and could not be crossed by the crack of the slave-driver's whip. This light has come to us shining over the cradle and breaking, after the hours of darkness, upon an empty cross. Yet there are still sceptics who say, "Where is the promise of His coming?" We, too, have had our long history of sorrow and conflict. Again we picture the insensate mobs who howl, "The Christians to the lions." Again we see the golden day of triumph when Christianity enthroned itself as the State religion. Again we fancy we can place ourselves beside the prophets and priests who called to a rebellious people to reform. Again we enact in thought the pitiful tragedy of the Crusades, with light and shade so strangely mixed. Again we recall the horrors of the Inquisition, when professed servants of Christ hounded their fellows to death in thousands for a creed that He never taught. Again we see schism and heart-burning and hate, the old fires in a new dress, threatening and destroying. And now the forces of evil are massing. The seas are full of floating corpses, horribly mutilated, of ships that slowly settle upon their lees, of men rowing desperately for safety, sometimes with the mocking jeers of their fellow men ringing in their ears. The land resounds with the tramp of armed men. The air is thick with engines of destruction. The screaming shells and the deafening bombs join in a hideous chorus of death and despair. Is it any wonder that the New Year finds us looking fearfully for the things that are to happen? The unstable and the untaught may shudder and wilt and abandon hope. We will not, we cannot, be amongst the number. We stand beside the ancient patriarchs and hear the words of promise. History is ours. We see the slow travail of the ages with so much to blight hope. Has God failed? Let the sweat-encrusted slave answer: "Yes!" Let the proud man of science answer: "Yes!" Let the harassed multitudes fleeing from the deadly splinters of bursting shells answer: "Yes!" There is One Voice, the Voice of the Lamb of God. We listen and He

answers: "No!" Look back—"In Thee shall all the families of the earth be blessed. What a long trail to Bethlehem, but Bethlehem came. Look forward—storm and sin, war and pestilence, men's hearts failing them for fear. Yet He said, "Behold, I come quickly." Learn from Bethlehem to look for Olivet. Think of Circumcision and the peace of God shall give you A Happy New Year.

### THE FUNCTION OF THE CHURCH IN WAR TIME.

#### A Witness to God's Truth.

(By the Bishop of Chichester.)

The Church has a function to fulfil in all nations and ages, whether in war or peace, quiet or storm. Its concern is "to witness to men of the realities which outlast change, because they are founded on the eternal Will of God." It has Divine authority to speak to men of the Revelation which God has given us in Jesus Christ. In war time there is a grave risk lest we should fail to offer that witness, and to give that Revelation the supreme place; for the pressure of the national effort and the national spirit is so strong. I was myself at the very centre of the Church of England's life in the last war, as resident chaplain to the Archbishop of Canterbury. I therefore had peculiar opportunities for observing that pressure.

It was not that the Gospel was forgotten, but that it came to be regarded increasingly as a private concern; while the cause of the nation, the conflict with "the spirit arrayed against" our nation, tended to take a more and more dominant place in the Church's teaching, thought, and prayer. I also saw the steady lowering, in the mass of the people, of both spiritual and moral standards, and the growth of bitterness and hatred, not among the Forces, but at home. And I witnessed, in common with millions, the disillusionment which came when the war was over; and heard the reproaches levelled at the Church in the different nations because (except for some individual leaders) it had seemed to forget its universal character, and had identified itself too closely in each nation with that nation's cause.

Thus I can speak with some experience when I beg the clergy at all costs to remember the universal Gospel, and not to give way to nationalist emotions. Our sympathy with our country is and must be very deep. Our love for those who are ready to sacrifice everything they have for the sake of their country is deeper still. And we long to help them. In this war, as in the last war, the clergy will be pressed to plead the national cause and to stimulate patriotism. But, while we know only too well how greatly we in the Church have ourselves failed, in this fearful crisis there is a different and a harder part for us to play. The Church has a special way of offering help and of proving its love for those who give their all. It helps most truly by being really the Church of the God and Father of our Lord Jesus Christ.

In all relationships of life, moral principles are involved. The Church ought not to be silent either in peace or war when law and justice are at stake. In peace it should press for justice, social, political and international; and this peace time justice includes a just distribution of the wealth of the world between men and nations. When war breaks out, the Church still should plead with the nation, that it should never betray the moral law of justice, to which it is pledged, by failures of its own. And so a part of the function of the Church in war time will be to prepare for a just and lasting peace, to seek to secure the re-opening of friendly relations with the enemy nation, and to work for the good of all. It should, therefore, use all the influence it possesses against slander and hatred, and against a campaign of extermination or enslavement.

And there is this further part which the Church will play. It will help those who are in the very heart of the



struggle to win a new hope. It will bring healing, as well as strength, to those who watch at home, and are deeply concerned for the safety of the men they love, and for the well-being of their country. The Church points to the common Father of mankind. It bids each turn afresh in repentance and trust to God, Who, however great our suffering may be, will never let us out of His care, and through travail and pain is guiding all things to the end which He has chosen. The Church speaks of a Saviour Who died for men on the cross. It tells of the universal family, whose members are united with one another in Christ, and pray for one another, whether the countries to which they belong are enemies or friends. Thus the function of the Church is to join all men and nations together in love through Christ. And it offers all the comfort of the Christian Gospel, the ministry of the Word and the Sacraments, and the community of sacrifice and worship.

Therefore, let the Church in war-time be still the Church, the witness to the justice of God, to the love of God, and the Cross of Christ. To give this witness is the greatest service which can be rendered by any human agent at this tragic hour, and if the Church does not render it, who will?

## AUSTRALIAN CHURCH NEWS.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### THE 80th ANNIVERSARY FETE.

Our yearly fete is over. Tremendous thought and much endeavour has been put into it, and all was crowned with good success. We thank God and all workers and supporters for the united results. We had splendid weather, laden stalls, and ready buyers.

To Mrs. Loveridge, of Wollongong, who so kindly and ably honoured us by opening the Fete, we are most grateful. We were pleased to have present Mrs. Hoskins, Mrs. Loveridge's daughter, who had favoured us two years ago in opening our Fete.

The Concert in the evening was a musical treat. We are most grateful to the artists, both visiting and local, who gave of their excellent talents.

The Women's Guild and Girls' Friendly Association are to be heartily congratulated upon their work and results.

Appended are the general receipts:—

Women's Guild, £40/13/11; Girls' Friendly Association, £47/0/11. Grand Total, £87/14/10.—(Kiama Par. Mess.)

#### GENEROUS GIVING.

At the time this paragraph was being written, work was still proceeding in All Saints' Grounds, but it had advanced sufficiently to indicate the improvement that is being effected. The cost will amount to between £35 to £40—a little more than was anticipated; but generous parishioners have relieved the Treasurer's mind of financial anxiety on this score. He wishes to express thanks, in the name of all, to the following contributors to the fund: Mrs. C. Hall, £15; Mr. D. C. Williamson, £1/1/-; Mr. H. Lee-Smith, £1/1/-. The gift of a garden seat by His Worship the Mayor will be appreciated by weary pedestrians as they pause to rest in delightful surroundings.

Within the narthex of the Church a massive oak rectorial table has been installed anonymously; while our good friend, Mrs. Sims, has given a set of ten oak chairs, with a larger armchair in the same design and material. Mrs. Kingston-moore has provided another oak palm-stand for use when the Church is decorated.

An anonymous thank-offering to the Church has taken the form of a chrome-plated copper lining for the Font. The soft alabaster of which the font is made has been con-

siderably marred by contact with water, and this gift should prevent further damage.

The anonymous gift of £30 towards the cost of new guttering and down-pipes to the Rectory roof made it possible to call for tenders for this work as the first step towards the needed general overhaul of the building. These show that about £40 will be needed, and the gift already mentioned, together with another £3 in hand for the same purpose, has emboldened the Parish Council to accept a tender after conference with Mr. Walter Jeffries, who has agreed to advise them on the matter.

As November drew to a close, a meeting was held in the home of Mr. and Mrs. Lee-Smith to give parishioners the opportunity to hear about the Bush Church Aid Society. The sum of £20 was contributed towards the support of a bed in each of the four hospitals of the Society.

A month earlier a similar meeting for the Brotherhood of the Good Shepherd, in the home of Mr. and Mrs. S. J. Marshall, resulted in £29.—(All Saints', Hunter's Hill, "Messenger.")

#### JUBILEE OF ORDINATION.

St. Thomas' Day marked the Diamond Jubilee of two well-known clergy in the Diocese of Sydney, the Rev. A. Killworth and the Rev. A. C. Corlette. His Grace the Archbishop of Sydney arranged a special Communion Service in the Cathedral, and afterwards entertained some 25 friends of Mr. Killworth and Mr. Corlette at the C.M.S. rooms. Speeches were made by a number of people who had known the guests over various periods of their long ministry, and a very happy hour was spent to the enjoyment of all.

Mr. Corlette and Mr. Killworth spoke in turn and those present were privileged to hear some delightful and helpful reminiscences from these two veterans of the Church who are still engaged in constant active work. Mr. Killworth is locum tenens at Dulwich Hill, and Mr. Corlette, who resides at Moss Vale, gives regular assistance in the conduct of church services. The Archbishop is to be thanked for arranging the service and gathering, which proved so helpful in spiritual and social fellowship.

At the close of the gathering Archdeacon Hammond commended the two brethren to God in prayer, and the Archbishop pronounced the Benediction.

#### NERRIGA.

##### Consecration of Church.

The village of Nerriga is one of the outposts of the Sydney Diocese. Situated in the Parish of Nowra, it is more than 150 miles from Sydney. On Tuesday, December 19th, the Archbishop of Sydney consecrated the little church, which was built a little over three years ago. The clergy present were the Rev. A. Begbie, Rector of Nowra, Archdeacon Denham, of West China, Canon R. B. Robinson, and Canon D. Blanche, Rector of Braidwood (Diocese of Goulburn). The Church was quite full, some having to travel long distances. Archdeacon Denham presided at the organ, and also gave an address. His Grace the Archbishop of Sydney and party were entertained at a luncheon at which some 50 were present. The Nerriga people are to be congratulated on their fine effort in so soon paying for their church. It was gratifying that the Archbishop was able to travel so far for the consecration service. Nerriga is one of the 18 preaching centres in the Nowra Parish.

#### CHRISTMAS SERVICES.

From all sides we hear of good Christmas services. In many cases there have been record numbers of communicants and quite generally the happy spirit that prevailed has been marked out for special comment. The special messages of the Festival of the Incarnation are full of the deepest joy to those who claim the Child of Bethlehem as Lord, Saviour and God. In this world of sadness and distress the Christian Church, throughout its membership, must keep their witness clear to Him Who alone is "the Hope of the World."

#### NOTES AND NEWS FROM OUR PARISHES.

**St. Alban's, Leura.**—Mrs. Mowll paid her first official visit to St. Alban's on December 7th, and addressed about fifty women on the subject of the Church of England National Emergency Fund.

Gift Sunday will be on January 14th, when the special preacher will be Bishop Pilcher.

The Women's Missionary Guild has had a very successful year. There is a membership of 60, and the funds that have been raised for missionary work are very encouraging.

**St. Hilda's, Katoomba.**—The 37th Annual Katoomba Convention will be held at "Khandala," which is situated in the parish, from Friday, January 12th, to Sunday, January 21st. Anglican Convention speakers will include His Grace the Archbishop of Sydney, Canon T. C. Hammond, Archdeacon R. B. S. Hammond, Archdeacon H. S. Begbie, and the Rev. M. L. Loane.

**St. Paul's, Rose Bay.**—The Christmas Fete was held early in December, and officially opened by Miss Austin. The financial result was very satisfactory.

The Kindergarten Christmas Tree took place on Saturday, December 16th. The children had a happy afternoon, and a visit from Father Christmas.

**St. John's, Rockdale.**—The Sunday School Anniversary was held on December 10th. Special services marked the occasion, and children's singing.

The following Sunday the church choir, assisted by others, rendered "The Messiah."

**St. Matthew's, Manly.**—More than 1,200 communicants attended the Communion Services on Christmas Day. There were 1,090 communicants at St. Jude's, Randwick, and 1,060 at St. Thomas', North Sydney. Other churches also had record attendances at Christmas Day services, and large congregations at Watchnight Services on 31st December.

#### Diocese of Goulburn.

##### ORDINATION.

On the Feast of St. Thomas, A.M. (21/12/1939), the Bishop ordained in St. Saviour's Cathedral to the diaconate Mr. C. L. Clark, B.A., and Mr. H. E. Palmer, B.A.; and to the priesthood the Rev. J. Baskin.

The Rev. Canon Edwards, B.A., delivered the occasional sermon. The candidates were presented by the Ven. Archdeacon Pike, Vicar-General. The Rev. D. A. Garnsey, M.A., sang the Litany. The Rev. C. J. Clark read the Gospel.

At the ordination to the priesthood, the priests taking part in the laying on of hands were Archdeacon Pike, Canon McKeown, Canon Edwards, Canon Done, the Rev. D. A. Garnsey, the Rev. K. S. Crossley, the Rev. F. M. Hill, Fr. Cohen, Superior of the Community of the Ascension.

In the congregation were Archdeacon Robertson, the Rev. H. F. A. Champion, the Rev. C. Ashley Wilson, the Rev. T. H. Timpson, the Rev. Cecil Edwards, of the State School, Warwick. A large number of friends of the candidates were in the congregation.

Mrs. E. H. Burgmann entertained them all to morning tea in the Church Hall after the service.

#### VICTORIA.

##### Diocese of St. Arnaud.

##### THE CATHEDRAL.

"The Confirmation at St. Arnaud last Sunday was an interesting experience, for, not only had each candidate been provided with a 'witness'—which is, of course, our usual custom—but they, together with the parents of the confirmands, remained after the congregation had departed to be present at the final talk which I give to the candi-

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dates. It was a useful innovation, and I am grateful to the Rector for introducing it, and hope that the practice will be widely adopted."—Bishop of St. Arnaud.

#### A B.C.A. MISSION.

"To use an expression now much in vogue, the 'highlight' came at Werrimull the same evening, when a congregation of 136, many of whom had travelled over 30 miles—attempted to get into the Church, and failed! The result was that 107 managed to squeeze into the building, while 29 were accommodated on seats which were placed outside the side doors, which were left open, and all joined most reverently in the Confirmation service, when 33 candidates were presented for the laying on of hands."—Bishop of St. Arnaud.

#### DIOCESE OF DORNAKAL.

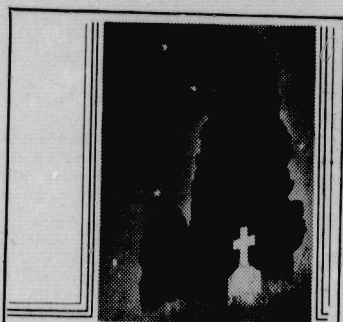
##### THE WEEK OF WITNESS.

An account of the Week of Witness in the Kistna area, which took place in May, comes from the Indian secretary of the Kistna Missionary Association. In every deanery preparatory meetings were held, and the result was that 20,394 people gave their witness—an increase of 4653 on last year. No less than 6900 of these were women. It is estimated that 164,000 people heard the Gospel message; 5573 (of whom 1289 were caste people) have enrolled as inquirers, and 9904 have promised to accept Christianity. The new villages asking for teachers number 109; but the secretary adds: "Unless sufficient funds are forthcoming it will be impossible to meet this need."

About 15,000 Gospels were sold, and a large number of leaflets distributed. In one deanery some of the caste people paid more than the actual cost of the Gospels so that copies might be distributed free to the very poor. In some places influential Hindus are studying the Bible and are trying to lead their friends to Christ.

#### IN HONOUR OF HENRY MARTYN.

A special service in commemoration of the one hundred and twenty-seventh anniversary of the death of Henry Martyn, the heroic missionary to India and Persia, was held at Truro Cathedral in October last, the congregation including scholars from the Truro Cathedral School and the Truro High School for girls, the two Church secondary schools of the city. Henry Martyn was the son of a Cornish miner, was born near Truro, and by the aid of scholarships was able to go to Cambridge, where he graduated as senior wrangler. The baptistry of Truro Cathedral is a memorial to him, and scenes from his life are depicted in the windows of the Chapel of St. Samson. His figure is also embroidered on the beautiful diocesan banner, which is used at the Cathedral on festal occasions. Evensong on Monday afternoon was specially marked by Collects, and a special hymn in honour of Henry Martyn was sung by the com-



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bined choirs of the Cathedral and the boys of the choir of St. Paul's Cathedral, London, who have been evacuated to Truro. The preacher was the Rev. F. E. Lucey, Vicar of St. Breage, who was formerly a missionary at Srinagar.—(Ch. Times.)

#### ZULUS PRAY FOR VICTORY.

Repercussions of war in distant Zululand are shown in a letter the Acting Chief of the Zulus sent to native newspapers, issued October 12th by the Ministry of Information.

Arthur Edward Msheveni ka Dinizulu, the Acting Chief, wrote:—  
"I lament on behalf of all Zulus about this matter which will bring distress to the whole world."

"I say to all you Zulus: Join me in my daily prayer of pleading with our Father to bestow His blessing upon our Government in this time of human distress that He may move in His power and glory at the head of the armed hosts of our King George across the seas."

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#### HE STANDS AT THE GATE.

##### A New Year Message.

He stands at the gate of England while we sing,  
And tell our tales, and hear the old bells ring;  
He waits to enter with His perfect plan  
Of peace and gladness for surrendered man.  
The powerful hosts of God behind Him stream,  
Eager to see our land no longer dream  
Of days when fear and hate shall pass away  
And all God's children hear Him and obey,  
But now arise and let the Saviour in,  
And show the world a nation freed from sin—  
Then from our everlasting hills will flare  
The fires of love to guide men everywhere.

—Frances Burkitt.

#### Tasmanian Notes.

(By "Hobart.")

##### Ruri-decanal Conference.

For many years the Dean of Hobart, the Very Rev. A. R. Rivers, who is also Rural Dean, has arranged for the Chapter to meet once a year at Kingston Beach, a beautiful seaside resort about twelve miles south of Hobart. The business meeting is held on the verandah of the River View Guest House, and the brethren are the guests of the Dean at lunch and afternoon tea. The business session is concluded before lunch, leaving the afternoon free to enjoy its beautiful surroundings, so that it is not surprising that the occasion is referred to as "the Dean's Picnic."

This year it was held on December 4th, and attended by twenty-two clergy from the rural deanery of Hobart. It was preceded by a corporate communion service in the Cathedral, before the journey commenced, at which vestments were worn, no wiper used with the chalice, and the unauthorised 1928 version appeared to be somewhat further unauthorised by the re-arrangement of the order of the prayer of consecration provided in that version.

##### Sunday Schools.

One of the most important subjects discussed was the question of declining Sunday School attendance, many parishes have experimented with the morning school, with only a small measure of success. It was suggested that the Rector of the parish should review the roll books each week and constantly look up the absentees. One incumbent expressed the opinion that it was very little use trying to work through the parents, who in the main were quite indifferent, and suggested that the only hope of success was to attract the children personally by expression work, and practical demonstration. The Rev. K. Brodie, the recently appointed Rector of Richmond, advocated more intensive pastoral visitation in the homes, with a view to persuading the people to face up to the spiritual realities and leading them back to God. This was strongly supported by Canon W. R. Barrett, who lamented the fact that some clergy seem content to work their parishes from the study.

##### Ordinands.

Another important subject discussed was the supply of candidates for the ministry, and emphasis was laid upon the necessity of the clergy co-operating in the matter by encouraging and helping promising young churchmen to develop their spiritual gifts. An opinion was expressed that the Anglican Church suffered from diocesan limitations, it should be more provincial.

##### Diocesan Conference.

A resolution was passed urging the Bishop to proceed with the plan he had in mind before the outbreak of war,

and which he outlined at a meeting of the clergy during Synod, to summon all the clergy to a Retreat and Conference at Launceston during Easter week, to be followed by a public gathering in the nature of a Congress or a Convention. It was felt that such a Conference would be of very great value in these days of unprecedented difficulty.

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## VICTORIAN JOTTINGS

(By "Melberton.")

**The Christmas Season** is rapidly passing into history. It has been in Victoria a period of brilliant sunshine, and the holiday resorts have been very crowded with holiday-makers. It is a matter for thankfulness that our churches were very full on December 24th and 25th, and in several instances a record number of communicants were present. Men in khaki were present with relatives, and it may be due to the dark shadow of war that hearts were more sensitive to the spiritual appeal. In some churches it was emphasised that Christmas Communion is a feast of obligation. The Prayer Book gives no warrant for this. It is noteworthy that many come to the Lord's Table on the great festivals of Christmas and Easter, but not at other times. A wealthy squatter came from the country to a suburban parish and at once told its Vicar, "My church days are Christmas Day, Good Friday, and Easter Sunday. Don't expect me at any other time, and don't come inviting me." A strangely limited conception of duty towards God, surely! Let us hope that he does not represent many.

**A Commercialised Christmas.**—Mr. J. G. Medley, M.A., Vice-Chancellor of our University, a good gift of Sydney to us, gave a striking address over the air on Christmas night. In it he spoke strongly of the commercial spirit which, in the last twenty-five years, has made Christmas an opportunity for shops, ranging from the vast chain stores and emporiums to the smaller stores, to push business to an inordinate degree. The push begins in October with enticing advertisements—in November poor Santa Claus is overworked, and December is marked by a flood tide of purchasing. Often the spirit of false stimulation leads people of small or moderate means to spend beyond their means to the enrichment of business magnates already very rich. Mr. Medley pleaded for a return to plainer living, and a truer grasp of the real significance of Christmas. His address found a response in many minds. Mr. Medley gave the boys of Camberwell Grammar School a fine address on their speech night. He gave a picture of the stupendous material progress of recent years, and of the tremendous decline of the spiritual sense. The latter was quite inadequate to the growth of material inventions, and man was being mastered by machinery. He warned the boys of strenuous lives ahead, and said they must prepare to play their part nobly in making life more spiritual.

**The Christmas Crib.**—In some few of our churches the crib was erected. St. Peters, Eastern Hill, was one. This historic church has become the Mecca of Anglo-Catholics in Victoria. Its congregation is largely composed of folk who travel from the suburbs. The Year Book tells us that 1500 services were performed in 1938—that is 400 more than at St. Pauls Cathedral. Its Vicar, the Rev. Farnham Maynard, speaks of High Mass

and in many ways the Church reminds one of a Roman Catholic church. It is clear that in the number of services, St. Peters Church must be very fully occupied. This is one of two churches in the Melbourne Diocese—one in the hills—which has no Sunday School. In its parish boundaries is a large section of Fitzroy, in which children abound, many of them in small and busy streets. The Mission Church of St. Mary has an attendance of 45 children, it is true. Mr. Maynard is known as a large-hearted man, and it is difficult to understand that the pull of the children is not felt therein.

**New Guinea Calls.**—And its call has met with a response from the Rev. Oliver Brady, M.A., Vicar of All Saints', Geelong. He goes as an Honorary Missionary—Mr. Brady is a bachelor—a man much beloved by his flock and fellow clergy. He is a High Churchman. The Archbishop is reluctant to lose so able a man, but recognises the call of Papua.

Yet another vacancy must be filled. The Rev. M. Radford has resigned his Wardenship of the Canterbury Boys' Home in order to do duty as a Military Chaplain. The Wardenship of the Home calls for a man of special gifts. The Archbishop must be perplexed by the many changes in the Diocese. We can and will help him by our prayers for God's guidance.

**On Christmas Day** the parents of our Prime Minister celebrated their Golden Wedding at his home in Kew. Mr. and Mrs. Menzies Senr. have four sons and one daughter, all filling their positions in life most honourably, although R. G. is the most brilliant of the group. Mr. and Mrs. Menzies are definite practical Christians, and are always ready to avow their convictions. They are members of the Presbyterian Church.

## THE CHURCH AT HOME.

(Capt. J. S. Cowland, Church Army.)

I have just returned from England after a stay of four weeks. They were very hectic ones, and yet fraught with much joy. I shall ever be grateful for the very great kindness shown to me by the Archbishop of Canterbury, who generously invited me to Lambeth Palace to tell him of the growth and progress of the Church Army in Australia. His happy smile and merry twinkle would put the most self-conscious person at ease. His charming manner and personal interest in our work, as small as it is, marked him to me as a very capable leader and wise counsellor. No hurry and bustle, such as one would expect from a man whose every hour is fully planned. It was an object lesson to be emulated. I shall never forget the marvellous grip of detail of Australian church life he displayed in the simple prayer he uttered as I knelt to receive his blessing. His gracious humility as I asked for an autographed photograph of himself to adorn the walls of the study, in our Training College in Newcastle, made me feel that I was privileged to be in the presence of a great soul and one of God's good men. How very proud I was when he signified his assent and gave instructions for my wish to be granted.

He, his brother bishops and the clergy, are faced with tremendous tasks which they are meeting with confidence and fortitude. Terrific taxation such as England has never known before does not make their burden any lighter, for

## BOOKS

The Inter-Varsity Fellowship have issued recently a 70-page booklet, "United Bible Study," compiled by H. E. Guilleband. It is a course of nine studies for Bible Classes, Fellowships, etc. There are nine studies to cover three years. The first year deals with Elijah and Peter, the book of Joshua, and the miracles of our Lord; the second, the Epistle to the Hebrews, Evangelical beliefs, and John 14 to 17; and the third year considers the history of Israel from the Judges to the death of Solomon, the parables of our Lord and Daniel, a man of prayer and witness. Over 20,000 copies of Inter-Varsity Bible Study booklets have been sold, and this one worthily succeeds its predecessors.

From the same publishers comes "The Menace of the New Psychology," by J. C. M. Conn, M.A., Ph.D. This is an excellent introduction to the negative side of the "new" psychology. Dr. Conn does not deny that there are valuable elements in the newer procedures and he sounds a warning note which will be heeded by all who are not too prejudiced to listen. This booklet is a valuable critique.

The "Needs of To-day" Series, from Rich and Cowan, 37 Bedford Square, London, W.C.1, contains some 23 constructive volumes by writers of widely different outlook. Judging by some of the titles, e.g., "Can We Believe in God?" by C. A. Alington, "Do We Survive Death?" by H. E. Hunt, "How Can I Bear Suffering?" by F. Hood, the series should contain helpful material. The latest addition, "Training in Prayer," edited by Lindsay Dewar, is the work of six contributors. The topics are: teaching little children to pray; training boys and girls and adolescents in prayer; training the congregation in worship and the prayer life of the teacher of prayer. Some of the opinions expressed are provocative and open to challenge. The problems arising in regard to prayer are attacked with insight and a practical emphasis.

## POSSIBILITIES!

A GRUNTERS' CLUB has been formed at Newry (Victoria) again this year. Farmers give a pig to the Church. This pig is reared with the others, and when sold the price received is given to the local Church. It is being suggested that other clubs might be formed, says the "Messenger." "It is possible that we could organise a 'Cluckers' Club' for poultry; a 'Bellows' Club' for cattle; a 'Hop Club' for kangaroos, and—well, the idea opens up many fruitful suggestions!"

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**"YOU AND THE REFUGEE."**

A Parliamentary debate was held in the House of Lords on Wednesday, 5th July, 1939. The debate followed a motion by the Earl of Lytton, in which he urged the British Government to adopt a more generous attitude towards the admission of refugees. Peer after peer rose to speak in support of the motion. The following quotations are particularly interesting:—

The Earl of Lytton, in opening the debate, called attention to the devastating character of the present tragedy. He said:—

"There have been great tragedies from time to time in the history of the world, caused either by the convulsions of nature, or by human action, or by a combination of the two; but never has a single catastrophe created such a volume of human misery and suffering as that which is involved in the problem of either the actual or the potential refugees in Europe."

It was also pointed out by the Earl of Lytton that as a result of the admission of refugees to England, 20,000 British workmen, who otherwise would have been unemployed, had received employment. The Earl of Lytton stressed the fact of the intellectual and spiritual contribution which would be made by the admission of the better type of refugee. He said:—

"It is a little curious, to my mind, that Governments seem always more concerned with refugees as producers and consumers of material goods than as gratuitous retailers of inexhaustible spiritual wealth."

Lord Balfour of Burleigh, in his criticism of the attitude of Governments to the refugees problem, expressed even more forcibly the point made by the Earl of Listowel. He said:—

"What a double tragedy if not only we are contributing to the tragedy of these unfortunate people who are being condemned to a living death in other countries, but at the same time we are refusing to profit by what would be to ourselves an opportunity and a benefit."

The Earl of Lytton closed the debate with the following words:—

"I do hope that the Government will take note of the unanimity of the opinion expressed in this House, an opinion which represents that of all the organisations, without exception, that are engaged in refugee work to-day, and consider seriously making some change in their policy to meet that unanimous opinion. If that is done I shall feel that this discussion has served some purpose."

The Rev. H. R. Smith, B.Sc., Curate of Enfield, has been appointed Curate-in-Charge of Mascot, Sydney. Mr. Smith has worked in B.C.A. spheres over a period of five years.

The Bishop of Nelson, N.Z., the Right Reverend Bishop Hilliard, has accepted nomination as Rector of St. John's, Parramatta, N.S.W. The Bishop's many friends in Sydney will be pleased to welcome him to his old diocese.

**QUEENSLAND.****WET AND DRY CANTEENS FOR THE MILITIA.**

"Many of the church papers have given some consideration to this matter; probably the majority favour dry canteens, but there is no doubt in the minds of any of the writers, so far as one can see, that if it is wet for the officers, it ought to be wet for the men."

"Probably the best letter which has appeared on the subject is one which appeared in the 'Australian Church Record,' over the signature of Wm. C. Francis, who served in the last war. One swallow does not make a summer, nor does one swallow make a drunkard, but Mr. Francis' letter is very good evidence in favour of dry canteens."—(From the Brisbane Ch. Chronicle.)



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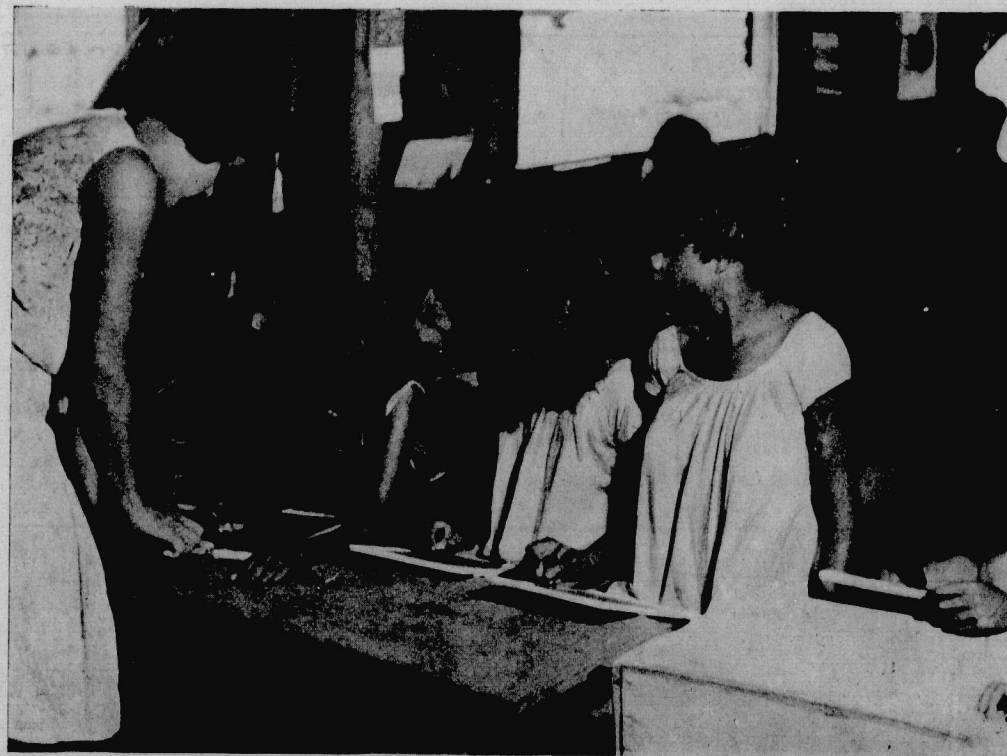
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