

Aboriginal Sunday, February 2nd

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 4, No. 2—New Series.

JANUARY 23, 1941.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]



“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.

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Editor, Diocesan Church House, George
Street, Sydney.Advertising and Business Com-
munications to be addressed to the
Advertising and Circulation Manager,
Diocesan Church House, George Street,
Sydney, N.S.W.Victoria.—Melbourne: Miss M. D.
Vance, 256 Williams Road, Toorak,
S.E. 2.Tasmania.—Hobart: T. A. Hurst,
13 Dynnyrne Road, Sandy Bay.
Launceston East: Mr. C. H. Rose, 11
Raymond Street.

Issued Fortnightly.

Subscription: 8/- per year, post
free. 3d. per copy.

Telephone: MA 2975.

Notes and Comments.The first Sunday in February,
the Commemoration Sunday of
the First Christian
Aboriginal Service in Australia,
Sunday.has been most appropriately chosen as
a day of Special Remembrance of the Church's duty
to the aboriginal inhabitants of
our great country. We are glad
to have in this issue a leading
article from the Chairman of the
Australian Board of Missions in
which he stresses the claims
of the coloured people, and the
grave difficulties in the way of a
treatment, just and generous, that
would give them a right place in
the common life of the land that
was theirs, and at the same time,
make provision for their training
and uplift. The National Missionary
Council that sponsored this
celebration, has issued an appeal,
published in our last issue, urging
upon the Church generally, "the
responsibility of the Nation and
Christian Church for these fellow-
Australians, who so urgently need
our intelligent sympathy and practical
help." The reminder in
Canon Needham's article that a
"Day of Mourning" had been
proposed in order to mark thewrong-doing of the past in relation
to the aborigines, has much to
commend it. The Church needs
some deep and revolutionary
thinking in regard to the proper
conduct of its missions to these
unfortunate people. Only in a
solid conviction of the equality
of these souls, in all their degradation
and need, in the sight of
God, and as redeemed by the
same precious blood of our Lord
Jesus Christ, and of His wonderful,
condescending and uplifting
grace, can work amongst the
coloured people be in any way
successful.We have to be very careful
that in all our thinking of, and
dealing with them, we be mindful
of our Master's gracious regard
for the sacredness of human
personality, and emulate His
methods of loving trust and challenge
to share with Him in the glorious
responsibility of building up His
Kingdom. In dealing with these
so-called child races we do well
to remember that the Holy Spirit
Who makes possible, and fruitful,
any service we can render, is fully
able to uplift and empower them
for His gracious purposes in the
world.With the incident of Charles
Darwin and the Terra del
Fuegians before us we do well not
to treat as common what Christ
has consecrated by His mysterious
Incarnation and Cross.A report from one of the dioceses
has this statement: "It is the
policy of the bishop
that the Diocesan
Missionary Enthusiasm. Council should be
responsible for the
missionary work of
the diocese and it is suggested
that Synod, by resolution, should
suspend the operation of the
Diocesan Missionary Council for the
time being."Of course this is ideal, but we
wonder is it practical? A lot of
water has run under the bridge
since the Society System set
missions to the heathen and non-
Christian world before the Church
as the great "raison d'etre" of
her calling. For many a long year
the great mass of Church people,not excluding their leaders, were
slow to see the absolute necessity
of such missions for the very life
of the Church. Even yet "men
are slow and late" in responding
to the challenge to regard foreign
missions as the Primary Task of
the Church.Consequently, it is far from
true that the Church in its leadership
and membership is solid in
support of that task. And so it
too often comes to pass that, even
when diocesan missionary committees
are in course of election by a
Synod, men are elected who either
have a handle to their names or
bulk large in the popular eye in
preference to others who are really
missionary-hearted and missionary-
minded. "If they do these things
in a green tree what shall be done
in the dry?" For in the election
of a Diocesan Council, where
Archdeacons and Canons usually
abound, and diocesan finance holds
chief place, what hope of due
recognition has the Cinderella of
the Church?We referred in our last issue
to the complacency in some
official quarters to the Lawlessness.
breaking of the law in relation to
the Drink and Gambling traffics.
But this complacency towards
law-breaking is just a phase of a
more general disregard for the
law of the land. We are in the throes
of the greatest struggle for freedom
that the world has ever faced.
The gravity of the situation is
sufficiently appalling to make men
pause before anything is done or
said to break up the unity of our
Empire or to hinder the preparation
of those munitions of war that are
essential to a sane conduct of war.
Yet we are on all sides troubled
with social disorder because
employers and workers cannot live
in peace. The courts specially
provided for the settling of disputes,
are openly flouted, and men refuse
to work or to allow others to work
when the jobs that are being held
up are of the gravest importance
to victory in this great international
struggle. The easy-minded law-
flouting that is troubling us is as
foolish as it is wrong. As Bishop

Burgmann writes in his Diocesan Magazine:—

"We cannot afford any such failure of social discipline to-day and hence we need to be recalled to a healthy respect for the laws of our land. Laws guard our freedom, and freedom is the crux of the struggle. To be respected, these laws must be worthy of our respect for their sense and fairness to the vast majority of citizens. We need national unity desperately. We can only have it at the price of discipline, and democratic discipline is inspired by respect for law. The Christian knows a higher motive still for law-abidingness and that is loyalty to a God of Justice and love for one's fellow man. But as a citizen, the Christian is concerned to see the instrument of law used sensibly for the healthy ordering of the common life. It cannot be so used if it is allowed to become discredited."

We have come across the following delightful illustration of "os-trich" wisdom in a section of Parish News in the Southern Churchman:—

"The Anglican Church was well represented at the recent welcome to the new Roman Catholic Bishop of Goulburn. On this occasion the Priest-in-Charge made some obvious points that are not made often enough. (1) That his father would turn in his grave if he knew his son was present; (2) That 400 years ago we should have been burning each other but that this mutual incineration was seldom due to hatred but to a love that wished to rid a hopeless patient of an incurable complaint. (3) That Anglicans and Romanists had now agreed to differ and that only because both bodies were official heretics to each other was there any chance of all divine truth being duly emphasised."

Evidently the Priest-in-Charge is rather proud of these "obvious points," but his complacency would receive a rude shock if he did but read of and weigh carefully the attitude of the official Roman Church in relation to Great Britain's part in the war. We are afraid that when it is put to the test, the so-called "agreement to differ" would be found to resemble Hitlerian methods and promises. We can assure our optimistic brother that the war has re-opened the eyes of many in England, Canada and the United States who had inclined to share the ignorant optimism to which he has delivered

himself. "There are none so blind as those who won't see." We wonder if by any chance the speaker has heard of "Catholic Action" and its relentless determination to dominate our social and political life.

THE FIRST CHRISTIAN SERVICE IN AUSTRALIA.

They gathered near the shore under a great spreading tree, and Richard Johnson held a service. Who could have forecast the momentous consequences of this first office of devotion. Convicts stood there sullen and untamed. Seamen and marines formed a bright spectacle. A few women and civilians connected in some way with the First Fleet completed the little company. Richard Johnson has been severely criticised because he asked convicts to join with him in the note of praise. "What shall I render unto the Lord for all His benefits towards me?" He has been accused at best, of lack of humour, and at worst, of callous self-complacency. We have travelled a long way from the Old and New Testament outlook if we voice a judgment of this sort. The ground on which it is made is that a large portion of his hearers were convicts. They had been taken from their native land, sometimes on slender grounds of conviction for crime. They had been herded on board ship and flogged if they violated the regulations. Now sentimental exaggerations of this kind do a great deal of harm. The British seamen who accompanied the convicts were frequently hurried away from home by the press-gang. They also were flogged if they violated ship rules. It is not necessary to commend the old discipline. But it is the height of absurdity to assert that therefore God had no benefits which He willingly bestowed on those subjected to this iron rule.

Let us look back to the early days of Christianity. Many of the early believers were slaves. They had fewer civil rights than the convicts. Their women were exposed to indignities sanctioned by law that can be better imagined than described. The men were flogged and frequently crucified for minor offences. Yet some of them were called of God and rejoiced in this great benefit.

In addition, even convicts cling to life and the release from the monotony and hardships of a long voyage must have proved a boon to them. The future justified the choice of Richard Johnson's text. Some, at least, found new life and new hope in the land of exile. To accuse Johnson of callous self-complacency argues a diseased mind on the part of the accuser. The system was not of his making. There is no evidence that he would use the powers of control had they been his, either brutally or inconsiderately. To ask him to run a crusade against established custom is to ignore the limits

of his influence and the influence of his surroundings. We hope that a better historic perspective will be given to those who indulge idle fancies and mistake them for zeal in reform.

But we are not so much interested in defending Johnson as in pointing out that his message was prophetic. Today, the witness to God in Australia, however imperfect in expression, is one of the most vital considerations that can occupy our thoughts. We have a strategic position. Basil Matthews in "The Clash of Colours," sets the stage. We are not satisfied that he always gives the correct cue for the actors. We are set in the Pacific. At one side of us are age-long pagan civilisations. Here as a result of that early pioneer venture is a different witness. If it can be maintained and extended the consequences are incalculable. We are learning by the disturbances in the political balance that many considerations have to be entertained if we are to be secure against appraisal of the situation. Those who fancy that the whole circumstances of the problem are given to us in the call to a more diligent prosecution of the work of evangelism are not fully alive to the complexity of the situation. We have learned that a resolute power, whether Christian or pagan, can make demands upon her neighbours that call for the utmost watchfulness on our part not only in educational, cultural, spiritual regions, but in the vast machinery that establishes an autonomous people in security.

We have inherited a sacred trust and we cannot lightly surrender it.

The policy of preserving what are sometimes called democratic institutions may require us to resist hostile menaces, and the more subtle methods of interpenetration. We cannot close our eyes to the fact that we are only seven million people confronted with vast, well-established communities, with different ideals. Our standard of living is high. Our theories of freedom have a long history and have been the result of slow development. We are dependent on the power of the Empire to maintain our position. These things must not be forgotten, lest we delude ourselves into imagining that we can hold easily that which was purchased dearly. It is for reasons such as these that Australians should be better educated in the primal conditions that make for free development and national security. At present it alarms the thoughtful to see so little care given by the rank and file of our people to great questions of State. Strikes on trivial grounds and a parade of greed and money lust are indicative of a deep-seated disorder. There are those in our midst who fail to perceive that the little company that met under the tree were guardians of the future destiny of the peoples who border the Pacific. There are some who would sell our heritage for cheap labour. There are others who would sell it for cheap beer. Neither of them render anything to the Lord for the benefits bestowed upon them. The curse of a purely personal interest

has fallen on all such, and the curse is a harbinger of deeper judgment. If then, we are to learn the lesson of the First Service, we must take heed that behind preparedness there lies character. We are informed that Rev. W. Black, the Chairman of the Methodist Conference, is to preach the Anniversary Sermon in St. Philip's Church, Sydney, this year. This is fitting. It reminds us that the earnest labours of Johnson and Marsden were depreciated in their day on the ground that they were tainted with "Methodism." Governor Macquarie was a great stickler for church order and excused his rigidity on the very grounds that this methodical fervour was strongly in evidence in the preachers of his day. We want to revive something of that old spirit. The Methodism that we see is surely respectable and patently conventional. The Church of England follows its easy course and fails to catch the spirit of the pioneers. As a result of much temporising, the old message has lost its power on the lips of some of its preachers. We know that W. Black stands for a virile evangelism and we hope his words will awaken a new enthusiasm. We are guardians, but we are in danger of sleeping on our watch. The convulsions in Europe warn us that a past glory will not avail to meet a present emergency. The people who will rise are the people who yield their lives to Jesus Christ. Oh, Lord, revive Thy work in the midst of the years.

QUIET MOMENTS.

OCTOGENARIANS' MUSINGS.

(From Two Esteemed Subscribers)

FACTS: GOD AND YOURSELF.

Those who reject the claims of the Christian religion do so because those claims, in their opinion, are not supported and confirmed by such facts as would make them believable. You must give us facts, they say, facts that will prove, or at least, make probable, that which is the basis of all your religion, the existence of God.

Well, out of the multitude of facts that might be given, let us take two, yourself and God. Now think, the only indisputable fact, so far as you are concerned, is yourself. Every other of your so called facts is disputable. It would take too long to show that every other thing, living or lifeless, that passes with you as a fact, may be only the creation of your imagination, and may have no more actual reality than the persons and things you see, hear, feel, taste, smell in your dreams. The poet suggests that they are, because "Thinking makes them so." One might almost say that everything in your dream is to you, while it lasts, an absolute reality. Byron wrote concerning Bishop Berkeley's theory of the non-existence of matter. "But Bishop Berk-

ley says there is no matter, but then it is no matter what he says." Yes, but it does matter as others who have dealt with this subject have shown. But with these things this short article is not concerned. What it is concerned about, however, is that if there is no God, you, yourself, are the only real and indisputable fact that exists. Perhaps all this may very well seem to those who read this article nothing but a veritable nightmare of disordered and distorted thinking. Let us pass on to yet another aspect of the question.

If no Creator exists (call Him what you will, I call Him God), how can you possibly explain yourself? Looking back into the past, the Atheist must realise there was (how it came about he cannot tell) a time when he became conscious of himself, and thenceforth took his place as a conscious personality in the present scheme of things. Now how was it that this self-conscious life came into being? Who created it and who called it out of the mystery of nothingness? Perhaps the objector may appeal to human parentage. If he should do so, he at once begs the whole question. He assumes that human parentage is an undisputed fact which, as we have seen, it is not. No, without a God we cannot even explain ourselves!

Now let us turn to the second fact. In the world in which we live, but which by some is declared to be an illusion, we are frequently assured that there is no effect without an adequate cause. If this be so then this self-conscious life must have had some adequate cause. It did not create itself. Well then who made it? Even allowing that it stands mysteriously alone in the midst of eternity, it nevertheless bears all the marks of a fabrication exquisitely finished. Even in the dream world of illusion, the question would still come. How came it? Who or what is the cause of so marvellous an illusion? And to that profound and personal question the Christian has, as we believe all should have, the one and only answer—God!

Dr. Johnson was once asked how Bishop Berkeley's theory could be disproved. "Like this," he replied, as he kicked aside a stone with his foot. Practically this, too, is the foundation of the Scotch philosopher Reid in his Philosophy of Common Sense.

By way of a post-script, let me relate an incident showing how the argument works out in ordinary life. Two men, one a Christian, the other an Atheist, were arguing about the existence of a God. Suddenly the Christian stopped, and pointing to a signboard erected over a near-by shop asked, "Who made that?" "Oh," replied the Atheist, "A carpenter, I suppose." "Ah," said his friend, "You would scoff at me if I insisted that it came there by chance and that no one made it, yet you ask me to believe that there is no God, and that this great universe came into being by a blind and godless chance!"

H.C.

THE JUDGMENT DAY

By "Bimbo."

The question may arise in the mind of anyone. How is it possible for a true, faithful and complete record of all the good and all the bad deeds of each and every individual to be faithfully recorded when we think upon the countless mass of humanity since the world began? To that our reply is, to God, "all things are possible!" When the writer was a little lad, he learned:

There's not a sin that we commit,
Nor wicked word we say;
But in Thy dreadful book is writ
Against the Judgment Day.

Now that seems to be inconceivable. Who could imagine so gigantic a book in which all the good, and all the bad deeds of each and every individual was recorded since the world began?

But that such record is faithfully kept and recorded, the evidence is, we think, overwhelmingly clear. Each individual keeps his or her own record. How often we hear the remark: "Old Mr. or Mrs. _____ are entering second childhood"? And it wasn't till the writer himself attained great age that its full significance dawned upon him! After reaching the age of about 70, he made the discovery that like other old people he could recall incidents that took place 50 or 60 years previously, far more readily than he could things that happened last month, the last week, or even the previous day. Now if such incidents were not faithfully recorded, how would it be possible for me to recall them? The writer is somewhere mid-way between the 80's and 90's and is convinced that we ourselves keep a true and faithful record of each and every important incident in our lives, and I believe that at the last stage of our existence, everything will be revealed to us. If the reader attains great age the truth of these remarks will be apparent—they will, indeed, I feel certain that at life's close, our history good and evil will be revealed, and to show how, let me quote from the work of a dear old friend of mine, the late James Brunton Stephens, our Queensland poet. In his inimitable "Marsupial Bill," we read that Bill, a lad who had fifteen summers seen, and weighed five stone (more or less) due to his smoking habit, was seated by a hollow tree smoking his father's Sunday pipe, when an old man 'roo, hopped up silently, gathered Bill in his arms and bounded away, as he did so Bill looked up and saw!

"A Boomer! And as when the waves
Close o'er a drowning head,
Sudden the whole forgotten past
Before his soul lies spread;
And the whole Charge Sheet of a life
In one brief glance is read.

And how shall we be identified? Well, as I have told you, I have reached great age, but during my life, I have never seen two people exactly alike. Have you? And it is unlikely

that I ever shall. Are not the infinity of designs bewildering? It may be, and the probabilities are; that two such people never existed. You may inspect troops or huge crowds of humans anywhere or at any time, but you will never see two people exactly alike, never.

Now, is that accident or design? In conclusion, we know that at this stage of our civilisation, there are so-called men who would sacrifice millions of their fellows, regardless of death, misery and unhappiness of myriads of all others if by so doing they can attain place and power. But their Day is approaching. The Bible says, "What shall it profit a man if he gain the whole world and lose his own soul"?

Personal.

His Majesty, the King, has been pleased to confer on Mr. Willis J. Williams, M.B.E., B.Sc., the honour of membership in the most excellent order of the British Empire. He is known as the Superintendent of Markets in Sydney, and is for the duration of the war in the Department of the Navy for important work in connection with foodstuffs. He has a world-wide reputation in regard to cold storage of foods and has advised several Government Departments throughout the British Empire.

Mr. Williams is well known in the religious life of the country, in that he is the Chairman of the Commonwealth Council of the British and Foreign Bible Society, Honorary Treasurer of Moore Theological College and a member of Synod. As a layreader he has taken services in many of the Churches of the Diocese. He was educated at the Melbourne Church of England Grammar School.

The Archbishop of Sydney will hold an Ordination Service in St. Andrew's Cathedral, on Sunday, March 2nd.

The death is announced of Canon Vernon Storr, rector of St. Margaret's, Westminster, and sub-dean of Westminster Abbey. He was a man of outstanding gifts and scholarship.

There entered into his rest at St. Luke's Hospital, on 29th December last, Alfred Herbert Hale, of 100 Muston Street, Mosman. Active in the work at St. Clement's Church, Mosman, from 1907, he was a member of the

Parish Council for eighteen years, and a churchwarden for seven years, also held the position of Trustee and Honorary Treasurer. For sixteen years he was a member of Synod and was elected to the Standing Committee for thirteen years. He served as a member of the Council of the Home Mission Society and as Honorary Secretary of St. Philip's Glebe Trust for some years.

The sudden death of the Rev. "Pat" McCormick, D.S.O., vicar of St. Martin's-in-the-Fields, London, is announced. Mr. McCormick was chaplain to the King and one of London's most devoted and beloved clergy. He has proved an ideal successor to "Dick" Shepherd of gracious memory.

The "More Churches for Sydney" Scheme continues to be well received. Mr. Frank Albert has promised to meet the entire cost of a church with interior fittings, and the cost of a second when seven have been contributed. Three have been built already.

The Rev. J. Dahl has been appointed assistant to St. John's, Parramatta, N.S.W.

The Rev. Alan Whitehorn, who has been working for many years in England, has been appointed Sub-dean of the Quetta Memorial Cathedral, Thursday Island, with oversight of the parish of All Souls'.

The Rev. E. D. J. Shaxted has been appointed secretary of the Bush Church Aid Society in Victoria, and will take up duty early in February. Mr. Shaxted began his ministry at St. Bartholomew's, Burnley. Later he went to England and served in parishes there. In his new post he succeeds the Rev. W. I. Fleming, now engaged in chaplaincy work in an internment camp.

The Warden of St. John's College, Morpeth, N.S.W., Rev. T. M. Robinson, has been elected to a fellowship of the Australian College of Theology in recognition of his work as Warden and as Moorhouse Lecturer. It is expected that his lectures, under the title of **Church, State and Papacy in France**, will be published this year.

Mrs. L. L. Worley, of Strathfield, N.S.W., has donated £500 for the endowment of a bursary fund for Moore Theological College, Sydney.

The Rev. F. G. Hughes, of Sorrento, Vic., has been appointed to the charge of All Saints', Darling, Vic., in succession to the Rev. F. H. Peake.

The Rev. E. Badger, from Japan, has been appointed to Mordialloc, and will be inducted on Thursday, February 13, by the Archbishop of Melbourne.

The Rev. O. Muspratt is resigning from the charge of Mt. Dandenong, and hopes to return to England shortly.

We congratulate Mr. E. C. Rigby, of Melbourne, on his inclusion in the New Year's Honour List. Mr. Rigby has been appointed C.B.E.

The Right Reverend J. S. Moyes, Bishop of Armidale, will give the Moorhouse Lectures for 1941, in November next.

The Rev. Clive Kerle, Curate of St. Anne's, Ryde, has been appointed Rector of Kangaroo Valley, Diocese of Sydney.

The Rev. J. H. Vaughan, Chaplain on the Hawkesbury River, has accepted nomination to the Parish of Nowra, N.S.W. Mr. Vaughan has completed four years' yeoman service on the Hawkesbury River where his main means of travel has been by the motor launch, "Dorothy Wright," presented to the Home Mission Society by the Ladies Home Mission Union, for this special work on the Hawkesbury River.

Canon T. C. Hammond and Archdeacon Begbie were amongst the speakers at the 37th Annual Convention at Katoomba, N.S.W., held last week. Both have previously spoken at the Upwey Convention, Victoria.

The Rev. Alan Begbie, who has accepted nomination to Lithgow, N.S.W., will be inducted the first week in February, by his father, Archdeacon Begbie. Lithgow is one of the five largest towns in N.S.W., and has at present a population of more than 22,000.

The Rev. Alan Setchell will succeed the Rev. J. H. Vaughan in the chaplaincy on the Hawkesbury River. He will reside at the Rectory at Wiseman's Ferry. The chaplaincy is mainly financed by the Home Mission Society.

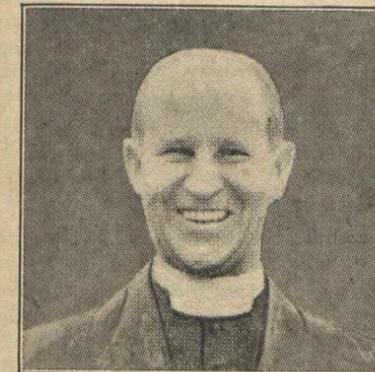
The Rev. T. Yates, curate of St. Peter's, Cook's River, will act as locum tenens at Richmond, N.S.W., for Rev. R. G. Ashcroft, Air Force Chaplain.

Rev. J. P. Thornton Duesbury, for seven years Headmaster of St. George's School, Jerusalem, was instituted on October 22, as Master of St. Peter's Hall, Oxford.

Rev. C. H. Partridge has been appointed Chaplain to the Reformatory at French Island, in the place of Archdeacon D. W. Weir, who has resigned.

The Right Reverend C. B. R. Sargent was enthroned as Bishop of Fukien, on September 8, in succession to Bishop Hind who resigned last year.

The Bishop of London has appointed Bishop H. Crotty to succeed the former Bishop of Willesden as Chairman of the London Diocesan Missionary Council.



"Brother Bill."

Rev. R. G. Nichols, of St. Mark's, Fitzroy, Victoria, recently received the M.B.E. in recognition of his splendid social service.

THE CHIEF SCOUT.

Lord Baden Powell, of Gilwell.

With the death of B.P., a striking and conspicuous personality of an interest far out of the common has gone from us.

Robert Baden Powell was the seventh son of a Church of England clergyman. He made a great name for himself as a soldier, but it is as the founder and inspiration of the Boy Scout

Movement, the greatest youth movement of our time, that he is best remembered.

He was a General in the British Army when he published the book "Scouting for Boys," in 1908. It set forth a scheme which had already been tried out in practice, for the training of boys of all classes in manliness and citizenship. The scheme consisted of holding up for the emulation of the boys an ideal of fine and vigorous manhood. A code of ten laws, clothed in simple and direct language was formulated and boys who were willing to accept this code were enrolled into a brotherhood transcending all barriers of class or creed and united by a common promise of loyalty to God and their country.

His scheme met with instant and huge success and thousands of boys flocked to his standard. In 1910, at the express desire of H. M. King Edward VII, Baden Powell resigned his army commission and gave his whole time to the Boy Scout Movement.

One result of the Boy Scout scheme was a great surprise to its begetter, and that was that the girls of the country refused to be left out. Soon there sprang up bands of enthusiastic girl scouts who were later organised under the name of "Girl Guides."

The genius of the Chief Scout is shown in the religious setting of the Movement for although the movement embraces boys of different races and faiths, it has a definite religious policy. Every Scout must promise to do his duty to God. Every Scout must adhere to his own religion and is trusted to try to live up to what that religion demands of him. All Scouts can thus be united in the practical

service of God although they may have different forms of worshipping Him.

In 1920, at the International Jamboree, held in the Olympia, London, B.P. was proclaimed Chief Scout of the world.

Early in 1939, failing health obliged him to leave England and return to Africa where in earlier years he had performed many exploits and had immortalised himself as the hero of Mafeking in the South African war. Boyhood has lost an outstanding friend, but he has left them the legacy of a great example and a world-wide brotherhood standing for the very ideals which the Empire and her Allies are fighting to preserve.

T.G.G.

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ALEXANDRIA

Churchman's Reminder.

JANUARY

25th.—Saturday. The Conversion of St. Paul. St. Paul was the chosen agent to deliver Christianity fading away as a mere Jewish Sect. This explains in part his craving to go to Rome, the capital city. His visits there meant more to the Church than did St. Peter's.

26th.—3rd Sunday after the Epiphany. How timely do the Collects appear. "Our dangers and necessities" was a happy addition by the translators. We are learning again how weak we are left to ourselves. May Australia, on this Australia Day, learn this lesson in a corporate and national way.

27th.—Monday. John Chrysostom 407. This "golden-mouthed" orator, and fearless denouncer of sin in high places, is remembered by us in the daily service by use of the Collect taken from an ancient book bearing his name.

FEBRUARY

2nd.—The Presentation of Christ in the Temple. 4th Sunday after the Epiphany. Christ became obedient to the Law for man, that we might be made obedient by His Spirit. "To obey is better than sacrifice."

To Australian Churchmen.

THE ABORIGINES OF AUSTRALIA.

A couple of years ago, a proposal was made that in the keeping of the anniversary of the Founding of Australia there should also be a Day of Mourning on account of the lack of fair treatment by the Whites, of the aboriginal and half-caste inhabitants of the country. This proposal did not appeal to the National Missionary Council for various reasons, the principal one being that the treatment of the aborigines and half-castes had a better side to it which would be completely ignored in the keeping of the Day of Mourning. The aborigines have never been without friends and it would savour of ingratitude to have kindness deliberately forgotten and only cruel and inconsiderate actions remembered on such a day.

So, instead, the Council requested the Christian Church to combine with the remembrance of

the Foundation of Australia, the need of the ministration of the Gospel for the aborigines.

Last year, this aboriginal remembrance was largely observed in many parts of the continent, and it is hoped that the remembrance will continue to grow until all Church-going people will have brought before them, and through them, the general public—

1. The potentiality of our coloured wards.
2. What has been done, and is being done, for them by both Government and Church.
3. What remains to be done to make these people one with ourselves in citizenship and churchmanship.

1. There is no lack of evidence as to the possibilities of development lying more or less dormant in the aboriginal. Both scientist and missionary, as well as pastoralists and other employers, bear testimony to this, while representatives of the aboriginal race such as Donald Grant, David Unaipon and James Noble, of the many that could be mentioned, prove that attempts to raise the level of the black Australian are full of hope.

2. That the various Governments are conscious of their responsibilities in caring for and protecting the aboriginal is shown by the attempts to improve policies and control. The Federal Government has brought out a long range policy and has appointed an officer of experience elsewhere to carry out this policy. Western Australia has a new Act and revised Regulations. South Australia has turned a Committee of Advice to one of Control with the executive officer acting as Secretary. New South Wales has strengthened its official staff and widened its Board of Aboriginal Welfare, while Queensland has always been and still is foremost in caring for the natives. On the whole there is considerable sympathy and some co-operation between the Governments and the Missions, while help and advice have been forthcoming from the ranks of the Anthropologists.

Though much that is being done is necessarily experimental, and open to criticism, yet the improvement in the whole situation is a matter of deep encouragement to all well-wishers of the aborigines.

There is a line of Missions along the north coast of Australia and others in the inland parts where the majority of the full-bloods are found. These Missions are mainly connected with the various denominations. In the more settled parts where the half-castes are in a majority a large work is done by two prominent Interdenominational Missionary Societies. New work is constantly being initiated. Though it would be idle to believe that the work of the Christian Missionaries is beyond criticism yet in this sphere there is much to encourage.

3. It is in what remains to be done that despair is sometimes expressed. The main factor in the decay of the race is its unreadiness to adopt itself to the impact of a different civilisation. The anthropologist advocates a gradual rise from the nomadic life to the settled one, and stresses the necessity of building on the nomadic culture, this is an evolutionary development. Others see the necessity for haste in the preparation for the impact and wonder whether there is time for orderly development. Many of these have aimed at calling the native out of his culture into one more resembling that of the surrounding white. Hence the growth of industrial missions. So much for the full-blood who has not been utterly de-tribalised. How about the native that has already been absorbed, but not assimilated into our way of living? The aim here is to bring him to full citizenship. Two main difficulties have to be faced before the aim can be accomplished. There must be a complete change in public opinion before the half-caste will be welcomed into our midst. With the Government effort to assimilate comes the public push towards segregation. Half-caste children are not welcomed into State Schools, and the people, generally, are despised as an inferior race. This attitude brings about in the half-caste a feeling

of impotence. On the other side, the half-caste desires only the benefits of citizenship without any of its responsibilities. There are exceptions both in the attitude of the white and the lack of ambition in the half-caste. One can say with St. Paul, "There is an open door, but there are many adversaries."

J.S.N.

ARE THEY WORTH SAVING?

Such a query on Christian lips or in Christian minds is an act of disloyalty.

"God hath made of one blood all races of men that dwell upon the earth." And "God so loved the world." And the Great Master and only Saviour gave His Church the great commission: "Make disciples of all nations."

But have we any encouragement to help us in obeying "the King's wish"? The excellent pamphlet published by the National Missionary Council is full of evidence that encourages us to do our best for them.

One who worked long years amongst the aborigines has placed on record his experience concerning their worth. "In no branch of the human race can there be found more convincing proofs of gratitude and affection. Many a settler and traveller could relate incidents of blacks, who, once assured that a white man was their friend indeed, held to him in danger and distress, with unalterable attachment. Many a lost child has been saved from a miserable death in the bush by the earnest and clever search by aboriginal trackers. Many a colonist has been rescued from the floods by the aborigines. Many a time has the poison injected by a snake been sucked from a wounded settler by a black-fellow." This testimony can be repeated again and again from many with close and affectionate contact with the blacks.

The story of Jacky Jacky, the faithful friend and companion of Kennedy, the explorer, is well known, and so is the self-disregarding heroism of Naylor in rescuing the policeman, who had arrested him, from drowning in the

flooded Roper River. The story told by the Rev. E. R. Gribble, is not so well remembered and might be here repeated:

"Years ago, the town of Gundagai, N.S.W., in one night of flood and storm, was washed away, and many of the inhabitants lost their lives. A young aboriginal in his frail bark canoe, in the darkness of the night, and at great risk to his own life, saved a large number of white people and would have saved more if it had been humanly possible."

The Rev. J. N. Hey, for many years in charge of Mapoon Mission, says that it has often been asserted that the aborigines look upon kindness as weakness and that gratitude is unknown to them. In speaking of the number of instances known to him where natives had saved the lives of their employers, he gives the following story:

"A well-known missionary who has spent many years among the aborigines, was visiting on one occasion a hostile tribe in the company of a trusted Christian aboriginal, when they suddenly encountered a number of wild natives fully armed. The foremost of them poised his spear and like a flash sent in the direction of the missionary, but his Christian companion, instead of running away, sprang forward and intercepted the spear and cut it, with his throwing stick, into two. It was explained afterwards that these wild natives had been previously badly treated by a number of gold diggers."

The "Adelaide Advertiser" reported that "a man who was a poor bushman was out digging. He had blacks to help him. He had wandered away on his own, and was lost for some days in very hot weather. When the blacks saw the man's camels they realised that he was out in the desert alone. One of them went to warn the people at Mt. Stafford, and another set out after the dogger with a quart pot of water. Three days later the dogger staggered into Mt. Stafford in an exhausted condition. A few hours later the black boy arrived and although he had suffered greatly from thirst he had not touched the water in the pot. He

said he did not drink it because it was for the white fellow."

Certainly he does pay us back for any kindness.

We are also reminded by the time of the year of the outstanding heroism of three aboriginal Groote Eylandt mission boys during the cyclone disaster at the Roper River. If white men had done what these young men did for the preservation of the lives of the mission party, at the very great risk of their own lives, we venture to say the press would have been ringing with their praises and recognition would have certainly been made by the Royal Society.

Here is the story of Nana-dubbata, Jabarraqua, and Gilla Gilla, three of the Holly crew, who with five others, including two white missionaries and two coloured women and a baby, were marooned for ten hours of darkness, clinging for dear life to about the only tree remaining amid the swirling waters of the flooded Roper River. The Holly had broken her lines and was being hurtled down the swollen river at a terrific rate. When suddenly she hit a Coolibah tree and rent her hull, within about three minutes the whole party had transferred to the tree and sat for ten or twelve hours in pitch darkness in the shelter of the tree, swaying two and fro in the surging waters. The three aborigines sat on the lowest boughs, their feet in the deadly cold water, the night through. No help was available unless the remainder of the mission station could be advised of their plight. When the suggestion was made of going for help, the three "boys," their legs well-nigh cramped with the cold water, gave no hope—but as the time went on and the day grew brighter they one by one slipped off the tree, and carried down by the racing stream, slowly, and with the greatest difficulty, edged their way to the quieter waters. They finally got to land approximately a mile off, and in utter exhaustion made the hilly ground where the rest of the party from the station were sheltering. With great skill the little mission launch was taken out and finally rescued the rest of the marooned party.

It is a long way to Roper River from the great cities of the south and memories are short, but written in the records of heaven will be the fine heroism of the simple Groote Eylandt men who adventured their lives in order to save their fellows.

OUR ABORIGINES.

AN IMPROVED OUTLOOK.

It is encouraging to note that the Aboriginal Policy agreed upon at the Australian National Conference held in Sydney in 1937, has not only gained the support of the Missionary Bodies, but in some cases much of it is included in the Policies of the various Governments.

While differences of opinion as to method exist, and although much remains to be done, it is fair to say that of recent years the Governments have in most instances developed policies which are directed towards the solution of the aboriginal problem and tend away from an unprogressive plan of merely issuing rations and blankets and, when possible, leaving the aborigines to their own devices.

It is to be deplored, however, that among the general public there exists indifference and even hostility to the welfare of the aboriginal and half-caste.

When this attitude is changed for the better, Governments will be assisted and encouraged to proceed more surely and swiftly with the policies which they are formulating.

There are, of course, many social evils and injustices that call for improvement. On this Sunday each year it is reasonable to deal with that section of the native question which has special application to Australia. There seems to be need for a clear appeal to our Christianity, humanity, sense of fair-play and administrative capacity to combine to place our conduct beyond reach of reasonable criticism.

Co-operation exists between Missions and the Governments. This is particularly so in Queensland, where the responsible Minister draws attention to the need for this close and cordial co-operation if the native is to gain the greatest benefit. The necessity for all well-wishers of the aborigines to combine for their benefit is being more and more widely recognised. There was a time when between missionary and scientist there was considerable criticism and friction. The anthropologist is beginning to appreciate the work of the missionary, and the missionary is finding help from the other's researches. The Governments are welcoming help from both.

The present situation with regard to the aboriginal problem, including the problem of the civilised half-caste, is less discouraging than formerly. Most Governments have recently taken forward steps; sections of public opinion, much in need of reinforcement, endeav-

our to influence Governments and find their representations courteously received and considered, and sometimes fruitful; scientists have done much that is helpful in the understanding of the people we desire to help. But we are still far from a complete and satisfactory solution of the problem. There must be no relaxation of effort or vigilance. Public opinion must be strengthened if progress is to be made.

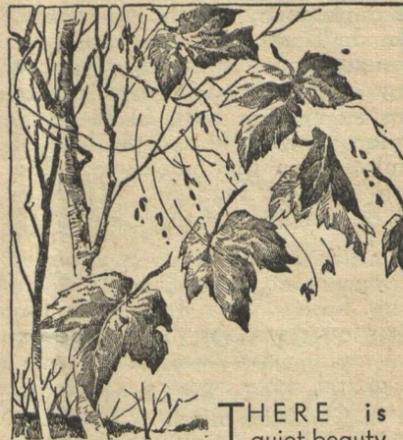
PRAYER FOR OUR ABORIGINES.

O Lord Jesus Christ, Who wast filled with compassion towards the downcast and oppressed, bless and protect the remnant of our Aboriginal people whether still living under tribal conditions or detribalised, and also the increasing coloured population in whose veins our own blood is mingled. Save them from their sins and superstitions and from the destroying influences of our civilisation. Frustrate the callous treatment of any who oppress or ill-treat them. In the mission and other reserves may efforts for their amelioration be crowned with success. Move the hearts of all our people to assist the Aborigines to take their true place in the community, and strengthen Thy Church, that in her witness of loving service for Thee the darkness of ignorance may be dispelled and Thy true light shine; for Thy Name's sake.

O Lord Jesus Christ, Who hast promised in Thy Gospel that whatever is done unto the least of Thy brethren Thou wilt receive as done unto Thee; bless we beseech Thee, Thy servants whom Thou hast sent to minister amongst Thy children the Aborigines of Australia. Fill them with Thy Holy Spirit, and so prosper their labours that the darkness of the ignorant ones may be enlightened, and their weakness enabled by Thy strength, Who with the Father and the Holy Spirit art God over all, blessed for evermore.

SWEDISH TRIBUTE TO BRITAIN.

The Swedish paper, "Svenska Morgonbladet" (June 29th) carried an article on Great Britain entitled "Britannia": "Now England is fighting for her own life against the most gigantic and effective military machine ever seen in this world. The lonely and only unconquered one! Many States are now drawing away and consulting with England's enemies as do Rumania and Japan. England—the greatest of the Great Powers, Emperor of the Oceans, the Imperial Power beyond others—all this is now threatened. What must they not feel—these statesmen of the Churchill type of unmeasurable pride in Britain? These statesmen who with force and ability have kept together this enormous conglomeration of peoples and tribes in all parts of the world, and administered this colossal inheritance, not only to their own but to the benefit of the whole world; for the regime of England has broadly speaking served the cause of humanity, liberty, and culture in the world."



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CHAPELS IN ALL SUBURBS

"THE ROMAN CHURCH STILL STANDS."

"In the present collapse and chaotic ruin of our civilisation," writes Mr. Hilaire Belloc, a Roman Catholic apologist, "there is still something standing—that is, the Roman Catholic Church."

"No doubt Mr. Belloc is right," says Dr. J. C. Carlile, "The Roman Church still stands, but many enquirers are asking whether Mr. Belloc, or anybody else, can say just where it stands in relation to the conflicting forces in the world. Here in ENGLAND the Cardinal Archbishop of Westminster denounces Hitler and Nazi-ism in the plainest terms. True, he is banned in the SOUTH of Ireland. In ROME the Church supports Hitler's lieutenant, Mussolini, and blesses the Italian Army going out to fight for Nazi-ism."

"The shameless surrender of the King of the Belgians is defended by the Archbishop of MALINES. The puppet government of FRANCE is blessed by the Church. NO WONDER THE AVERAGE ROMAN CATHOLIC IS SORELY PUZZLED AND NEEDS MORE THAN THE INGENUITY OF MR. BELLOC TO SEE HOW THE CHURCH AT THE SAME TIME CAN BE FOR AND AGAINST THE SAME ISSUES."

(The Protestant.)

COLLEAGUE WANTED From March
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A VINDICATION OF FOXE, THE MARTYROLOGIST

(Canon T. C. Hammond)

(Part 2)

Maitland has a long argument to prove that Foxe was never expelled from Magdalen College, Oxford. He says: "With such light as I have, I do not believe that John Foxe was ever expelled from Magdalen College at all, either for heresy or anything else." (Ibid, Part I., p. 23.) Neither Laurence Humphrey or Bale mention the fact of the expulsion, therefore nothing like it could possibly have taken place. Yet, as Mr. Mozley points out, Foxe writes in Septembr, 1544, to Oglethorpe, President of Magdalen, that for five years he had been the victim of accusations from enemies. Oglethorpe was compliant to a point, but had no sympathy with reformed views. He was imprisoned "for superstition" in 1550. He disputed with Ridley and Cranmer in Mary's reign. He was deprived of his bishopric by Elizabeth. It is surprising that Maitland, who quotes the Foxe manuscripts, did not come across this letter. That is pardonable, as there is a large body of documents to be considered, but it is an interesting sidelight on the danger of the argument from silence. In this instance the Memoir was right, and Maitland was wrong. It is evident that Foxe resigned his Fellowship in 1545 because of his outspoken opinions. The term "expelled" may not have been technically correct, but Foxe's letter shows that he resigned to escape expulsion, and the College records show that between July, 1545, and July, 1546, seven fellows resigned "of their own free will for an honourable cause." If indeed we were to pursue Maitland's own methods we might express great astonishment that when he looked at the manuscript of the Memoir after he had sent his remarks to the Press, he failed to direct any attention to the letter bound up in front of the Latin manuscript, in which a tribute is paid "to the reverend son, Master Doctor Foxe, most worthy president of the college of physicians," which plainly attributes the composition of the manuscript to Simeon. This omission is the more remarkable in as much as Strype, with whom Maitland professes extensive acquaintance, publishes the letter, though he omits the particular inscription to which reference has been made above. A microscopic critic of the Brewer-Maitland type would surely ask here, Could Maitland have read the manuscript and been so careless as to ignore the preceding letter? This could be magnified on their principles of criticism into a deliberate suppression of a relevant fact, or an evidence of incredible carelessness in the collation of documents.

Enough has perhaps been written to give our readers some conception of the weakness of the case which has discredited Foxe through the ignorance of the general reader. We are indebted to Mr. Mozley for his vigorous exposure of a type of pedantry which strains at a gnat and swallows a camel.

It must be admitted that in another department Foxe is open to a measure of blame. He relied on translations which were not always commendable. With reference to this aspect Mr. Mozley says:

"Whenever we find a document badly translated (and Pratt mentions several examples in the earlier part of the work) it is fair to ascribe it to a helper of Foxe: for Foxe was an excellent Latin scholar. By all means let Foxe be blamed for slack editing, and for not controlling his translators: but Maitland is unfair to turn these translation errors into a lever for discrediting the whole book." (p. 165Ibid.)

But while it must be admitted that Maitland discovers errors of a grave character, particularly in the translations of Cisner, he is not always fair to the translator. He does not devote sufficient attention to the fact that the standard of translation in Tudor times differs very considerably from ours, and as a consequence when a writer interpolates explanatory words of his own, even when he gives the correct sense, he is checked by Maitland as if he were a schoolboy construing a piece of Latin to order. Two instances may perhaps illustrate this weakness. In a quotation from Cisner the translator had occasion to come across the term "palea." Maitland translates: "(as Can. 29, 30, and the Palea annexed to the latter of them, and Can. 31. in the same Distinct. 63.) have been fraudulently put forth for genuine by the papal sycophant Gratian." Now it is to be noted that Maitland refrains from translating "Palea," which in classical Latin means "chaff," but was employed in Canon Law in the sense of a rider or additional comment. The translator is certainly likely to have been aware of this particular usage of the word, but in translating for English readers who might be assumed to be unacquainted with the technical usage he renders as follows: "As in 29. and 30. canon, and what good stuff he putteth in the latter, and how subtly that papistical flatterer, or pontifical parasite, hath forged the same." Later on the same expression occurs, and Maitland translates: "Then again how could Leo IV. write that Palea beginning 'Constitutio,' to the Emperor Lothaire and Louis, etc." The translator engaged by Foxe renders it: "Then again, how could Leo the fourth write to Lotharius and Ludovicus Emperors, that counterfeit or forged decree beginning with 'Constitutio,' etc." Maitland's comment is: "It is obvious that the translator did not know what was meant by a palea in the Canon Law. He appears to have had no idea of anything but chaff." The remarkable thing is that the translator does not use the word "chaff," but following the usual custom of his time, in the first expansion of the word he plays upon the idea, translating, "what good stuff he putteth in the latter." In the second case he uses the simpler words "decree," which would be well understood by his readers. The adjectives "counterfeit or forged" are really borrowed from the whole weight of the argument, which contends that Gratian relied on documents "fraudulently put forth for genuine" following Maitland's own translation.

It is interesting to notice in this connection that Harding, in his reply to Jewel's Apology, adopts the same method of treating the word "palea." Harding writes, with reference to the marriage of Popes and clergy referred to by Gratian, as follows: "This authority is brought in by Gratian under the name of Palea; and that Palea is as much to say as 'chaff,' and signifieth that all that followeth is little

worth." Jewel, from whom we quote, repudiates this interpretation, and draws attention to the fact that the donation of Constantine is also entitled "Palea" in Gratian. Here, however, is a writer of about the same date as the translator, a writer who was Fellow of New College, Oxford, and appointed Professor of Hebrew by Henry VIII.: who became a Protestant and returned to Romanism in Mary's reign; who was private confessor to Bishop Gardiner, and Canon Residentiary and treasurer of Salisbury Cathedral. It is hardly likely that Maitland would contend that Harding was ignorant of the technical meaning of palea. Yet he has no hesitation in associating it with the word "chaff," and suggesting that the particular addenda in Canon Law under this heading have less significance than other portions of the corpus juris canonici. This is sufficient to show that Maitland is more anxious to find fault than to interpret accurately his authorities. Had Harding been a Puritan he would probably

come under the same censure as the unknown translator of Cisner.

Another instance is taken from the translation of Aeneas Sylvius, which reads as follows: "In disputation (Ludovicus) did not repeat the principles of the law, as other lawyers do, but rehearsed the text without the book, as if he had read it upon the book." Maitland's comment is that Aeneas Sylvius meant that when Ludovicus "was arguing he did not merely quote laws by their first words . . . but repeated the law itself as fluently as if he had been reading it from a book." Here Maitland seems to ignore the fact that in the English of the 16th and 17th century the word "principles" was frequently used for "beginnings." No doubt it might have been made for clearness if a different style had been adopted, but in view of this archaic use it seems as if Maitland is purposely trying to trip the translator rather than to ascertain the best method of interpretation.

(To be Continued)

A REVIEW IN RETROSPECT.

By Ernest L. Millard

Is Evangelism worth while? The answer may be found in the oft-repeated testimony which the mention of a favourite name may call forth.

Some weeks ago there was a note in the columns of the "A.C. Record" that cable news had been received from England of the death of the Rev. G. C. Grubb, who conducted missions in Australia fifty years ago, which are spoken of to-day as the most outstanding evangelistic campaign specially in regard to the lasting effects of its power.

The Reverend George Carlton Grubb was born in 1856 at Cahir Abbey, County Tipperary, Ireland; his ancestors for many generations had belonged to the Society of Friends. He was educated at Trinity College, Dublin; entered the ministry of the Church of Ireland, 1879. He was engaged in parish work, including constant work among soldiers until 1885. In that year he accepted an invitation from the Church of Ireland Parochial Mission Society to become their first special Mission Preacher throughout Ireland. In 1887 the Church Missionary Society asked him and Colonel Oldham to visit their Mission Stations in the Bombay Presidency and Ceylon.

From this time requests began to reach him from many quarters of the Globe to hold missions in various churches. It was during this visit to Ceylon that friendships were formed which later bore fruit in the Australian tour of 1891.

In response to an invitation from Archdeacon Grace, of Blenheim, Mr. Grubb arranged for a mission tour to New Zealand and other places in 1889 with his nephew, Mr. Oswald Richardson. At Keswick Convention in July of this year, Mr. Bowker introduced Mr. Edward Millard to Mr. Grubb, and made arrangements for him and Mr. W. Campbell (of Ceylon) to join the party; giving the four brethren a letter

of sympathy and recommendation from the conveners of the Keswick Convention. They visited Ceylon, Southern India, and New Zealand, touching Melbourne for a week of services on the way out; returning to England the following summer in time for the Keswick Convention, where Mr. Grubb gave an account of what God had wrought through their means. (See "What God Hath Wrought," by E. C. Millard.)

From August to December, 1890, Mr. Grubb and Mr. Millard were engaged in mission work in Cape Town and its vicinity, partly at the expense of the Keswick Mission Fund. It had been decided that the most appropriate means of missionary effort to be sponsored by the Keswick Convention was the sending forth of those who should tell the same message which might result in the deepening of the Spiritual Life in other parts of the world.

On returning from Cape Town, Mr. Millard married Miss Clara Bradshaw whom he had met in the home of the Reverend Robert Stewart at Foochow, China, and who shortly afterwards accompanied Mr. Grubb on his prolonged visit to Australia in 1891. They were joined on their way out (not by previous arrangement) by Mr. W. Campbell, V. D. David, a Tamil evangelist, Mr. G. E. Jackson and Mr. Seymour Horon, of Ceylon; not returning to England until July, 1892. During this tour Mr. Campbell married Miss Adeline Braithwaite in Melbourne and returned to England, and Mr. Ernest Jackson married Miss Florence Sheppard, of Sydney. The year 1893 found Mr. Grubb on a visit to the Argentine Republic, Monte Video, and Brazil, having Mr. Millard, Mr. Herbert Bidlake, and Mr. Edric Robison (now Rector of St. Chad's, Cremorne) as his companions. Meetings were held with the help of Colonel Oldham in Smyrna, Egypt, and Alexandria in 1895, while Mr. and Mrs. Millard were for a time in China again.

Christians in Canada had been praying for about five years that the way might open for Mr. Grubb to visit the

Dominion. This became possible in September, 1895, when with Mr. and Mrs. W. Campbell and Mr. Millard an extensive tour was commenced with a mission at Winnipeg. The addresses delivered at these missions and other notes were published in a volume entitled "Behold Your God," by E. C. M. Everywhere the arrangements proved inadequate, and large halls were taken for the increasing numbers who attended, and not at any of the meetings or through any public statement was money solicited or a collection of any kind taken up. Experience proved that when people were blessed they desired to help without being asked.

In later years missions were held in many other places, including Constantinople. The sudden death of his friend, Edward Millard, after the latter had spent twelve months in Armenia, cut short the journalism which had been the basis of the published accounts of the mission tours, but there were yet fields to be visited in the Master's Name. Openings for drawing-room meetings in the homes of many of the Russian Nobility gave singular and most valuable opportunities of service. In this work Mr. Grubb was often linked with Lord Radstocke, who enjoyed remarkable openings of a similar kind. Visits were paid to many of Russia's prisons, and many conversions took place both of warders and prisoners. In fact, if the revolution of 1917 had not been fostered by Germany for purposes of international complication, a religious revival such as saved England at the time of the French revolution might have been experienced in Russia and much violence and bloodshed avoided.

Mr. Grubb had linguistic gifts which enabled him to speak fluently in German, Russe and French and made him an acceptable chaplain for various continental chaplaincies. When it became necessary for the late Canon Berry to find a substitute for his important parish in Johannesburg, Mr. Grubb accepted the invitation and on the death of the Canon, Mr. Grubb was appoint-

ed Rector, a position which he filled with much blessing for about fifteen years. It was on a visit to the Rectory that Frank Millard wrote afterwards of a typical incident in the events of daily routine. A young lady called to see Mr. Grubb, and so he was informed. " . . . She seemed very happy, I should say she had either just become engaged to be married or was recently converted." The latter proved to be correct. Mr. Grubb was a great exponent of "The joy of the Lord." Mrs. Grubb was a niece of Mrs. Baxter, of London, and received her home call some years before her husband.

As children we always looked forward to the visits of the venerable "Uncle George," and it was a great pleasure to be shown round the grounds of Cahir Abbey in the autumn of 1912, when Mr. Grubb had recently returned from a visit to Australia. Mr. Grubb took a very great interest in the various missionary activities which sprang directly and indirectly from the ministry of the Word which he had given. Reference to the Home call of this honoured servant of God was made at a recent council meeting of the Kurku and Central Indian Hill Mission, and the comment of Mr. Reg. Hind, the president, was this:—"May his cloke fall upon someone of the Lord's own choice." Shall we not say upon many who wrestle with God for spiritual revival.

Correspondence.

DICK SHEPPARD.

(To the Editor, The Australian Church Record.)

Sir,

Permit me to take exception to the terms in which you refer to the late H. R. L. Sheppard (see your article of January, pages 8 and 9). Your words about him contributed nothing to your argument against Sir A. Keith; indeed they rather spoiled it by their intrusion. Bishop Headlam's remark may be taken either as a criticism of "modern theologians," or as a gibe against Sheppard. You, yourself, appear to regard it as "petulant," and not quite worthy of a bishop. Why, then, prolong its life by repeating it?

The next two sections of your article, however, appear to me to deserve a

stronger epithet than "petulant." May I quote 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." (I have underlined the last nine words.) Whether this last remark was seriously intended or not, I cannot help saying that to my mind it conveys a gratuitous and unworthy insult to the memory of a departed man of God. It would be a waste of time to debate the question whether or not Sheppard had the mental ability to think of a retort of this type. For my part, I believe that, if he had thought of it, he would have scorned to use it. I do not necessarily support the opinions and proposals he put forward in "The Impatience of a Parson," but I say that the book could only have been written by a man on fire with love for the Lord Jesus, possessed by a burning desire to see His Church cleansed from all taint of wordliness, and by an ardent love for the souls of men. He had given full proof of his ministry at St. Martin-in-the-Fields, and I doubt not there are many of our fellow creatures who would rise up and call him blessed for what he did for them there or elsewhere. Such is the man to whom you slightly allude as "Poor Dick!"

Yours, etc.,

A. H. GARNSEY.

St. Paul's College, Jan. 11.

(Of course the whole reference to Dick Sheppard was ironic. We yield to no man in admiration of his great and fruitful ministry. Homer nods at times! We forbear to differentiate!—Editors.)

(To the Editor, The Australian Church Record.)

Dear Sir,

I have just received through the post, a copy of an address given by Colonel Bell to a conference called by the Council of Churches in N.S.W. The address is entitled "How Goes the Empire?" And is a courageous reminder of our national sins.

It is encouraging to know that there are some who are sounding out a call to repentance, but still we look in vain for a really powerful message from our Christian leaders and from the Church as a whole, to reach the masses. I confess I feel that it is be-

cause the message is intensely unpopular and cuts right across the heart of our national life that so few—comparatively—will speak the whole truth. At the time of the earthquake in Rumania, the "Sydney Morning Herald" blandly suggested that (seeing it affected the enemy) it may have been an act of God. Numerous letters have been written to the same paper dealing with our own national chastisement but, of course, "lack of space" (?) prevented their inclusion.

Nevertheless, a few voices are arising in this wilderness of sin. In a recent issue of the English "Record," appeared a letter entitled: "Second Visitation to St. Paul's Cathedral." The writer pointed out how the wreckage of the "high altar"—whatever that is meant to be—of St. Paul's looks remarkably like a warning from God.

Surely, if ever in our history the church was called to sound the whole truth it is now. Our national leaders do not hesitate to say that 1941 may see the greatest crisis our nation has ever known—and where are we looking for deliverance—to our armament factories, to America, to the arm of flesh? Personally, I shall be greatly surprised if we do not suffer very much more than we have done.

I understand that there is to be a Week of Prayer in the future. Surely this is needed, but the result will be small if it is to lack in a call to repentance far deeper than we have had so far.

When will the change come?

Sincerely,

H. R. SMITH.

Mascot.

SLOVAKIAN CHURCH SUFFERS UNDER NAZIS.

"In Slovakia the Protestant periodicals have been forbidden, and the number of Protestants has been lowered in statistical statements. This means that they are deprived of many rights; for these altered figures are used in determining questions of admission to the Universities and appointment to official positions."

(Harangso, Lutheran Hungarian paper, June 9th.)

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WHAT OUR BISHOPS SAY:

So the mask is off. For months, nay for years past, we have suspected, and against our wills we have believed, that a large community in Mid-Europe was sunk in semi-barbarism. But now we know. Indiscriminate bombing of civilians is defended by the nation as legitimate warfare. Hitherto it has been regarded by sane men as murder. And murder it is. This is not to say that civilians have not been killed when war is waged by the countries to which they belong, but this in civilised lands has been an accidental, if sometimes inevitable, consequence of naval and military operations. The German practice has made intentional slaughter of non-combatants by bombing from the air a part of the new air technique, a war-achievement for which national rewards are to be given to successful, though barbaric, warriors. In our view this is deliberate murder. We have read in descriptions of Hitler's career that he has not shrunk from this crime of the shedding of man's blood by his own hand and for his own purposes. We half-heartedly believed it, but now we know.

(Bishop of Portsmouth.)

In a very interesting sermon preached by our Dean to the Lay Readers' Association, a short time ago, he quoted two sentences—one was from Thucydides, "It is men not walls, that make a city." And the other was from Joseph Conrad, "Ships are all right but it is men that count." With the sentiment expressed in these quotations every thoughtful man will agree, that the real strength of a nation or a cause is not measured or counted by any earthly standards but lies in the character of those who support it. The foundation of character is religion, and the foundation of real Christian character is the Christian religion. European nations have taken a long view and been satisfied with the necessary years of training given to their children. They have through the years built up, as we all know, vast armies of enthusiastic devotees of the principles for which they stand. We cannot do better than follow their example and lay great stress upon the Christian training and instruction of our children. If we want our nation to be permanently great we must see that it is made up of truly Christian men and we must be prepared to start with our children and leave nothing undone that will build them up in their Christian faith. Never, I believe, has the need for religious education been more forcefully brought to our attention than it is now.

(Bishop of Montreal.)

I said: "Before Italy's entrance into the war he (i.e., the Pope) occasionally made pious pronouncements, homely and obvious it is true. But since Mussolini dragged the Italians into the conflict not only has the Pope been silent, but the Vatican newspaper has been suppressed."

It is surely not unreasonable to have expected that when the Italian vulture alighted on the corpse of France the voice of the Pope would have been heard in unmistakable condemnation! We are told that this war is in defence of Christian civilisation and Christian standards of life. I believe that this is true, and that if the war is lost, all is lost. There is no place for neutrals in such a conflict, and cautiously worded platitudes are futile. Evil must be denounced in quite unmistakable language, and no such condemnation has been forthcoming.

One of the most melancholy aspects of the European situation is the abject failure of the Pope to give spiritual guidance to the people who look to him for spiritual leadership.

The fact is that the Papacy is now, as was the case in the last war, and indeed always in the past 400 years, anti-British and anti-democratic. It is tragic that this is so, for otherwise the intervention of an influential neutral whose power was purely spiritual might shorten the war; but, as things are, any peace proposals from Rome would now be fatally suspect.

This is no time for religious bickering, but no such thing was in my mind. The situation is far too grave for that. We are engaged in a life and death struggle. Many of us feel that had the Pope been willing to co-operate with the heads of other Christian Communions, there would have been no war at all. I much regret that I cannot modify, much less withdraw, anything I have said.

(Bishop of Chelmsford.)

THE BIBLE.

The following lines are taken from the issue of *The Courier*, a London paper that was circulating 123 years ago. The date of this issue is April 17, 1817, and the price of the four pages was sevenpence.

"**THY WORD IS A LIGHT UNTO MY PATH**"—Psalm 119: 105.

What is the world? A wildering maze,
Where Sin hath track'd ten thousand ways.

Her victims to ensnare;
All broad, and winding, and a-slope,
All tempting with perfidious hope,
All ending in despair.

Millions of Pilgrims throng these roads,
Bearing their baubles, or their loads,
Down to eternal night.

One humble path, that never bends,
Narrow, and rough, and steep, ascends
From darkness into light.

Is there a Guide to show that path?
The Bible! He alone, who hath

The Bible, need not stray;
Yet he who hath, and will not give
That heavenly Guide to all that live,
Himself shall lose the way.

February, 1817.

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THE CHURCH LOOKS
FORWARD.

By W. F. P.

At this time of the year our thoughts are turned to the future and the prospects which the world situation seems to suggest. There are many voices sounding in our ears. Some pessimistic, which declare that the forces against the Church are too strong for her; others are optimistic and declare that the Christian can face the stern facts of life to-day without flinching.

The Bible brings us face to face with the Almighty Father and Restorer of mankind. With Jesus Christ, whose coming into this world brought with it a new Spiritual Order. This Order has been growing ever since. For wherever the Gospel is faithfully preached, the Love of God begins its mighty work in the hearts and lives of men, making all things new.

The Christian Church is revolutionary in human character. Spiritual conversions make "the blackest soul white." The doctrine of man's fall is a sad reality of human experience. Christ came to give men a new heart and eternal life.

But what of the relevance of Christianity to the world to-day! What are its social and international responsibilities? Jesus Christ did not try to reform the world by political action of any sort. He said to those who sought to make a better world: "Go away and make yourselves better by following Me."

He relied on gradualness; on the result of the change wrought in individuals. It is in the working of the Christian conscience that we must look for all the social reforms that are so urgently needed and press on us for fulfilment.

And what of our international relationships? Do we not see the need of some international control of the raw materials of the earth? There is a crazy idea that you can sell to other nations but need not buy from them. That some nations can be rich and prosperous and others poor and distressed. International trade runs in a thin and narrow stream to-day.

Some way will have to be found for a universal free trade. There can be a high standard of living and leisure, of culture and health for all. But the way to this Christian ideal is barred by economic nationalism. The New World which is to be established after the present crisis can only be permanent if it is Christian.

Democracy, for whose freedom and liberty we are fighting, is capable of becoming Christian. We know there have been many avenues of our modern life where Christianity has never entered. Our trade, our politics, our way of life, must have a Christian foundation if they are going to bring in a New World.

Behind all these ideas there is the question of human personality. Is it of value in itself. God says it is. He says we are His children made in His image. The future of Democracy is not en-

nobled by Christianity, it will not survive. If Christian values cease to be recognised among men, then there will be no progress and no hope for the future. We need the power of Renewal in Australia to-day. The whole world is in the melting pot and great tasks lie before us.

The ideals of Nietzsche, Bernard Shaw, or Karl Marx may be followed by many nations and individuals. But the social principles of Jesus offer a religious and social basis for the regeneration of society which alone can save the world. This is our hope for the future.

Australian Church
News.

NEW SOUTH WALES.

Diocese of Sydney.

MISSIONS TO SEAMEN.

At a meeting of the Executive Committee of the Sydney Missions to Seamen, held on 10th January, the Chaplain (Rev. F. J. Evans) announced that the Assistant Chaplain (Rev. A. T. Pitt-Owen, B.A., Th.L.) had been appointed as Chaplain to the Forces and would shortly be leaving the Missions to Seamen to take up his new duties.

At a meeting of the Executive Committee of the Sydney Missions to Seamen, held on 10th January, the Chairman of Committees, Mr. A. M. Pooley, M.A., congratulated the Chaplain, Rev. F. J. Evans, and Mrs. Evans, upon the splendid report of the work during 1940. Statistics for year are as follows:—

STATISTICS FOR 1940.

3 visits to H.M. Ships; 38 visits to ships at anchor in stream; 1,235 visits to ships at quay-side; 1,558 visits to seamen in hospitals; 498 visits to hospitals; 1 seamen baptised; 2 seamen confirmed; 5 seamen admitted to Seamen's Guild; 2 seamen married at Institute; 12 seamen's funerals; 2 services were held afloat, attendance of seamen, 11; 382 services held at Institute, attendance of seamen, 14,432; 60 celebrations of Holy Communion; 395 communicants; 311 entertainments provided at Institute, attendance of seamen, 46,808; 11 outdoor sports arranged, attendance of seamen, 570; Total approximate attendance of seamen at Institute 65,150; 2,131 Letters written and posted at Institute by seamen; 2,281 letters received at Institute for Seamen; approximate number of suppers provided by L.H.L.C., 18,900; 164 beds provided distressed seamen; 4,728 meals and light refreshments provided distressed seamen; relief expenditure, £119/9/3; collections in chapel £26/2/5.

The Mercantile Marine Comforts Fund, formed in connection with the Missions to Seamen in April last, has distributed the following articles to seamen on overseas vessels:—

2,519 pairs socks; 34 seaboot stockings; 1,297 scarves; 629 balaclavas; 237 pullovers; 922 ditty bags; 170 flannel vests; 351 pairs mittens; 47 pairs boots; 11 suits; 27 pairs trousers; 141 sundry articles; 38 gramophones; 2,938 gramophone records.

ARTARMON FELLOWSHIP.

The Secretary reports that the month of December has brought many bright moments and a few sad ones to our hearts.

"We have met together and shared real fellowship in our meetings. Our thoughts go out to those who were with us last year but now separated from us by the international strife. To all our past and present members we send warmest greetings.

Our Christmas Eve gaiety ran riot at our breaking-up party. In a gaily decorated hall, members joined in the festivity of the evening.

Our hearts are sad at the news that our much loved leader, Miss Murray, has been transferred to North Albury, and so must be granted "leave of absence" for what we hope will be not too long a period.

During Miss Murray's absence I ask you all to be loyal to the Fellowship, so that upon her return she will be welcomed back to a "live" Branch which has really grasped the C.E.F. ideals of a fully-developed life—religiously, socially, intellectually, and physically."

The Fellowship meetings will be resumed on Thursday, 30th January, and the Corporate Tea will be held on Sunday, 2nd February.

Diocese of Newcastle.

C.E.L.O.P.S.

Since I last wrote to you the organisations known as CELOPS (Church of England League of Patriotic Service) has been formed and launched with encouraging prospects of success. Its objective is to see that everything which we of the Church of England can do to help our Chaplains in their work,

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and to provide for the comfort of the men of the fighting forces stationed within the Diocese, is generously and effectively done. We hope to have a Church of England hut or tent in every encampment where the need for such exists, and to place it under the charge of a competent Church Army officer. And we shall aim at supplying our Chaplains with everything that they need for their spiritual and recreational work. We undertake this aim in the confidence that the Church people of this Diocese will willingly provide all the money which we shall need, and already there are signs that our confidence is not misplaced. I appeal to you all to become members of CELOPS. You can obtain a CELOPS button from your Rector or the CELOPS representatives in your parish. The ordinary badge costs one shilling; the foundation members' badge cost ten shillings. The Dean is the Organising Secretary, and Mr. C. A. Brown the Hon. Treasurer. Do not wait to be asked, but take the initiative in seeking membership of the League. The need is urgent and continuous. Please do your part towards supplying it.

(From the Bishop's Letter.)

CHANGES.

"There have been a good many changes in the staff of the Diocese since I last wrote. Mr. Brown has gone from Merriwa to St. Mary's, West Maitland; Mr. Satchell from Wallsend to Merriwa. Mr. Bullough, of Coopernook, is going to Wallsend, and Mr. Fisher, of Woy Woy, to Coopernook. Mr. Nicholas—Assistant Curate at Singleton—is going to Woy Woy; and Mr. Geary—Assistant Curate at Hamilton—is to take his place at Singleton. We have also welcomed two Australian priests from abroad. Mr. Watts has come from Japan to serve, at least temporarily, as Chaplain to the Missions to Seamen, at Stockton; and Mr. P. S. Moore, lately Chaplain at Geneva, Switzerland, is acting as locum tenens at Gosford during the absence, on military duty, of Mr. St. John. To each and every one of these we offer our cordial good wishes for the new work they are undertaking."

(The Bishop's Letter.)

VICTORIA.

Diocese of Melbourne.

FROM THE ARCHBISHOP'S LETTER.

"The year 1941 has begun and we look ahead into its unknown future. As we look back on the year 1940, we can see how God has been guiding us in our struggle against the evil spirit of aggression for which the Germans and the Italians are fighting. The successes of the Nazis in April and the succeeding months seemed to lay Europe at the feet of Hitler, and when France deserted us in June, we were left alone to carry on the struggle. England was threatened with invasion; and for months London has suffered attacks from the air, but by the end of the year the tide was turning in our favour, and now we start the New

Year with the Italians being beaten in Albania and Libya, and our Fleet mistress of the Mediterranean. For all these successes we want to thank God and in particular for the wonderful exploits of our Australian soldiers at Bardia in the last few days. We are very proud of their deeds, and as we look forward to the future we want to pray that God will make all of us Australians worthy of His blessing on our arms. As we hear about strikes in the coalfields and in some of our leading industries, we must pray that the workers at home may hear the call from the soldiers overseas. 'Comrades at home, you surely will not let us down and hinder us from turning our present victory into final triumph because you are withholding the munitions and supplies which we so badly need?'

"We congratulate two prominent Churchmen whose names have appeared in the New Year Honours List. The Reverend R. G. Nichols receives the M.B.E. in recognition of all his religious and social work among the people as "Brother Bill" and as a sign that what he has done for our boys is of outstanding value. Mr. E. C. Rigby has been awarded the C.B.E. in recognition of what he has done for the municipal life of Melbourne and the different cities which make up the Greater Melbourne, and also because of what he had done for the Australian Broadcasting Commission. We are proud of these two men whom the King has delighted to honour."

WESTERN AUSTRALIA.

Diocese of Perth.

A GRACIOUS GESTURE.

At Riverdale, W.A., on a recent Sunday afternoon, the Archbishop of Perth set apart a church which had been used as such at Leederville by the Catholic Apostolic Church and, with its furniture, had been given to the Anglican Church. His Grace gratefully acknowledged the gift and expressed a hope that the church and congregation would prosper and exercise a helpful ministry in the district. There was a large congregation and Canon W. Patrick, Rev. W. E. Henn, and Rev. G. S. Coxon, rector of Carlisle, who is responsible for the new church, took part.

TASMANIA.

FROM THE BISHOP'S LETTER.

The past year has been charged with the fate of nations. It has been a year of war, so awful in its nature and devastating results as to be beyond the power of words to express. It has been described as a war of nerves. In all truth it is that. But it is much more. It is a war of the spirit, in which our spiritual resources are being tried to the utmost. It is in such a time as this, which tests the true character and principles of a people. We have seen the tragic fate which has overtaken most

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of the nations of Europe at the hands of a cruel and ruthless oppressor—the violence and destruction which has filled the hearts of millions of people with agony and despair. Never has our Empire been faced with such a crisis. Never have our people in the old land been subject to such an ordeal, and never has there been such an occasion with the need for the unrelaxing vigilance and preparedness to meet the threat of invasion and complete subjugation. Thank God, our people have stood the test magnificently. We have abundant proof that we cherish and are true to the unconquerable spirit of our race, with its consciousness of God and His over-ruling Providence.

And so it is with renewed hope and confidence that we begin the New Year. We realise better than we did a year ago the tremendous task laid upon us to beat down the enemy. But we take it up with the will, determination and self-sacrificing service we can give, that we shall have the faith and courage to meet the future confidently, and the peace of mind to leave the issues in the hands of God.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN
Church Record

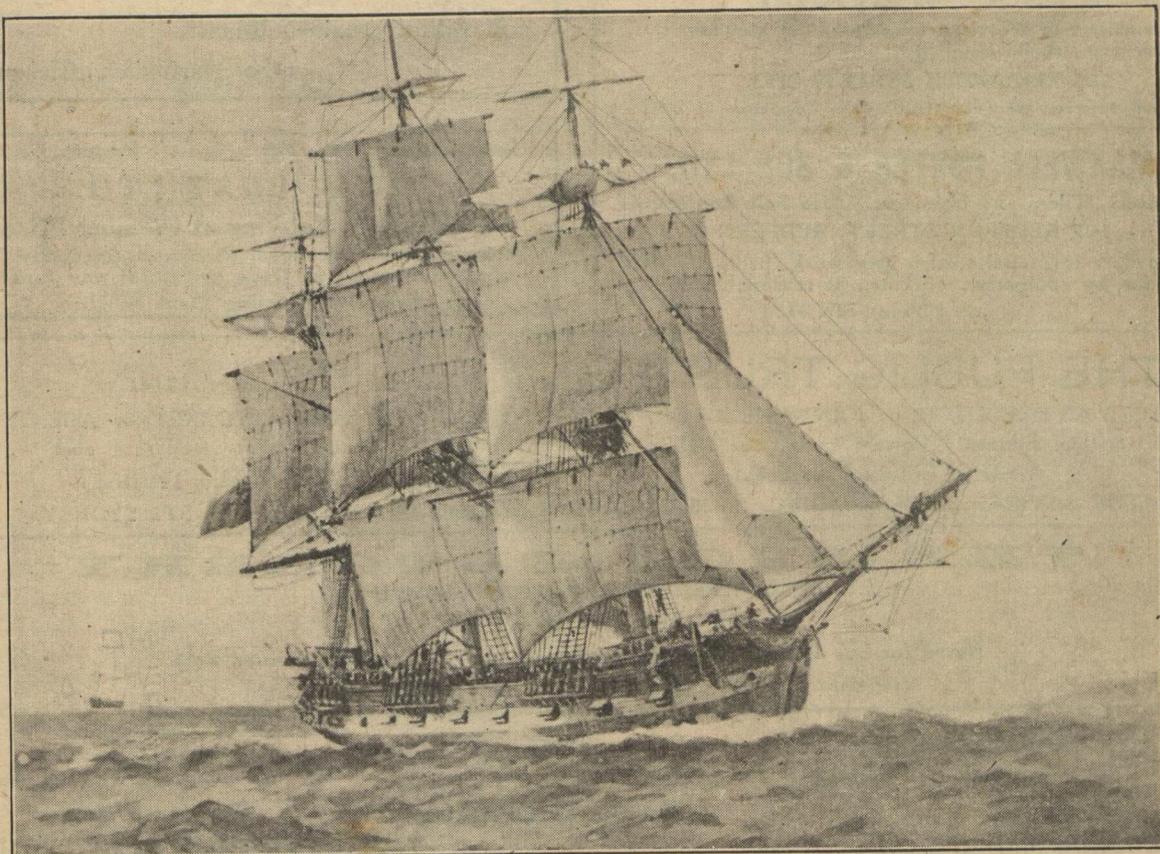
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Vol. 4, No. 3—New Series.

FEBRUARY 6, 1941.

[Registered at the G.P.O., Sydney, for
transmission by post as a Newspaper]

“The Vanguard of the First Fleet”



H.M.S. “Sirius” entering Sydney Heads, January, 1788, at the head of the First Fleet. The first Christian Service was held on Sunday, Feb. 3, following.