

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

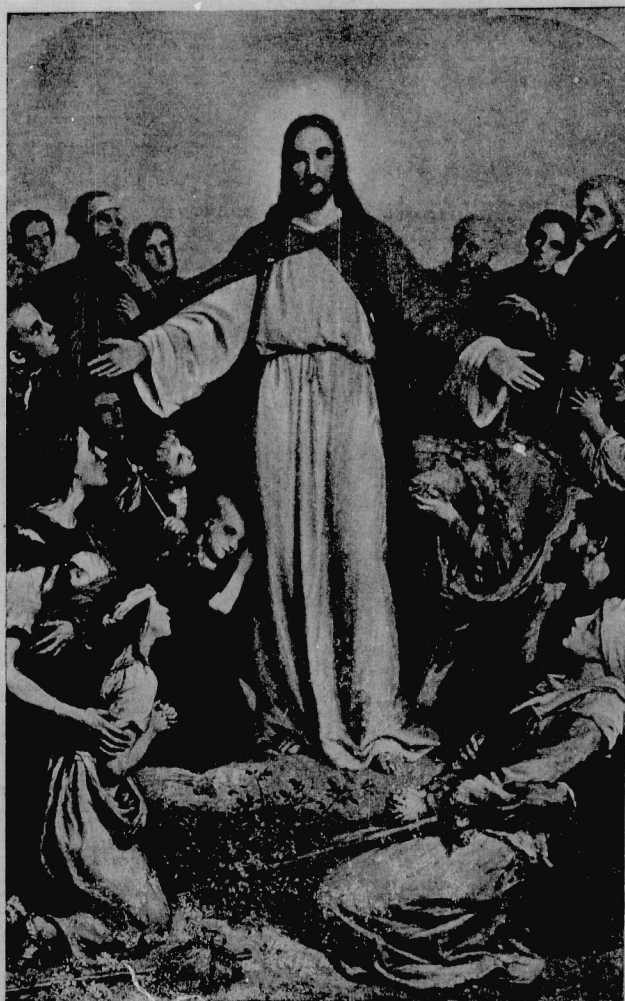
THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

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Notes and Comments.**NEW YEAR LESSONS.**

THE search for happiness in the years to come
was the theme of two sermons preached in
Melbourne churches on January 1st.

"It is New Year's Day, and we have been wish-
ing each other happiness for the year that has
begun," said Canon Baglin at St. Paul's Cathedral
on January 1st, when he preached from Psalm cxliv.
15: "Happy are the people that have the Lord
for their God."

"Why do we talk so much about happiness, and
why are we always hoping that someone will be
happy?" he asked. "We generally bestow the least
thoughts on our greatest blessings."

"When a man is healthy, he thinks little of the
health he enjoys, and seldom speaks of it. It is
only when his health fails that he awakens to the
gift that has been his for years. It is the same
with happiness. The happy man seldom speaks
of happiness. It is only when we cease to be happy
that we appreciate the pricelessness of what was
held and lost."

"The world's talk of happiness is strangely
pathetic. It is because there is so much unrest and
pain and sorrow that we are so eager to wish each
other happiness. The Gospel of God has proved to
be the greatest factor in creating happiness, and yet
the central figure is a Man of Sorrows."

"Out of the agony of Calvary sprang the great-
est good for men. Faith in Jesus Christ was meant

to give us that happiness we have been wishing
each other, and which the whole world is seeking,
consciously or unconsciously.

"Happiness is only gained as a by-product. If
we make the seeking of happiness our life work, we
will never find it. It is when we do not seek happi-
ness that we find it."

"When we aim at something higher than happi-
ness, it joins us on the road. Make happiness the
aim, and it vanishes. The Gospel deals with happi-
ness, but it does not say that happiness is man's
chief end."

"It does not say 'be happy'; it says 'be holy.'
Great enemies of happiness are anxiety and listless-
ness. The man who is useless to God and the
community will never be happy. Man is warned
to seek first the Kingdom of God and His righteous-
ness, and all needful things will then be added unto
him."

THE VATICAN.

In responding to the Christmas wishes tendered
to him by the Cardinals of the Vatican City, the
Pope reviewed the events of the year, and de-
plored the appearance in Rome of Nazi emblems
during Herr Hitler's visit. The Swastika was a
cross hostile to the Cross of the Redeemer. His
Holiness also deplored the ban placed upon inter-
marriage with those of Jewish birth and the looting
of the property and archives of the Catholic Action
organisation.

With the former part of the Pope's protest all
Christian people will find themselves in agreement.
The appearance of the Swastika in Rome of all
places in the world must, in view of the absolute
nature of the Pope's claim to be the infallible head
of the Christian Church on earth, have had a special
poignancy of bitterness.

Of course, the incident itself was merely another
indication of a conventionality of religion on the
part of the dominating element in Italian leader-
ship, which treats it purely as a thing of conveni-
ence, to which such men sit very loosely.

The attitude of the Duce to the Catholic Action
organisation will be no surprise to those who have
come to know the political aspirations of Catholic
Action here in Australia.

"A CHILDISH PRACTICE."

It is one of the lamentable results of old age that
men are apt to lose their equipoise and to allow
themselves to be led into doing things which in
some cases prove disastrous to the Cause for which
they stand. A case in point was the attitude of
the late Primate of the Church of England to want
a Revision of the Prayer Book, which makes for

teaching and practice utterly alien to the great Reformation principles of the Church of England. Now we have the spectacle of another Primate in his advanced years proceeding to the dedication of a thing which has always been the subject of idolatrous use in the Roman obedience.

We completely agree with the "Protestant" who very truly said: "For anyone to suggest that images or idols can teach anything concerning the glorious Incarnation of Our Lord and Saviour is to reduce the worship of the English Church from the high spiritual standard attained by the work of reformers and bring it to the level of a corrupt and unreformed Church."

That such a dedication should take place in the central Cathedral of the whole Anglican Communion seems little short of sacrilege.

MR. LYONS AND MR. WELLS.

IT was a most courteous rebuke administered by our Prime Minister to Mr. H. G. Wells, our distinguished visitor from overseas. But, unfortunately, the German comments upon President Roosevelt will have caused it to fall flat upon deaf ears. For a peripatetic litterateur to liken Herr Hitler to a maniac will appear to many of our readers as, in truth, almost a "bull's-eye" shot, and in view of the private character of the speaker, a harmless "bon mot."

Mr. Lyons, perhaps with his tongue in his cheek, rebukes our visitor for such public contempt of one who can hardly be called our Empire's friend, perhaps attributing too much importance to chance words uttered in the presence of greedy reporters. But the German Press attack on Roosevelt is in a different category. The official newsagency of Germany has the effrontery to say of the President's restrained, yet strong, criticism of Dictatorship that his accusations against Germany and Italy were "Exceptionally stupid and dirty untruths."

Mr. Wells' utterance is colourless in comparison.

PSEUDO-CATHOLICISM.

NOT the least of the marks of Catholicity for any church that claims to be part of the Christian Church is the generous recognition of the principle St. Paul stated when he reminded the Athenians that "God has made of one blood all nations that dwell upon the earth," and when he insisted on the same principle to the Galatian Christians in the emphatic statement that "in Christ there is no room for the distinction of Greek and Jew, bond and free, male and female."

Yet, strangely enough, in the Church of South Africa, which is so militantly "Catholic" as to deny episcopal ministrations to the evangelical Church of England people in the Province, there

has for some years now been one of the saddest and clearest negatives of that principle.

The existence in that Church of white and black congregations because of the refusal of white Christians to join with their black brethren in worship, and their refusal to accept the ministrations of a coloured ministry have been a terrible handicap to the due presentation of the Spirit of Christ.

The latest expression of that anti-Christian feeling is indicated by a note in the "Church Times" in description of an incident in the quinquennial Provincial Missionary Conference, which met at Bloemfontein on October 6, under the presidency of the Archbishop of Capetown. The "Church Times" correspondent reported:—

"A European delegate introduced a resolution asking that consideration should be given to the appointment of Africans as assistant-bishops, when suitable men are available, and when such appointments would help forward the work of the Church. His speech was supported by one of equal earnestness from an African delegate, and, after some debate, was carried. The Bishop of St. John's said that there were many who had for long been praying for this consummation of the past years of mission work. The real difficulties of the situation were not, however, mentioned, namely, that distressing though it may be, it has to be recognised that in every diocese the great majority of Europeans would be unwilling to accept the ministrations of an African bishop, and there would probably be great searchings of heart before the Bishops of the Province would commit themselves to the policy of establishing an episcopate which would, for all practical purposes, be recognised by a section of each diocese only. There would also be the danger of increasing the gulf between African and European Christians by such appointments."

LIBERTY OR LICENCE.

THE recent incident in connection with a Sydney broadcasting station has revealed curiously unbalanced and hysterical press comments. Journals with a reputation for sanity of outlook and reasonable restraint of utterance, have "followed the crowd" in denunciation of the Minister's action. The charge has been made against the Minister in question that his action was an infringement of the glorious liberty of freedom of speech. Are there no limits, then, to this glorious liberty?

Considering the weight of authority attached to the broadcaster by reason of his very office and the irresponsible things that might be "put over" to the detriment or annoyance of other members of the public, is it not reasonable to keep some control over the broadcaster's liberty of utterance, and to take definite and drastic action if he transgress seriously the due bounds of that liberty?

It seems to us that such hasty and hysterical criticism on the part of responsible journalism might be found to have a decidedly mischievous effect upon the due discharge of a serious and weighty office in the State. Why not stop! look! and listen! before we hastily condemn those who are seeking to regulate the running of our social services for the public advantage?

THE EPIPHANY GIFT.

The story of the Epiphany admirably rounds off the story of Christmas. Shepherds, poor and unlearned, magi erudite and opulent, journey by different roads to the same place with one purpose to kneel in worship before the Child of Bethlehem.

"They fell down and worshipped Him," St. Matthew's Gospel records of the Wise Men: "and when they had opened their treasures, they presented unto Him gifts." No need to discern, like the commentators, a mystic meaning in each gift—the gold, the frankincense, the myrrh. Enough to know that each was a costly possession, and that in the most direct way the Wise Men consecrated their wealth by laying it at the feet of Christ. Their wisdom they had dedicated already to the search for Him, and, as astronomers, they had seen an unusual star in the heavens. Laborious study seemed most worth while when it made them aware of the Birth; and never had their wealth given them such joy as when they used it to offer gifts at Bethlehem. These were Wise Men indeed, who understood already the divine paradox that human possessions become most truly ours and afford the highest satisfaction when they are surrendered to God.

This is among the thoughts which the Epiphany picture may evoke, and it is apposite in modern circumstances. Neither physiognomy nor casual talk gives an infallible clue to inner feelings, yet the faces of too many people to-day—and not least, tragically enough, the faces of young people—suggest, when they are in repose, a general discontent, and what is suggested by their looks is confirmed by their talk.

Even though the outward conditions of their lives seem wholly enviable, somehow they have missed the road to happiness. They remain dissatisfied. When this temper grows from an occasional mood to a fixed habit, it embitters the whole life. It is a frequent cause of ruined homes and nervous breakdowns. At times it develops into irascibility, or into sombre dejection.

What, then, is the remedy? The first stage is to correlate life's activities, linking them with a single purpose. If a man concentrates all his powers to the achievement of one aim, his character may remain unattractive and the aim he pursues may be wholly selfish; yet at least life will not lack interest for him, and he will be too busy to be bored. But he must take a further step before he can be sure of happiness. He must discover that the best way to correlate life is to consecrate it, and he must devote his time and gifts and energies not to a purpose, but to a Person.

This means less that he will do new things than that he will do old things in a new way. Whether he is praying or playing, whether he is bent upon some laborious task, or joining in worship, or amusing himself on a holiday, all his time and all his powers will be consecrated, and the ultimate end

of his every conscious moment will be, by a vast variety of means, to do the will of God. Not until they are offered to Him do our human possessions show their real value or bestow on us real happiness. So true it is that he who bestows his life by a voluntary surrender and dedication of its treasures shall find and experience its deepest joys.

Gold, frankincense, and myrrh—the wealth, the fragrance, the spice of life—once seemed desirable for their own sakes; but when they are laid at the feet of Christ, they are not merely transferred, but transfigured. The joy of consecration is shown by the example of the Wise Men of Epiphany; and this is among the practical lessons taught by the Feast to all who crave enduring happiness.

("Auckland Church Gazette.")

THE YOUNG EVANGELICAL CHURCHMEN'S LEAGUE.

The Young Evangelical Churchmen's League is branching out in a new line of service. For the last couple of years its only activity has been that of the monthly Study Circle held at St. Philip's Rectory, York Street, Sydney, on the second Friday.

The League not long ago sent out a number of letters and invitation cards to rectors of parishes in which there are Fellowships or Communicants' Guilds, and to the Secretaries of those organisations. The letter expressed an offer by members of the Committee to undertake in sending speakers to address Fellowship meetings, Sunday Schools, and to help in Church services, etc.

One rector, writing appreciatively of a visit to his parish, says:—

"I am writing to express to your Council a very real sense of appreciation for the services rendered to this parish yesterday by members of the League . . . At the Sunday School, with teachers and scholars, we had most inspiring and fruitful sessions . . . At the tea, which was for young folks, and afterwards at the prayer period, the fellowship and testimony were most marked, every opportunity being taken to emphasise some aspect of doctrinal truth and to make a point or two in favour of the Evangelical position. Moreover, the personal contact of your members among the people was characterised by a frank Christian witness and geniality. Going to the Evening Prayer steeped in prayer and expectation, a strong note of devotion was manifest from the outset . . . (the) message on the subject of Justification by Faith carried conviction, being well prepared and presented. So were the personal testimonies."

Any Rector who would care to make similar use of the League in this way may get into touch with either of the Secretaries, viz., Mr. N. Gelding, Moore Theological College, Newtown; or Miss N. Tress, C/o. Diocesan Church House, George Street, Sydney.

The Study Circle will not meet again until the second Friday in February, 1939.

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DESIGNS AND ESTIMATES

Quiet Moments.

A NEW YEAR'S MESSAGE.

"Fear Not."

The first "Fear not" in the Bible occurs in the fifteenth chapter of Genesis, and was addressed to Abraham, who was pre-eminently a man of faith. Probably fears were rising up in his mind at the time, and God, Who knows the heart, was aware of the dreads which were taking possession of his heart, and He appeared unto him in a vision and said, "Fear not, Abram: I am thy shield, and thy exceeding great reward." There can be no doubt that God's saints in all ages have at times been beset with fears. David evidently had his fears. He says, "I sought the Lord, and He heard me, and delivered me from all my fears." Paul had his fears, strong and courageous though he was. He says, "We were troubled on every side—without were fightings, within were fears." All the "fear nots" which are addressed to God's people presuppose the presence of fear. "When neither sun nor stars in many days appeared," and deliverance from a watery grave seemed hopeless, the Angel of God stood by the Apostle Paul and said, "Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee." Sometimes a saint of God may be constrained to say, "Fearfulness and trembling are come upon me, and horror hath overwhelmed me." Whatever their fears may be, however, the Lord says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Returning to Abraham's case, it is instructive to notice when it was that the Lord said, "Fear not, Abram." The patriarch had just returned from the slaughter of the kings. With great bravery and courage he pursued and overtook them. In a night attack he smote them, rescued Lot, and brought back all the goods, the women also, and the people. It may be that Abraham feared that the four kings would return with their armies and attack him,

but the Lord came unto him and said, "Fear not, Abram." Or it may be that Abraham felt lonely. He was a stranger in a strange land. "The men of Sodom were wicked and sinners before the Lord exceedingly." Its king was no better. The other cities of the plain were also sunk in sin. Abraham was walking in a lonely path. There were very few with whom he could have spiritual fellowship. Even Lot, his nephew, had taken up his abode in Sodom. Probably even a man like Abraham would sometimes get depressed, and under such circumstances the Lord drew near and said, "Fear not." How beautiful it is to read of Jeremiah saying, "Thou drewest near in the day that I called upon thee: Thou saidst, 'Fear not.'" We may be sure of this: that the Lord sympathises with His timid people and gives them grace to encourage themselves in the Lord their God.

Confidence and Courage.

But the Lord gave Abraham ground for confidence and courage. He said to him, "I am thy shield." He might be in danger from the four kings whom he had conquered or from other enemies in the land, but the Lord said, "I am thy shield." Who could harm him if the Lord was his protector? However numerous and powerful his foes might be, they could not withstand the Almighty protector of His servant. Is He the God of Abraham only? Is He not also the God of Abraham's spiritual seed? "They which be of faith are blessed with faithful Abraham." Abraham's God is their God, and Abraham's shield is theirs also. "The Lord God is a sun and shield" to all His people. "He is a shield unto them that put their trust in Him." All His believing people are under His protecting care. They can say, "Thou, Lord, wilt bless the righteous; with favour wilt Thou compass them as with a shield." They need not fear bombs and bullets, storms or tempests, earthquakes and the roaring of the sea. If God be for them, who can be against them? True, He may allow danger to overtake their bodies, but their souls are eternally safe in His keeping. "O people saved by the Lord," He is "the shield of thy help." We need to pray for faith to trust more in the shielding care of our Omnipotent

God. "Ye that fear the Lord, trust in the Lord: He is their help and their shield."

Reward.

But the Lord also said to Abraham, "Fear not; I am thy exceeding great reward." Abraham had refused to have any reward for his prowess in defeating the four kings. He refused to take "from a thread even to a shoe latchet" from the king of Sodom. Thus he renounced all reward from a heathen monarch. It was then the Lord said unto him, "I am thy exceeding great reward." To have the Lord for his reward and portion was to have all that he needed. "The earth is the Lord's, and the fulness thereof—the world and they that dwell therein." All the wealth of the world belongs to Him, and "no good thing will He withhold from them that walk uprightly." They that seek Him shall not want any good thing. If we have Him we have all things. Moreover, He is not only the reward, but the Rewarder of His believing people. "He that cometh to God must believe that He is, and that He is the Rewarder of them that diligently seek Him." We must not believe in the being of God only, but we must believe in the benevolence of God. He actually hears the prayers of His seeking people, and He actually rewards them with temporal, spiritual and eternal benefits. We should not have been told to "forget not all His benefits" if we had not previously enjoyed them. We may safely renounce the treasures of Egypt, having respect unto the recompense of the reward which the Lord will bestow upon us. We may sit loose to all earthly rewards, having the Lord as our everlasting portion and our exceeding great reward.

Personal.

Miss Nancy Walsh, B.A., of C.M.S., Hyderabad, India, has arrived in Sydney on furlough. Miss Walsh has been an educational missionary in India for more than nine years. She is a daughter of the late Mr. C. R. Walsh, Registrar of the Diocese of Sydney, a life-long supporter of the Church Missionary Society.

The Rev. R. A. Pollard, Rector of St. Matthew's, Bondi, Sydney, will leave next month on a visit to England. Mrs. Pollard will accompany her husband and we wish them a happy holiday.

Mrs. A. Bragg will leave in March on a visit to England and Tanganyika, East Africa. She will be accompanied by Miss Gelding, accountant of N.S.W. Branch of C.M.S. Mrs. Bragg has rendered a yeoman voluntary service to the C.M.S. and the "Church Record," and we wish her and Miss Gelding a happy and profitable visit overseas.

The Bishop of Gloucester (Dr. A. C. Headlam) has been appointed a Commander, First Class, of the Order of the White Rose of Finland, and the insignia of this decoration was handed to him at the Finnish Legation by His Excellency the Finnish Minister, Mons. G. A. Gripenberg. H.M. the King has graciously given permission for the Order to be worn in England under the usual conditions.

The Rev. T. C. Hammond, M.A., Principal of Moore College, will give the Bible Readings this month at the C.M.S. Summer Schools of the Victorian and N.S.W. Branches of the Society, held respectively at Frankston, Victoria, and Lawson, N.S.W.

The Rev. W. T. C. Storrs, M.A., of Melbourne, will be the chairman of the Katoomba Convention, N.S.W., for the deepening of the spiritual life, commencing on January 23.

At a public farewell, the Rev. A. S. Rowe, the Rector of Coonamble for eight years, was presented with a wallet of notes before leaving for Blayney, to which town he has been transferred. Before taking up his duties at Blayney, Mr. Rowe will visit Dubbo for his marriage with Miss Mona Blackett, of Coonamble.

A farewell social was given by the parishioners of St. Matthew's Church, North Albury, to the Rev. C. B. Alexander and Mrs. Alexander, who are leaving Albury shortly. Mr. Alexander has been appointed rector of the parish of Tarcutta. He had been assistant curate at Albury for two years.

The Bishop of Durham, Dr. Henley Henson, has resigned the See of Durham as from February 1. Dr. Henson is 75 years of age, and was transferred from Hereford to Durham in 1920.

The Rev. S. R. M. Gill in October completed thirty years of missionary service in New Guinea. Mr. Gill may be rightly described as one of the Church's outstanding missionaries. His chief fields of labour have been at Boianai, where, during twenty years, he established a large mission station and converted the whole district to the Christian Faith. For the past ten years he has been working on the Mamba River, a practically untouched district.

The Chairman of A.B.M. (Canon J. S. Needham) wrote in December that he was having a pleasant trip on the "Marella" en route to the Madras Missionary Conference. He was able to get into touch with Church and missionary affairs at Townsville, Thursday Island, and Darwin.

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CHURCHMEN'S REMINDER.

"Doing little things with a strong desire to please God makes them really great."—St. Francis de Sales.

"Whatsoever thy hand findeth to do, do it with thy might."—St. Paul.

JANUARY.

14th—Hampton Court Conference, 1604, called by King James to pacify the Puritans, who expected great concessions, as the King had been brought up in Scotland among Presbyterians. Anglicans were not in a mood to alter without real need, so the sundry changes were not very fundamental, the "Occasional Thanksgivings" being among the chief.

15th—Second Sunday after Epiphany. God's Government is the theme of this day. Dictators cannot overrule the Providence of the Almighty. Sooner or later all must bow before the Most High, Ruler of mankind.

16th—The Irish Church Missions founded, 1849. The Principal of Moore College led this work in Dublin till his present appointment.

22nd—Third Sunday after Epiphany. Christ the Healer of all our infirmities. How often we need to come for healing of those little weaknesses which from time to time show themselves to the hurt of the cause of Him Who would in His mercy heal us all.

25th—Conversion of St. Paul. Stated by some to be the most important event in the history of the Church after Pentecost. St. Paul certainly did make the Gospel of Western import, shaking off the shackles of Judaistic claim to dominance.

26th—Australia Day. God keep us free members of the Empire!

To Australian Churchmen.

HOW THE REFORMATION WAS WROUGHT.

[Address given by Sir Thomas Inskip, C.B.E., K.C., M.P., at the Great Rally at the Albert Hall, London, on October 31st, to celebrate the Fourth Centenary of the Reformation and the English Bible. There were several speakers. The vast audience occupied every part of the large hall.]

I HOPE, said Sir Thomas, that everyone present is inspired by a feeling of sincere and deep gratitude to God and to the men and women who were the means of working the Reformation in our own country. There is not much purpose in a mere celebration, but a celebration that is a reaffirmation of principles has purpose and intention in it.

It is sometimes suggested that the Reformation in England was in the nature of a political revolution brought about by the King and his nobles, grasping and greedy of wealth. Some people, perhaps a little grudgingly, would give Martin Luther a share in the process of the Reformation, but he is, perhaps, sometimes dismissed as a mere foreigner. We have to look much further back than Henry VIII., or even Martin Luther, if we are to understand how the English Reformation began and was wrought. It would have been very remarkable indeed if the change of the faith of a nation had been brought about by the agency even of a King

and of a foreigner. So far as Henry VIII. is concerned, we remember, of course, what this year we have been celebrating—the placing in our parish churches of the Great Bible. But Henry VIII. was, if anything, a pronounced, and so far as appearances go, a convinced adherent of the unreformed Church in point of doctrine and ceremonial; and it was on that account that he received the appellation of Defender of the Faith—a strange man to have wrought the Reformation of religion of which we are the inheritors. Martin Luther, on the other hand, was a man to whom we owe, under God, the rediscovery of one of the great features of Reformation doctrine—Justification by Faith. If I may be allowed to say so, I wish that in the pulpits of our land, in all our churches, we heard more frequent reference to that fundamental doctrine of both faith and conduct. But after all, Martin Luther was not an Englishman, nor was his doctrine of the Sacrament of the Lord's Supper ever accepted in this country as the true, simple meaning of that service. We must go back beyond Henry VIII. and Martin Luther to see where the foundations of the English Reformation were constructed.

What was it that inspired old men and gentle women and learned craftsmen and distinguished bishops and laymen to go to the stake and suffer martyrdom for some inward faith? I know no incident in history to parallel the tremendous change of opinion which we know to-day as the Reformation. It was a stupendous event in the history of our race. What was the power that caused the explosion which we know as the Reformation? If we go back to the last few years of the fourteenth century we know from history that Mediaevalism was sick to death. The old institutions were beginning to be looked upon with suspicion and in anxiety by laymen and ecclesiastics. In that age there was raised up a man who was himself a priest of "the old religion," John Wycliffe, the Daystar of the Reformation. Although at first he may have been inclined to base his activities upon some political conceptions as to the use of their wealth by the great religious houses of this country, it was not long before he became, under the influence of the Bible which he read, an exponent of the doctrines and of the faith which 520 years later we profess and believe.

The Influence of the Bible.

What was the great change that John Wycliffe, under the influence of the Bible, wrought? If we could put ourselves back five or six hundred years and listen to the sermons that were preached in the parish churches of England, we should have found that they centred round a few topics—the seven cardinal sins, the seven virtues, and conventional matters of that sort. If any reference was made to the forgiveness of sins it was based upon the performance of certain ceremonial acts, such as penance and pilgrimages, and other similar

things which had nothing to do either with an attitude towards God or a change of heart. John Wycliffe read in his Bible that the forgiveness of sins was a state of heart to be appreciated and realised by those who had direct access to God through the Son of God, Jesus Christ, and who, for His sake, by change of heart and profession of repentance, obtained that inestimable privilege of an unburdened soul, an enlightened conscience, and a free life.

To the great mass of people the Bible was still a sealed Book. John Wycliffe added to the other great gifts with which he endowed his race the gift of a Bible translated into a speech which the common people could understand. By the reading which gave familiarity with the Bible to the people of this country the foundations of the Reformation of faith and ceremonial and of morals were laid in the next century, or century and a half, of our English history. Immediate access to God was realised to be the privilege not merely of the priest in the Mass, but of the layman in the home, and, I was going to say, of the child if he was taught in the nursery.

We have it upon the authority of our greatest living historian, Professor Trevelyan, that the true teaching of the Bible became common talk as early as 1380, about 140 years before Luther nailed his theses to the door of the Castle Church at Wittenburg. From that time forward, religion, in the sense in which we understand it and profess it, was a matter of gradual, and, on the whole, regular growth in England. We owe that fact to the publication and perusal and study of the Bible, from which alone the true faith is to be derived by those who read it. The Reformation I believe myself to have been the direct, inevitable outcome of the familiarity of those people with the living text of the Word of God. There is no more interesting and remarkable study than to notice the difference between the religious beliefs of an Englishman in the time of the Stuarts or the later kings and the beliefs of an Englishman in the times of Edward III., before John Wycliffe published his Bible. The conversion of a race of Englishmen from the opinions which were preached from the pulpit upon an authority no better than tradition to the opinions of the Englishman who held himself responsible to God, with full liberty to approach God, and to proclaim his faith in God, on the strength of the Bible, was dramatic, tremendous, in the effect it produced upon our English institutions.

The Bible and Liberty.

To-day every man and woman in this country, unlike some countries, enjoys the right to hold and express his and her opinions on every speculative matter or question. That privilege of liberty was won literally by the humble men and women who suffered martyrdom for their fidelity to the Bible and the teaching of the Bible. It is a liberty that those in this hall, and all others who are proud to

be Protestants, share with those who adhere to what is sometimes called the old religion. If the Roman Catholics to-day in this country enjoy the liberty that Englishmen are proud of, they are, in a manner of speech, the inheritors of the benefits of the Reformation in this country.

Just imagine the strength of the Mediaeval Church, with all the prestige of a thousand years or more of prescriptive right over the freedom of the play of men's minds. The priest with his claim to work the miracle that he alone had the right to perform, and the people of this country, devout as no doubt they were, confiding in the teaching of the Church, were by some miraculous influence changed into the pious Bible-reading people who hardly knew themselves when freedom dawned upon them in the light of the New day. And when people say, as some people do, that they do not like to be known or proclaimed as Protestants, people of that sort should be asked whether they like liberty. If so, they cannot help being Protestants.

It was private liberty, it was political liberty, and it was religious liberty that the men of the past won for us—the liberty of the sons of God. It was a battle that was fought first against the Church, then against the State, then against popular opinion, until now, as I have already said, all of us are as free as the air to hold and express our own opinions. We may trace it back, ladies and gentlemen, to this marvellous God-given privilege of being in a land where religion was reformed through the agency of the Bible. The Bible was the foundation of our liberties as it is the foundation of our faith.

I believe there is no distinction between the privileges that we enjoy and that other countries do not enjoy, except the difference between a nation that bases its faith and its morals upon the Bible and those who have forgotten or, at any rate, dismissed the Bible from their consultations.

So my answer to this question, "How was the Reformation wrought in England?" is a very simple one. It was wrought because, under the guidance and inspiration of God, a learned man studied the Bible with his friends and followers, translated the Bible, distributed the Bible to the best of their ability, and set on foot a tradition of religious belief which in humble circles grew and abounded until the day came when it was merged in the greater movement which we associate with the name of Martin Luther. Then by human agency, no doubt, events took place which put the finish to the necessary political movements; but let us never forget this fundamental fact, that it was not kings or politics or anything else in the world except the Bible and the reading of the Bible that wrought the Reformation in England.

The Rev. E. K. Clarke, assistant at Scone, N.S.W., has been accepted by the Bishop of New Guinea for service in Papua. He will leave for the mission field about February.

THE ARCHBISHOP OF SYDNEY.

We have received the following from Mr. H. V. Archinal, the Diocesan Secretary:—

"The following resolution was passed unanimously by the Standing Committee of the Diocese of Sydney at its meeting held on December 19, 1938, and the same has been conveyed to the Archbishop by cable:—

"That this Standing Committee, representing the Synod of the Diocese of Sydney, offers to the Archbishop and Mrs. Mowll its most hearty greetings for Christmas and the New Year. It furthermore assures His Grace of its unswerving loyalty to him and looks forward with much pleasure to his return to the Diocese in February."

"The following resolution was unanimously passed by the Standing Committee of the Diocese of Sydney on December 19, 1938:—

"That the Standing Committee records its regret that misleading and untrue representations have been made and published regarding the administration of the Archbishop, and assures him of its unswerving loyalty to his leadership."

"That a copy of this resolution be forwarded to the Press."

"The Archbishop has suitably replied."

MOORE THEOLOGICAL COLLEGE, SYDNEY.

Last year has been one of marked progress in the work of Moore College. Nearly twice the number of men have been resident at College as were there last year, and many of the students were also University men. Nineteen sat for the Th.L. examinations in November.

During the year the whole of the College was renovated and re-furnished. The whole of this work has been paid for, and the only part of the College waiting to be re-conditioned is the dining-room, which we estimate will cost £150 to £200.

In August His Grace the Archbishop dedicated fourteen of the bedroom studies as memorials, or as gifts of appreciation.

On the 8th December the Ven. Archdeacon Wade dedicated rooms in memory of Henry Shute, Thomas Douglas, of Parramatta, and John Henry Johnson, of Manly, and one as an appreciation of the Rev. Canon W. J. Cakebread, who was hon. sec. of the Moore College Committee for 18 years, and over 20 years secretary of the Old Students' Union.

The response to the appeal has been most encouraging, and the committee has been able to reduce the bank overdraft by £1000. Also, the widow of the late Malcolm Mervyn D'Arcy-Irvine has given £400 to the founding of a lectureship in her husband's name. The total amount received through the whole appeal to date is in excess of £3200. More and more friends are realising the need of supporting this important part of the Church's work, and a great number of clergy and laity are doing their share to make it possible to send forth into the ministry of God men thoroughly equipped for their sacred office. Further help is needed, and gifts may be sent to the Rev. S. G. Stewart, Church House, George Street, Sydney.

VICTORIAN JOTTINGS

(By "Melberton.")

A GREAT TRIBUTE.

THE Rev. Canon Langley, M.A., was recently offered by his Archbishop the cure of souls in the parish of St. Mark's, Camberwell. He has been Vicar of St. Mary's, Caulfield, for over 26 years, and in that time has seen great developments in his historic parish. He founded, a few years ago, a girls' secondary school named Shelford. This has flourished. And the Canon has also fostered the interests of Caulfield Grammar School, which has grown into one of our greatest public schools. He was so impressed by the love and loyalty of his present flock that he decided to remain in Caulfield. St. Mary's is a vigorous Evangelical missionary centre, founded by the late Rev. H. B. Macartney, M.A. (who built the beautiful church), and the Rev. A. J. H. Priest. These two are the only predecessors of H. T. Langley in 70 years.

St. Mark's, Camberwell.

This important parish is fortunate in the Archbishop's appointment of the Rev. P. W. Robinson, Th.L., as its Vicar. For the past eight years he has done a remarkable work as Vicar at St. Matthew's, Prahran. St. Mark's people look forward to his coming with prayerful anticipation. Mr. Robinson is a friend of C.M.S., and a great leader

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in work amongst boys. The following words occupy a prominent place in the principal porch of St. Matthew's, and they embody the aims of Mr. Robinson's ministry:—

"All who are weary and seek rest:
All who mourn and long for comfort:
All who struggle and need a Saviour:
All who are idle and look for service:
All who are strangers and want fellowship:
All who hunger and thirst after righteousness,
And to whosoever will come,
This Church opens her doors,

And, in the name of Jesus Christ, Her Lord,
says, 'Welcome!'"

Vacancies.

Two parishes are now vacant—i.e., St. Matthew's, Prahran, on which stalwart Evangelical views have left indelible marks; and St. Luke's, Vermont, a pleasant suburban parish near the Dandenong Ranges. During the past twelve months an unusual number of changes have taken place in the Melbourne Diocese. If "new blood" means anything, a marked impetus should be seen here.

Christmas Services.

From all quarters news comes of well-attended Christmas services. At St. Paul's Cathedral the 11 a.m. service was thronged, and at St. Mark's, Camberwell, over 700 communicants were present at the services provided.

The Archbishop

left on Tuesday, January 3rd, for three weeks' quiet rest in a remote country parish. No man is worthier of his annual rest. New Year's Day was spent thus: At 8 a.m. and 11 a.m. he was at the Cathedral; at 3.30 p.m. he addressed a large gathering of holiday-makers (many in their bathers) on the beach at Edithvale, a popular bayside resort; and at 7.30 p.m. he preached at St. Columbas, Edithvale. The temperature was 99.8 degrees in the shade!

St. Hilary's, Kibondo.

This church in Tanganyika was opened by Bishop Chambers on November 12. At the services, which were crowded with eager worshippers and outside listeners, Mr. C. P. Taubman represented the C.M.S. Federal Council, and the Rev. L. J. Bake-well, M.A., the Victorian Branch of the C.M.S. Friends at St. Hilary's, Kew, bore the cost of St. Hilary's, Kibondo, and thus forged another link with the mission field. St. Hilary's, Kew, is shortly to have its own new church. In the 50 years' history of this parish sufficient funds have been given to build many churches in overseas missions.

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

TENTH ANNIVERSARY OF ORDINATION

On St. Thomas' Day, nine former Moore College students commemorated the tenth anniversary of their admission to the diaconate by the late Archbishop Wright in St. Andrew's Cathedral. A special Communion Service was held in the Cathedral, conducted by the Ven. Archdeacon Begbie, who also gave a very helpful address. The service was followed by a luncheon at Hordern Bros. In 1928 there were eleven ordinands and they are at present located as follows:—Revs. E. Almond (Canada), A. W. S. Barwick (Launceston), H. G. S. Begbie (Moss Vale), R. F. C. Bradley (Watson's Bay), A. H. Edwards (Jamberoo), G. R. Mathers (St. James', Sydney), E. L. Millard (Port Kembla), J. F. G. Olds (Annandale), S. G. Stewart (St. Philip's, Sydney and Moore College), E. G. Thorpe (England), A. P. Wade (Coogee). Of the nine remaining in Sydney five have given service in remote parts of Australia and have since returned to their Mother Diocese. Archdeacon Begbie, also a former Moore College Student, celebrated the fortieth anniversary of his ordination last June.

VICTORIA.

Diocese of Melbourne.

POLICE IN CHURCH PARADE

Headed by the Victorian Police Band and the Police Pipe Band, several hundred members of the Police Force marched to St. Paul's Cathedral for the annual church parade on December 18.

The lesson was read by the Chief Commissioner (Mr. Duncan), who occupied a front pew with senior officers of the force, and a collection was taken for St. Paul's Training Home for Boys, Newhaven, Phillip Island.

Prayers were offered by the Precentor (the Rev. Oliver Hole), "that truth and justice, righteousness and honour might be established in the land."

Archbishop Head preached from John i, 14, "And the Word was made flesh and dwelt among us (and we beheld His glory the glory as of the only begotten of the Father) full of grace and truth."

"You who are our guardians and protectors, and see the bad side of life, must be sometimes tempted to despair about life," said Archbishop Head. "But at Christmas you should get a vision of what life is meant to be."

"Many people to-day will not accept the Christian verdict about Jesus Christ and Christmas; but if we Christians are right, Jesus Christ is God coming down to life among us as a man."

"How could we imagine what God is like if He had not come down and dwelt among us?" he asked. "At the first Christmas God came down from His home in Heaven in the limitations of a man."

"The New Testament in the Moffatt Translation."—James Moffatt's translation of the New Testament was published on November 14, 1913. It has been re-printed 73 times since then, an average of once every four months. The newest Edition, the Jubilee Edition, is very beautifully produced with excellent print. It is illustrated with 16 etchings by William Strang, in two-colour photogravure to obtain perfect etching effect. They catch, it is said, the spirit of the original in the idiom of this modern translation. They will not, of course, appeal to some. The value of Dr. Moffatt's translation has been assessed on the issue of previous editions. It is certainly a worthy jubilee achievement and the price, 6/-, is, as one journal has stated, a miracle of cheapness.

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CHRISTMAS AT GROOTE EYLANDT

On Christmas morning the girls, big and little, appeared early on the scene, especially the little girls from the camp; they were very early and they all sang carols in front of the various mission houses. At 10.30 we all had service under a big tree shelter, the little boys and girls sang with all their might; we sang "O Come, let us Adore Him," the Venite, the Te Deum, "While Shepherds Watched," and "The Offering Hymn." The offering came to £14. For some time past boys, girls, women and men have been coming to know if they could do some work for the Christmas "offering." They work after hours and get 1d per hour (children) and others 3d. The amount is



stamped on a paper and handed to them. Several of the native women helped to clear up the aerodrome. The half-castes give very generously of their earnings, one donated 10/- for the "offering." After service we gave everybody some Christmas cheer. The day being Sunday was spent quietly and evening service held at 6.30.

Monday was a day full of activities. At daybreak the 200 bags were tied on the Christmas tree and the natives began to assemble at 7 a.m. "Father Christmas" arrived in full costume with "attendants" in a dinghy (mounted on wheels) and "dressed" and drawn by ten men. The skipper of the mission boat was the oarsman, and when the tree was reached one of the "attendants" threw out the anchor. Over 200 people sat round the tree while the bags, containing all sorts of things dear to the native, such as beads, fishing hooks, combs, mirrors, sweets, wire, bits of material (patches), belts, balls, etc., were distributed by Father Christmas and the oarsman. One hundred and sixty bags made of different coloured prints, etc., had been sent to Groote Eylandt from friends in Woolwich, N.S.W., and several were made by those on the Mission Station. Three hundred natives were expected at the Station, but the tribes from the mainland could not get across. The unloading of the tree took some time and caused great excitement. The natives retired to camp afterwards and the Mission resumed its usual occupations until after dinner, when all returned for sports. The races were very keenly enjoyed, the men ran well and the three-legged races created great amusement. They were watched for a while by the women who then went off to another place to race too and scramble for sweets. Prizes were given for the races, so all ran well. Then all went home to the camp after enjoying the good day that had been given them by the mission.

Mr. Philip Taylor, writing to his home people, says, "A wonderfully happy spirit has prevailed throughout; joy and peace have remained with us and there have been blessings untold. I have prayed so earnestly that this Christmas should be such and God has fulfilled abundantly. All the people were so quietly enthusiastic and entered into the festivities heartily. There were no camp troubles—this proves to me so clearly "kept by the power of God." It has often been so difficult to keep tribes from settling their disputes of previous dates at Christmas time."

INTERNATIONAL MISSIONARY CONFERENCE MADRAS

Amongst the delegates to the great Madras Missionary Conference in December there were twelve bishops, the same number that attended Jerusalem, 1928.

Britain was represented at Madras by Bishop Garbett, of Winchester, and Bishop Macmillan, of Guildford.

From West Africa there were two great negro bishops, Bishop T. S. Johnson, of Sierra Leone, and Bishop A. B. Akinyele, of Nigeria, who is a member of the Madras team visiting Britain in February and March next.

India was represented by Bishop Tarafdar, of Bengal, and Bishop Azariah, of Dornakal, in addition to Bishop E. H. M. Waller, of Madras.

Bishop Roberts went from Singapore, Bishop F. A. Bennett from New Zealand, Archbishop Mowll from New South Wales, Bishop John Curtis from Hangchow, China (where the Conference was originally to be held), and Bishop H. W. Hobson from Southern Ohio, U.S.A.

Two Chinese Bishops expecting to attend the Conference had to decline owing to war conditions.

Madras, 1938, began on December 12 under the chairmanship of Dr. John R. Mott. Some 450 representatives of the Christian Churches throughout the world met in the splendid new premises of the Madras Christian College.

The Conference represented the Church in action overseas. It is a successor to "Edinburgh 1910," and "Jerusalem 1928"; two gatherings which began a fresh era of missionary enterprise. Half the delegates were nationals of "younger" or missionary churches, the other half being missionary or other leaders from the "sending" countries, or missionaries from the field.

Africa was better represented than before. With improved communications it was possible to send eleven Africans and nine missionaries from tropical Africa alone, including a distinguished African layman, the Minister of Finance for Liberia, Hon. G. S. Dennis.

The Japanese delegation included Kagawa himself, as

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well as Miss Michi Kawai and Rev. M. S. Murao, B.A., associated for some years with the Rev. Murray Walton in their interesting enterprise of newspaper evangelism.

The German delegation included Dr. S. Knak and Dr. Martin Schlunk.

The Conference will be followed by a visit to England of the "Madras Team" of seven nationals of younger Churches—Japanese, Chinese, Ceylonese, Indian, and African. They will tour Great Britain and Ireland from February 1 to the end of March. On Friday, February 3, there will be a dedication service in St. Paul's Cathedral, and on Friday, March 24, a farewell meeting in the Westminster Central Hall.

The tour will resemble the Indian Mission of Fellowship in 1932, but in view of many requests, plans have been made to visit a much larger number of centres, the team being divided into groups, with British delegates usually attending for the evening meetings.

The Conference concluded on December 30. The Archbishop of Sydney and Mrs. Mowll, two of Australia's representatives, remained in India until January 7, when they embarked for Sydney, via Singapore and Darwin. They are expected to arrive in Sydney on February 23.

PEACE.

My soul, there is a country
Far beyond the stars,
Where stands a winged sentry
All skilful in the wars:
There, above noise and danger,
Sweet Peace sits, crown'd with smiles
And One born in a manger
Commands the beauteous files.
He is thy gracious Friend,
And—O my soul, awake!—

Did in pure love descend
To die here for thy sake.
If thou can get but thither,
There grows the flower of Peace,
That Rose that cannot wither,
Thy fortress, and thy ease.
Leave then thy foolish ranges;
For none can thee secure
But One who never changes—
Thy God, thy life, thy cure.

(Henry Vaughan, 1650.)

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THE CHURCH OF ENGLAND IN NATAL

(By the Rev. S. C. Bradley.)

Pietermaritzburg the capital of Natal, is just celebrating its 100th anniversary. Special issues of the various newspapers are recalling the past days and their important events. Those were the days when Maritzburg was the centre of Government with a Resident Governor; it was also the headquarters of the military that guarded Natal during the Zulu wars, and later the Boer wars; and it was also the cathedral city, where Bishop Colenso had his headquarters, as the first and last bishop of the Church of England in Natal. It was during his time that most of the bishops in South Africa left the Church of England to found the new Church of the Province of South Africa. After his death, in 1883 one other bishop was appointed in the Church of England in Natal, but he immediately associated himself with the Church of the Province, and so the Church has carried on ever since under the severe handicap of having no bishop.

It is amazing then to find that the Church still remains strong and vigorous, but such is the case. It is true that there is now only one Church of England for the English people, Christ Church, Durban. But that church is well supported and attended, and is able to take a leading place in the spiritual life of the city. The Council of Christ Church has time and time again received appeals to re-open work in Maritzburg and other smaller towns throughout

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Natal—which, unfortunately, it is unable to do owing to the lack of ordained men. The ministers of Christ Church have to be obtained overseas, as is the case with all the other churches of the denomination in South Africa, owing to the lack of episcopal ministrations.

But the real strength of the Church is seen in the Zulu Church. There are at present some 70 mission stations right throughout Natal. These vary from fine stone churches capable of seating hundreds, to little wattle and thatch prayer rooms. Some of the churches have several hundred at their quarterly communion services, and some only a dozen or so.

The superintendent of this mission is the Rector of Christ Church. He has to help him three natives, trained at the South Africa General Mission Bible School, and set aside for the ministry, but without episcopal ordination, for such cannot be ordained. Each church has its own Catechist, most of whom have had no real training or education, but who carry on the services week by week, and visit the kraals on week days; these in turn have a number of preachers, usually trained by themselves, who assist in the services. Then there is the Mothers' Union, numbering several hundred members, with a branch in each of the churches; this is perhaps the strongest in the church, and has officers of its own drawn from among the older women. The whole church meets for a three days' conference once a year, when outstanding matters of policy are discussed, and the various reports are given. Each district (at present there are three) meets quarterly through its representatives, to bring together all the moneys collected during the quarter; out of this the minister receives his salary, about £11 per quarter, if so much has been collected; if not then he has to go short. When you realise that the wage for a full grown native in many parts of this country is only 10/- per month, and he has to pay at least £1 per annum poll tax, then it may be seen how hard it is to raise the amount. If there is any balance the catechists may receive a little bonus, otherwise they have to keep themselves as best they can. As for the church buildings, many of them are 20 and 30 years old, and are now sadly in need of repair. At the same time new churches are constantly being opened up. In June of this year the superintendent opened a new church out in the back country of a native reserve; it was built to accommodate 300, but already it is too small. The secret of the rapid expansion is this: each member regards himself as a part of the church, and during the week they go out in twos and threes to visit the heathen kraals; they take their hymn books with them, and after the formal greetings they begin to sing and to pray and to testify to the saving grace of the Lord Jesus Christ. The Zulu Church is truly Church of England in its character. It is strongly Protestant and Evangelical, and its real strength is found in the prayer meeting, which in many cases will be a whole night of prayer, when every member will take part in seeking God's help and blessing. Recently a church came and requested to be taken back. Years before it had gone over to the Church of the Province in order to get the benefits of episcopal ministrations. When asked why they wished to return to a church that had no bishop, their reply was noteworthy; they said, "We must have the Bible taught to us, so that it reaches our hearts, and we must have prayer meetings, we cannot do without prayer."

At present there are two more men in training for the ministry. One of them has given up a good Government position with a comparatively good salary, in order to do this work. When he is finished next year he knows that there will be no such fixed salary, as he will have to break new ground among heathen people, but still that has not deterred him, and he eagerly looks forward to the time when he will be free to do his share in the work. The other also was in a good position; he has been a preacher and Catechist almost since he was a boy, and has filled those positions excellently, so the church has no need to fear for the future. There is a tremendous lot of land barely touched by a truly Evangelistic Mission. We feel that with the growth of modernism and ritualism our responsibility is all the greater, and sincerely crave the support of all praying people wheresoever they may be.

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THE POWER OF WORDS TO INSPIRE AND CHEER

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The words of Caesar and Napoleon, of Marlborough and Alexander, Garibaldi and Joan of Arc, of the West to conquest, to achieve feats of military distinction.

The words of such as Florence Nightingale, Elizabeth Fry, Abraham Lincoln, and Livingstone were, and are, the mighty force behind the humanitarian deeds of mankind.

The divine utterances of Jesus—the moving eloquence of Moses and Mohammed, of Paul and Luther, Savonarola and Wesley, inspired countless thousands with religious fervour and to extraordinary deeds of faith.

And to-day the nations move towards their destiny impelled by the burning eloquence of the Mussolinis and the Hitlers, by the measured logic of the Chamberlains and the Anthony Edens, and by the lesser persuasion of the mediocrity.

To the majority—those of us who travel the lowly paths of life—there comes the sobering knowledge that, as none of us live to ourselves, our words, too, are a savour of life unto life or of death unto death. Let us therefore speak words of cheer and inspiration every day.

Talk health, for to some extent health is a matter of faith and feeling, and health is stronger than sickness. Therefore talk health.

Talk cheer. The world just now has an overdose of gloom—radiate happiness—for it is contagious.

Talk courage—the right is sure to win and the Great-hearts are the protectors of Humanity from the Giant Despair.

Talk faith, for unbelief is failure. Faith compels success—have faith in others even though they may not be doing things your way.

Talk victory. Words stir men to achieve the impossible. "There shall be no Alps," said Napoleon, and another day is coming, oft-times apparent defeat is only delayed victory.

Talk kindness, be sympathetic. People are more weak than wicked. Thousands feel sad and discouraged. Give them a kind word, a tender look, a hearty hand.

Let us accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous.

Finally, remember that the sincerity of our words, the depth from which they are spoken, is the measure of the depth at which they will be received; for our words have reality and power only when accompanied by a life in harmony with them.—D. H. Watson in "The Commerce Journal."

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