

tial loan to enable us to purchase land, the actual condition of the district will not be improved insofar as the present need of buildings is concerned.

With the present state of the world it may not be very far distant when Christians (and others) will not be able to do what they want to do with their money. But more than this, "Ye know the grace of our Lord Jesus, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. viii. 9).

He became poor in every possible way. Maybe someone who is willing to become poor for Him will be led to consider our need here. I ask no more than that you ask the Lord what He will have you do with His own money entrusted to you as His steward.

Sincerely,

30a Maloney Street,
Mascot, Sydney.

H. R. SMITH.
Minister-in-charge.

EDUCATION DEPARTMENT DISPUTE.

The Editor,
"Australian Church Record,"
Sydney.

Dear Sir,

Thank you for the acknowledgment of my letter. I am particularly interested in your comment on this letter. The fact that editors are dependent on the information that comes to them is so obvious that even I was aware of it. The inference is, however, that because of this fact editors are justified for any old comment they may make, based on the information received, whether complete, limited, right or wrong.

This is where I challenged the article previously referred to ("The Education Department in N.S.W." issue of 28th February), because I believe it is based on half-baked knowledge. That brings me to reply to your second comment on my letter—that I had failed to point out the inaccuracy of your original article. I did not wish to take up the valuable space in your paper with information that had already been very evident in the daily and other press. Just briefly, I would point out two matters of interest. Firstly, in a foreword to a publication entitled "A New Deal for Australia's Children," published in Sydney in 1938, the Hon. D. H. Drummond says:—

"... Education requires a fundamental foundation of character expressing itself in a sense of personal responsibility and public service."

Secondly, when the Teachers' Federation showed any signs of expressing this "personal responsibility" spoken of by the Minister for Education, he demands an apology for their presumption and orders a deputation from his office without their having spoken a word in their own defence.

This is the man to whom you demand of the Teachers' Federation a "strict loyalty"!

Your original comment, coming, as it does, "out of the blue," upon a tremendously important controversy, would, if it were not so serious, be amusing.

Yours faithfully,

GORDON J. S. KING.

(We refer our correspondent to our "Notes and Comments," which, although written before we received his letter, we imagine answers his criticism.—Ed.)

(N.B.—We have received, too late for publication, a letter from L. G. Woodcock, Senior V.P. of the Teachers' Federation, disclaiming any discourtesy or disloyalty to the head of the Department.—Ed.)



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CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 8—New Series.

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Notes and Comments.

ANOTHER CYCLONIC DISASTER.

NEWS came through last Friday week that a cyclone passed over Groote Eylandt on Easter Day, completely wrecking the Mission Chapel and Boys' Dormitory and injuring all other buildings and the growing crops. We are thankful to hear that no lives were lost and that there were no flood conditions as at the Roper Mission. We are hoping for further information before going to press. Our sympathy and prayer will be with the Rev. and Mrs. L. Harris and the staff in this distressing experience and the apparent set-back to the work.

The two buildings that were destroyed were well ant eaten—the white ant provides one of the grave difficulties at Groote. Now that the Aboriginal question is being dealt with in an efficient manner, may we express the hope that our C.M.S. Leaders will take a big view of the matter and decide upon a class of building as impervious as possible to the depredations of the white ants. We are sure that there are many Christians and public minded citizens who would be glad to support a building scheme adequate for efficient work for the uplift of the Aboriginal. We hope that the Federal Committee will lose no time in making an appeal sufficiently challenging to "the man in the street" as well as to the ordinary Missionary enthusiast. By all means let us have deliberation, but let it not be

so protracted as to miss the flow of the tide of public sympathy and interest.

APPOINTED TEACHERS.

IN these days liberty has degenerated into license in the minds of many people, and as long as a man is sincere it does not matter very much what he preaches and teaches. Possibly one explanation of this attitude of mind is the hazy knowledge that prevails concerning that great standard of our faith, the Word of God. We were interested in reading again a statement evoked by the Doctrinal Report and issued by an Anglo-Catholic Society in England. It reads as follows:—

(A) Faith.

1. The Church of England recites the Creeds in that sense in which they have been interpreted by the universal consent of the Church; and, particularly in the second and fourth of the Thirty-nine Articles and in its liturgical forms of worship, deliberately expresses belief in the Virginal Conception and Birth of our Lord, and in the Resurrection of His Body from the tomb.

Consequently to recite the formularies of the Church while publicly denying their historical truth dishonours the worship of Almighty God, grievously hinders the spiritual and evangelistic power of the Church, and must compromise the trustworthiness of its ministers in the eyes of the whole world.

2. The Church of England has ever professed a profound reverence for the Bible as the written Word of God divinely inspired, and authoritatively recognised as such by the Church. The current easy rejection by some accredited teachers of plain testimonies of Holy Scripture—e.g., to the occurrence of miracle, the existence of an order of spiritual beings, both good and evil, and the eternal punishment of the finally impenitent—is clearly inconsistent with that Scriptural and historic Christianity to which the Church of England is irrevocably committed.

3. The Church of England by requiring all priests at their ordination to promise that they will be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word"; and by requiring all Bishops to renew this vow at their consecration; and by appointing that the Creeds of the Church should be recited at public worship and before Baptism; and by praying in the Litany for deliverance from "all false doctrine, heresy and schism," has made it plain that those appointed to be teachers are given no liberty to depart from the doctrinal standards set forth in the Book of Common Prayer.

Most thoughtful churchmen would agree with the above statement. We find it sometimes difficult to understand the mentality of those who in most solemn manner affirm their belief in doctrines whose accuracy they impugn in their public teaching.

THE RESURRECTION.

READING recently a review of a book dealing with the above subject, we noted that the writer refers to "the materialistic ideas enshrined in church creeds," and thought that the book in question "should do something to modify crass materialistic views of the Resurrection."

We should like to point out the opposite danger of crass dualistic views in the revolt against the

plain teaching of the Gospels of an empty grave and a Risen Christ, Who invited the fullest examination of His Risen Body to show that He was not mere spirit in their midst. The term "spiritual body" is capable of such misunderstanding as to evacuate the term Resurrection of all its meaning. In the New Testament the term "spiritual body" is contrasted not with a material, but a "psychic" body, an altogether different idea.

The consideration of matter as evil or unideal is not Bible teaching, but is a carry-over from the old Dualists, who evidently have their modern counterparts.

"A NEW RELIGION."

CANON BAKER, of St. Thomas' Church, North Sydney, has stressed the need of "a new religion." We are not sure if it is to be again "made in Germany" or not. The extreme criticism of the Bible to which he made reference is rather a warning against religion made in Germany. Even Canon Baker seems to imply a similarity to the Chinaman who discovered the tastiness of roast pork through the burning of his house, and incidentally the cooking of his pig. It is perfectly true, as the Canon admits, that the destructive side of the criticism was bruited abroad from the housetop, and has been responsible for "the greatest spiritual tragedy of modern times, and prevented a Gospel, adequate to the problems of civilised life, from being applied to the world." We should say that it obscured the only Gospel that is adequate to meet all situations of civilised and uncivilised life. The Gospel of a real and living Saviour, Whose Deity, Manhood, Death and Resurrection and Ascension were the basis of that conviction and power that has revolutionised human life and history.

The New Religion needed to-day is the old and yet ever new Gospel of Salvation.

THE STRIKE.

THE strike is a tragedy. We fail to understand the use of the strike method in a democratic country, and with a well-chosen Arbitration Court. This present strike is really suicidal at the present time. We have men overseas to whom we have the deepest obligations, and there must be no failure in sending along necessary supplies for the task they have in hand. In view of this, the strike has a sinister aspect. We are not surprised to find that suspicion abounds that there are viciously unpatriotic influences at work in this country. It places a very great responsibility on the Governments to get the matter most carefully sifted in order to bring to the light of day any hidden designs to handicap the Empire in its present gigantic conflict. The interests at stake are all too precious for any mistakes to be allowed in that direction.

A BREACH OF FAITH.

WE are not surprised that the Sydney University magazine "Honi Soit" has indicted the Sydney daily press, excepting "The Daily News," for the gross breach of faith with their constituents in not publishing the results of the University yearly examinations last December. The callous indifference to a widespread anxiety was accentuated by an entire absence of any warning to their subscribers that they must look elsewhere for those results. Some candidates and their friends were kept on the tenterhooks of anxiety for over a fortnight while these barons of the press enjoyed their little joke in self-centred silence.

It was an unworthy action, and a sombre commentary on press ideals—or the want of them.

"CHOICE OR CHANCE."

THE Brisbane "Church Chronicle" has presented a strong protest against the gambling mania by featuring on its front page "an elaborate Coffin" or Casket. It says: "The elaborate Golden Casket is just as truly a symbol of Death as is the most elaborate Coffin."

"This is the freedom wherewith God has made us free, that we live not by chance, but by the power to choose."

We earnestly commend these words to all who are dubious concerning the evils of gambling.

A SONG OF PRAISE.

The writer of the following letter was with the little company of Groote Eylandt people who were saved so miraculously in the Roper cyclone and flood disaster. Eleven hours they sat in intense darkness in the tree amidst swirling waters, blinding rain and a hurricane of wind. A month afterwards she was with the other half-castes in the canoe journey of 200 miles, facing storms and crocodiles, as they made their way back home to Groote. Constance Turner writes:—

"Here I am, home again at last. Home! What a beautiful word it is, don't you think? I feel so happy and contented. It's wonderful to be home. Harry came in the dinghy to meet us. We walked up from Mud Cod Bay this morning. It was 'rest hour' when we got here. We arrived at the jetty and looked at the mission. Nanjavarra saw us from the three boys' house, and when J.B. (Jerry Blitner) saw us he ran down quickly and brought the canoe over (the river), and we crossed. Hubert and Arnold (Harold's little sons) met us there. The two girls were at the bogey hole with the little black girls. We saw them go down the road. I went ahead of the others; I was getting very excited to see my three mates. I got outside and called out, 'Florence, Gwenneth, Rita!' They couldn't believe their ears. They rushed out like three squealing hyenas, then Marjorie came. The three missionaries came out to see what was up, and they rushed out. They gave us a real good welcome. We stood talking, and Arnold rushed down the river and told the little girls that we were home. Suddenly we heard yells, 'Conthinna, you know how they pronounce my name. They were terribly excited, dear little people. Marjorie and I went down to them. I could hardly walk, little arms were all around me. Oh, we were so thankful to be back. We cannot thank our Heavenly Father

enough, but He understands and knows that our hearts are just full of thanks to Him. He has been with us all the days and all the way. We can sing, 'Praise God from Whom all blessings flow,' etc. How wonderful our Father is! Sometimes I just sit still and think of Him. How I wish I could love Him more. He has been very close to me in the last six weeks.

"My three dear mates, too, are wonderful girls, I think. I never knew till I was gone how much I really loved them. They had all our rooms ready for us. New covers were put on my tables and everything was just spick and span. All my things were washed and ironed, even flowers were in the vases. Everything was ready, the room was just waiting for me. We had a good old yarn. Oh, it is lovely to be with them again. My three very best mates. I asked for my letters to-day, and got the ones from you, also the one you wrote after you heard about the flood. Mr. Taylor took the notes you wrote to us for Xmas Day to Roper, without knowing. He found them after the flood in his case, wet, but still good. I was thankful to get it then. It cheered me up as nothing else could have done. Thank you so much for it. It's past midnight, but I had to write. God bless you. Good-night."

Quiet Moments.

THE CHRISTIAN WORKER FOR AND WITH GOD.

(By "Senex.")

WHEN we study the story of Christ's temptations we learn much about God's way of working out His Divine purposes. In various places in Scripture we are told of those purposes having been in the mind of God before the world was, and of the absolute certainty that in due course they will be fulfilled. When the Divine Son of God was urged by Satan in the wilderness to use spectacular means of winning people to His side, He refused to take "short cuts," if the phrase may reverently be used. He would not sustain His physical frame by turning stones into bread, thus proving to those who should hear of it, His Divine origin and power. So, too, He refused to accord worship to Satan, even on the promise of all the kingdoms of the world as an immediate gift, and He refused also to cast Himself down from the Temple pinnacle before a wondering crowd who would accord Him Divine honours when they saw His miraculous escape from injury.

Our Lord knew the mind and purposes of His Father, and He set Himself to do that Father's will in the way that God intended it to be done. The work of winning men to God, planned from all eternity, was initiated and inspired by Christ. It was that it should be done largely by human instrumentality, by ordinary men and women like ourselves, who should be filled with a burning desire to make known to others the glorious Gospel of salvation and of reconciliation with the loving Father Who wants the love and service of all men.

And so the Master, during His years of teaching, gathered together a small band of men and women whose love He had won, and, at the close of His

earthly ministry, commissioned them as missionaries, bidding them, and us through them, to go into all the world and preach the Gospel to every creature.

Thus our duty as Christians is to be workers for God. He could do without our help, but with reverence we may say that such setting aside of our potentialities for service would not have shown the infinite wisdom which we believe to be one of His attributes. Certain it is that in calling on us for our services, in bidding us to go forth and work in His vineyard, He is conferring on us not merely an honour, but also an unspeakably great boon. In proportion as we give ourselves up more and more fully to His service we attain more and more to the fullness of the stature of Christ. Potentialities for useful activity, if not used, are lost, but if exercised, are developed. As Professor Drummond tells us, "Disuse of function means decay of faculty," and the reverse is also true.

But the work to which He sends us is so great as to be beyond an unaided strength. If we are not to make a hopeless failure of our work we must be workers not only for God, but also with Him. Christ's people are spoken of in Scripture as "workers together with Him." What a tremendous honour is thus conferred on us! If any of us were singled out by some eminent scientist to collaborate with him in some great work of research, even if our duties were of the humblest kind, we would be justified in regarding the choosing of us for the task as a notable distinction, and as a proof that the great man had seen in us at least the potentiality for effective work.

In our work for God we have the assurance that what we are doing is also His work, in and through and with us. Thus we have every necessary incentive to diligence, enthusiasm, and unremitting effort as missionaries for and co-workers with God.

CHRIST THE SUM AND SUBSTANCE OF REVELATION.

(Dr. Graham Scroggie.)

The Scriptures had a progressive revelation of God in Christ. Christ Himself believed and taught that He was the theme of the Old Testament writings. He taught this before the Cross and after. In the Old Testament Christ was predicted; in the Gospels He was present; in the Acts He was proclaimed; in the Epistles He was possessed; and in the Apocalypse He was predominant. In the Old Testament writings they found the preparation for Christ; in the Gospels the manifestation of Christ; and from the Acts to the end the realisation of Christ in His people and in His Church. In the Old Testament He was coming; in the Gospels He was dying; in the Acts and Epistles He was saving; and in the Apocalypse He was reigning. It was predicted that He would come as Prophet, Priest, and King. In the Gospels they saw the Prophet; in the Acts and Epistles the Priest; and in the Apocalypse the King. They had in the Old Testament the Christ of prophecy; in the Gospels the Christ of history, in the Acts and Epistles the Christ of experience, and in the Apocalypse the Christ of glory. It was Christ, therefore, Who gave to the Scriptures their true significance and ultimate value. In the Old Testament they had the Christ of prophecy, not in any gen-

eral sense, but in considerable detail. They read much of His human pedigree. In Genesis they were told that He would be the seed of the woman; in Isaiah that He would be born of a virgin; in Genesis, again, that He would be of the line of Abraham and of the tribe of Judah; and in 2 Samuel that He would be of the House of David. They had only to turn to the Gospel records to find that all those predictions were literally fulfilled in the coming and Person of Jesus Christ. They read, also, concerning His redeeming mission, and not there in a general and doubtful way, but in considerable detail. Micah told that He was to be born in Bethlehem; in Isaiah they read that His Name would be Emmanuel; they were further told that He would be worshipped by Gentiles, and that a herald would precede Him and proclaim His coming. They learned further that He would be deserted by His own; that when the Shepherd was smitten the sheep would be scattered; that He would be spat upon, pierced with nails, given vinegar to drink; that the soldiers would take His clothes; that no bone of His should be broken; that in the article of death His body would find a burial in the grave of a rich man. All those prophetic details were fulfilled in Jesus Christ, in His ministry and in His death. Nor were they left in the Old Testament with the Cross, for they were told that He would rise again, that His soul should not be left in Sheol, nor should He see corruption. And beyond the resurrection was the ascension; He was to lead captivity captive and receive gifts for men.

Personal.

Prayerful sympathy is asked for our brethren in the Roper and Groote Eylandt Missions, who are all in trying conditions by reason of the recent cyclones. The Roper Mission people are still living under tarpaulins.

Rev. S. G. Stewart, Th.L., is to be inducted into the parish of Holy Trinity, Concord West (Sydney) on Monday next, by the Archbishop of Sydney.

The Rev. Karl Luders, of the Bush Church Aid Society, at present in charge of the Parish of Rappville (Grafton), was in Sydney last week.

Sister Payne and Mrs. Hillard, of Victorian C.M.S., are expected to leave for their work at Berega and Mombasa (East Africa) respectively, this month.

Rev. K. W. Prentice and Miss Dinsford, of the Upper Nile Mission, are to be married by the Bishop on April 26th, at Bulawasi.

"Ulsterman," writing in "The Belfast Weekly News," says: The election of an Ulsterman to a Bishopric of the Anglican Church in Canada, calls for a note here. Bishop Robert Jefferson, of the Diocese of Ontario, was once a schoolmaster in the parish of St. Simon's, Belfast. Considerations of health sent him to the Far West of Canada, where he entered Holy Orders, and did fine pioneering work. Later he took up parish work in Ottawa, was still later transferred to a larger and important sphere known as St. Matthew's and proved himself a sound administrator and adviser in diocesan affairs. He is an Orangeman and a Mason, and his elevation to the Episcopal Bench is just another instance of Ulster integrity and grit meeting with recognition and reward. He describes himself as a "Prayer

Book Churchman," which just means that he is loyal to the formularies of his Church and deviates neither to the left nor right. Ireland has provided the Church of England in Canada with a dozen bishops or so. Her latest gift bears a widely known name in Northern Ireland, his venerable mother residing in the neighbourhood of Queen's University, Belfast.

As a thankoffering for his splendid recovery after a very serious road accident, the Rev. W. E. Godson has presented a new motor cycle to St. George's Church, Gerringong (N.S.W.), a gift which will facilitate the work of the Catechist.

We regret to announce the death, which occurred on February 6, of the Right Rev. L. H. Burrows, D.D., at the age of 82. Dr. Burrows was the first Bishop of the See of Sheffield, being appointed in 1914, when the diocese was carved out of that of York. Though holding definitely High Church views, his kindly disposition endeared him to his clergy and rendered him popular in the diocese. He resigned his bishopric last year, shortly after the Church Assembly had passed a resolution advocating an age limit, though he was at that time vigorous in the administration of the diocese.

The Ven. Archdeacon W. Bullock, Archdeacon of Wellington, entered a private hospital in Wellington on March 26 to undergo an operation to the eyes. Churchpeople throughout the diocese will join in wishing the Archdeacon a complete and early restoration to health.

We congratulate the Rev. J. H. and Mrs. Vaughan of Wiseman's Ferry, Hawkesbury River, on the birth of a daughter, Denise Chasmar, born on February 27th. The little one was baptised in St. Andrew's Cathedral by Canon R. B. Robinson.

Canon Robinson, of the Sydney H.M.S., has received an interesting note from Chaplain F. Hulme-Moir, somewhere "abroad." The Chaplain records good services and happy fellowship amongst Chaplains and men. He reports that he is in the best of health, and that "the troops are A.I."

It is with sincere regret we have heard of the death of the Rev. C. F. Andrews, so well-known in British Christian circles as one of the great forces in India for Christ's Kingdom. He was a great friend of Sunder Singh, the Indian saint whose splendid life of witness for Christ closed in the mystery of his Thibetan mission. Gandhi, the noted Indian reformer, was also a close friend of C. F. Andrews, and no man has done more, perhaps, to win sympathy for Gandhi than Mr. Andrews. He was the writer of several books on Indian problems, but perhaps is best known for his devotional works, "Christ in the Silence," and "What I Owe to Christ," which had always a wide circulation. He was at one time head of the Pembroke College Mission, Vice-Principal of Westcott House, Cambridge, and later became a free-lance missionary.

Mr. R. L. Stewart, of Sydney, has been accepted for service at Yarrabah by the A.B. Missions. Mr. Stewart has been associated with the Children's Court in Sydney.

Miss Enid McLelland has also been accepted for service at Yarrabah, and will be Assistant Matron of the Girls' Dormitory.

Miss Nina C. Kindahl, for some nine years assisting in the office of the A.B.M. in Sydney, has resigned in order to take up the management of a private hospital in Melbourne.

Rev. M. T. Jones, for 12 years Secretary of the A.B.M. in Victoria, has accepted the rectorship of Christ Church, Brunswick, Melbourne.

The Rev. L. L. Morris, B.Sc., Curate of St. John's, Campsie, Sydney, left on Saturday last for South Australia to work under the auspices of the Bush Church Aid Society.

The Ven. Archdeacon Pitt-Pitts, C.M.S. missionary in East Africa, died on Good Friday, after a long and useful work in Kenya Colony. He was a Cambridge graduate, and contemporary with the Archbishop of Sydney.

Canon Schofield officiated at the marriage between his eldest daughter, Elizabeth, and Mr. John Mervyn Forbes Relf, at All Saints', East St. Kilda, on April 27.

The Rev. A. M. Levick officiated at the marriage of his daughter, Barbara, with Mr. Denys Golder, of Camberwell, at St. Luke's Church, North Fitzroy, on March 26.

The Rev. Gregory Needham, B.A., late of Singleton, and son of Canon Needham, Chairman of the Australian Board of Missions, has joined the staff of the Goulburn Diocese as assistant priest at Young.

Mr. F. A. Lakeman, after over 50 years' service, has resigned his position as Warden of St. Peter's Cathedral, Adelaide. The Bishop has appointed him a warden emeritus.

Rev. G. C. Latta, Curate in St. George's Parish, Hobart, has accepted the appointment of Rector of Queenstown (Tas.), and will take up his new work next month. He has seen service in Bathurst and Melbourne Dioceses.

Miss D. Marks, after long years of service in the Diocesan Office, Melbourne, has been appointed Acting Registrar of the Diocese of Riverina, and has taken up her duties at the Church Office, Hay (N.S.W.).

SYMPATHY WITH FINLAND.

THE following letter has been sent by the World's Evangelical Alliance (British Organisation) to the Archbishop of Finland:—

Your Grace,—On behalf of the Evangelical Churches of Great Britain we respond with warm sympathy to the appeal sent through the World's Evangelical Alliance to us among the Christian Churches of the world. Deeply do we feel for

you and the Finnish people in your great trouble. Your sorrow is ours, for that which touches one member of the Body of Christ touches all.

We are filled with indignation at the assault made upon your nation, threatening not only your homes and your lives, but the independence of your country; but we are moved to admiration by the brave stand made against this unjust attack. The gallantry of your commanders and the constancy and self-devotion of your forces are achieving great things.

We recognise that Finland is defending precious principles; righteousness and truth in international relations, freedom in the conduct of life, and the very cause of civilisation. More than this, you are standing for the spiritual heritage of Christendom, the open Bible, unhindered worship, and the right to proclaim the Gospel of our Redeemer.

It is indeed our desire to respond to your appeal for aid to the extent of our power. Many of us are sending material help through the funds which are being raised, and some are volunteering personal service with you. Gladly would we do still more, were it not that we, too, are engaged in a bitter struggle for the same principles as yourselves.

With you we cry on your behalf to the One, greater than men, with Whom is all wisdom, power and love. May God comfort, support and deliver you!

With heartfelt greetings,

We are, Your Grace,

Yours in Christian fellowship,

(Signed) Arthur Worcester, Bishop of Worcester.
Ernest N. Sharpe, Archdeacon of London.

Archibald Main, Moderator, Church of Scotland.

Robert Bond, Moderator, Federal Council of Evangelical Free Churches of England.

John W. Ewing, President, National Council of the Evangelical Free Churches of England.

J. Chalmers Lyon, Honorary Secretary.

H. Martyn Gooch, General Secretary, World's Evangelical Alliance (British Organisation).

February 8, 1940.



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CHURCHMEN'S REMINDER.

"Talk that does not end in any kind of action is better suppressed altogether."—Carlyle.

"By thy words thou shalt be justified and by thy words thou shalt be condemned."—Our Lord.

APRIL.

7th—Second Sunday after Easter. Easter teaching is continued through the "Great Forty Days." As Christ proved He had risen by showing Himself in this period, so must His disciples show their belief in Him not only for forty days, but so long as life shall last.

12th—C.M.S. founded, 1799. What debt does the Church of England owe to this greatest missionary society? Its impetus has affected all the Church. Its actual contribution in various fields also is incalculable.

14th—Third Sunday after Easter. "Consistency, thou art a jewel." This is the subject of this day. Could we not try to be more consistent that our work and witness be more effective?

To Australian Churchmen.

FINLAND.

A Bulwark of Protestantism.

FINLAND is an almost wholly Protestant country. The question is sometimes asked, "how did this come to pass, when Finland before the Great War was part of Russia?" The answer is that Finland, prior to the beginning of the 19th century, was for 500 years part of Sweden. It was part of Sweden when the Reformation swept over the whole of that country. Gustavus Vasa, one of the Swedish nobles who later became King, led the rebellion against the mediaeval Church; the vast holdings of the Church were confiscated to the State, and after a short period of struggle the nobles agreed to support the new King. In 1531 the first Protestant Archbishop (Lorenz Peterson) was elected at Upsala. The Bible was completed in 1541 and at the end of King Gustavus' reign the whole country—including Finland—was thoroughly won to the Protestant cause.

Finland has never faltered in its devotion to the Reformation, even during the 100 years when it was a fief of Russia. Its population is small—only half that of London. Ninety-six per cent. of its people are Lutheran and it has retained an Archbishop and five Bishops. The country is divided into 598 parishes. Roman Catholicism is practically non-existent, but there are over 70,000 people belonging to the Orthodox Church resulting from infiltration during the Russian occupation. The Baptists number about ten thousand, and latterly there has been developing a strong Free Church evangelical movement.

Finland is almost wholly literate, and the people are great readers. They are also great linguists, and nearly all educated people are bi-lingual—Finnish and Swedish. The plethora of newspapers

and periodicals in many languages is amazing, being somewhere about one thousand.

During the last century Finland passed through a time of religious awakening under the leadership of a peasant named Ruotsalainen. His influence is still felt to-day in the intense pietism which marks many religious groups. But Finland is activist when it comes to social and political reform. Its women had the vote in 1906. It tried prohibition. It dealt with the social problems of the large wood industry. The Church plays a larger part in public life than in our own country. The Speaker of the Parliament is a pastor, and the parish pastors do much local government work. Luther is widely read, and the influence of Karl Barth is felt here also. The Finnish Missionary Society conducts a mission in Sikim, India, and a much larger mission in South West Africa. A new missionary society has just been organised.

A few years ago an Evangelical paper, "For allt Skapat" (For All the World) was started by Mr. and Mrs. Stanfrid Mattsson. Mr. Mattsson gave up his business to become an evangelist and distributor of the Bible, and to devote himself to this Christian journalistic enterprise. In the last year or two he has done a great deal of Bible distribution in the Baltic States, and in Finland. The Bible Society reports that in Estonia the circulation has gone up from 30,700 in two years to 122,201; in Latvia from 45,695 to 70,345, and in Finland from 30,431 to 104,168.

Mr. Sanfrid Mattsson is a good example of the non-professional missionary. While in business he was brought in contact with the outside world through the export trade, and his vision of the world and its need grew. He began by seeking to interest his fellow countrymen in world evangelisation, and published good summaries and maps of the World Dominion Surveys. This led to his devoting himself to the cause of evangelisation in his own and in the neighbouring Baltic lands. He gave over the care of the business to his brother and set forth on a campaign of personal witness from door to door, followed up by the gift or sale of a Bible or Scripture portion. In the work he enlisted a great many voluntary workers.

He and his workers visit systematically from house to house seeking, while offering the Bible, to give a clear word of witness. They have been especially active in distributing the Bible among the soldiers during recent months. These workers have emphasised the thought that "the time is short," and the evangelisation of the world is overdue. Events have proved that their outlook on the urgency of the evangelistic task was not mistaken, and their experience is a lesson which we might all lay to heart.

The Finnish people are facing their present trials as a Christian nation. The Bishops have recently addressed their people:—

"Let not the Finnish people lose its trust in God. Let the Gospel be proclaimed aloud in our

Churches, the Gospel which has ever been the answer for the miseries of men, the Gospel which will bring us to contrition and faith, strength and hope."

INTERCESSION FOR FINLAND.

A service, at which simplicity was its chief note, was held in St. Paul's Cathedral in February last, when prayer was offered on behalf of Finland and its suffering people. The Lord Mayor of London attended in state, and the company that assembled was representative of the civic, political, and religious life of the country. Representatives of the various Continental Churches occupied seats beneath the chancel, while leaders of the Free Churches were also present. Taking an official part were the Bishops of Southwark, Willesden, and Kingston-on-Thames, the Dean and Chapter of St. Paul's, and the Archbishop of Canterbury who gave the address, and, at its close, led the prayers of the congregation on behalf of the Finnish people.

The Lower House of Canterbury Convocation was represented at this Service by the Prolocutor (the Dean of Norwich), accompanied by six members.

"The soul of Britain moves out to the soul of Finland in sympathy and admiration, sympathy for its sufferings and admiration for its bravery," said his Grace in his opening words, and proceeded to quote from a message which he had received from the Primate of Finland and the Bishop of Tampere—"men who are my friends and have been my honoured guests." "The freedom of Europe is threatened." So said the message. "No permanent peace can be built as long as the menace of the violent Bolshevik expansion remains. We thank you most heartily for your sympathy and for gracious humanitarian aid. We appeal to you for effective help that shall not come too late. We pray that God's blessing may rest upon the British nation, on the Church of England, and on all British Christians. May God soon grant us a righteous peace."

BOOKS

The Path of Life. Further Thoughts on the Christian Life. By Canon Peter Green, D.D., Canon of Manchester, Chaplain to the King. (Our copy from the publishers, Messrs Longmans, London. English price, 3/6 net.)

This book is composed of detached paragraphs on selected passages of Scripture dealing mainly with doctrinal and intellectual difficulties. The various chapter headings will indicate the scope of the book. Doubts and Difficulties, Help and Encouragement, The Meaning of Life, The Discipline of Life, Times of Trial and Testing, The End of the Way. The subjects are dealt with in Canon Green's method of simplicity of statement, and will be found very helpful. Canon Green's viewpoint is not quite the same as ours, consequently there are points of interpretation on which we are not quite at one with him. For instance, his plausible arguments for prayer for the departed leave us quite unsatisfied. We prefer the assurance the Scriptures openly assert, rather than the unsettlement of mind that use of prayer for the departed seems to assume.

VICTORIAN JOTTINGS

(By "Melberton.")

Churchgoing.—The Church has had much publicity lately, very often by way of caustic criticism. One kindly critic suggests greater efficiency in the pulpits. Here is certainly a matter for prayerful consideration and action. These two letters appeared in the "Argus" of April 4th.

Churchgoing.

Sir,—Referring to your statement, "No Church" ("The Argus," April 2) about the woman who attends her church regularly and reads her Bible daily and yet is full of malice and vindictiveness, I, too, can tell you about a doctor who does all sorts of things he should not, and a nurse who is just as bad, so I thought I had better let you know in time, in case you might be tempted to get treatment from a doctor or nurse; and, while I remember, never have your drains repaired, for the plumber I know thinks nothing of putting in inferior workmanship and charging 30 per cent. more than he should. By the way, don't have even white roses at your funeral. They nearly all have a blemish of some kind, and smell horrible when decaying.—Yours, &c.,

Ballarat.

CHURCH WOMAN.

Sir,—It seems foolish to condemn churchgoing because one person seems to "No Church" to be a hypocrite—rather a serious charge, this. The sooner we cease criticising the Church (which we know is far from perfect), and begin to criticise ourselves, the better for the world in general, and for the Church, too, which, after all, is made up of the people—in fact, ourselves. I wonder why we blame God or the Church when things are wrong, and yet as a last resort always have to seek (and obtain) help from these sources?—Yours, &c.,

East Kew.

EYES RIGHT.

The subscriber in the "Age" of Saturday, March 30th, headed "The Modern Lotus Eaters," had these comments. "They accept all the benefits of an ethical code, which is grounded upon Christianity, without ever darkening a church door with their presence, or subscribing a shilling to a church. They remain a menace to that attainment of maximum effort by all men of goodwill which the needs of an anguished world require."

The words aptly sum up the present position.

A Valued Possession.—A Victorian Colonel, who is on duty in the Near East, recently encountered an Arab who is the proud possessor of a prayer mat. It originally belonged to the famous Lawrence of Arabia. An American offered the Arab £300 for it. The Arab emphatically refused what to him was a tempting offer. He says he will never part with the mat.

The Deaconess House, in Fitzroy, was dedicated by Archbishop Head on the afternoon of April 3rd, in the presence of the Bishops of Ballarat and St. Arnaud, and a number of deeply interested friends.

The following quaint and beautiful hymn was sung as part of the service. The author's name is not given.

Bless the Home.

Bless the house, O Lord, we pray,
Make it safe by night and day;
Bless the walls, so firm and stout,

Keeping want and trouble out;
Bless the roof, and chimneys tall,
Brooding peace lie over all;
Bless the door, and may it prove,
Ever free to joy and love.

Bless the windows, shining bright,
Letting in God's Heavenly Light;
Bless the hearth ablazing there,
With smoke ascending like a prayer;
Bless the folk who dwell within,
Keep them pure and free from sin;
Bless us all, that we may be
Fit, O Lord, to dwell with Thee.

We might well adopt it in our own home.

A Saturnalia.—Friday, March 29th, was a Red Cross flag day in Melbourne. The streets were given over to a gambling carnival quite unique in our civic history. The principal footpaths were occupied by stalls at which goods of all sorts were displayed, some for sale, but mostly for raffling. Quantities of strong drink were raffled, and young folk were tempted to possess a bottle of champagne for one shilling. Strong protests were made by leading church folk, and we trust that never again will Melbourne witness such scenes of unbridled licence. We do not want to encourage the lottery mania in Victoria. Thousands of flags were sold, and a large sum obtained through this legitimate channel. Altogether, a total of £12,000 was raised.

C.M.S.

"The Book of Books."—This great pageant was presented in the Central Hall, Little Collins Street, on Thursday, March 14, and Friday, March 15. It depicts Holy Writ in the making in Britain and in the world. The following schools took part: Camberwell G.G.S., in Reading the Bible in Tudor Times; Caulfield Grammar (1) A Norman Period Mystery Play; (2) A Scene between Tynedale and Monmouth; Firbank, Court of King Herod; (1) Ivanhoe Grammar; (2) St. John's Boys' Club, School of the Prophets; Korowa, The Birth of the British and Foreign Bible Society; Lauriston, The Septuagint; (1) St. Michael's; (2) Church of England G.G.S., The Angels; St. Catherine's, Court of King Herod; St. Peter's, In the Scene of Caedmon's Cross; Tintern, The Vulgate.

The pageant was very much appreciated, and for the two nights a full hall greeted the producers, Mrs. A. L. Johnston, a devoted member of the Women's Missionary Council, conceived the production, and a large number of workers worked hard with her to ensure a reverent and helpful result.

Summer School.

The Chairman of the 1940 S.S., the Bishop of Ballarat, reports in the Ballarat "Church Chronicle":—"At this School I found more young men and women than I have ever seen at any missionary Summer School. One of the young men was an international Rugby footballer. They were young people who made the whole gathering ring with fun and laughter. In fact, the outstanding thing about the school to my mind was the completely happy friendship which swept everyone into its orbit. The real basis of this friendship was a deep personal consecration of heart and life to our blessed Lord, and to the work of extending the Kingdom. This was evident in the leaders of the School, and in the missionaries who spoke at the morning and evening session. Out of all this there grew a fellowship which, because it was centred in our Lord, left an impression on everyone present."

Ridley College held its 30th Commencement Day on Saturday afternoon, March 30th. Strong, trying hot north winds tested the stability of the large marquee, but did not deter a considerable number of keen friends from assembling. Bishop Baker, as Principal, reported a full college. Thirty-five men are in residence, of whom twenty-three are "theologs." Examination results speak eloquently of the quality of the tuition given. The urgent needs of the college are first, the assistance of a well qualified Resident Tutor, and second, a chapel. The temporary chapel is a makeshift. Very helpful addresses were given by the Archbishop and Bishop Johnson, of Ballarat. Both they and some other Bishops realise the great value of the college, and acknowledge their debt to it. How different is the attitude of to-day to those of 30 years ago, when the infant college was a subject of archiepiscopal displeasure and opposition. Truly Ridley is a striking monument of the faith and courage of men and women of Evangelical convictions who prayed, gave, and worked for it.

Easter.—Glorious weather made for more camping and many picnics; even on Good Friday vehicles of all sorts were freely used for seaside and hill resorts. But congregations on Good Friday and Easter Day were very good wherever a worthy message was given.

WAR-TIME PROPHETS.

Owing to lack of space we regret being unable to publish in this issue a letter from the Rev. W. G. Coughlan dealing with the above subject.

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HUMANE SUNDAY, 1940

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BE KIND TO ANIMALS WEEK

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GROOTE ISLAND.

(By E. A. Taylor.)

I.

Groote Eylandt lies to the west of the Gulf of Carpentaria, about 60 miles from the mainland, or Arnhem Land and Caledon Bay. There are hundreds of smaller islands round Groote Eylandt. The larger ones are Bickerton, Woodah, and Chasm Islands. All are very interesting. From Bickerton comes the Bickerton tribe. It has a plentiful supply of tucker at certain times of the year, such as turtle eggs, sugar-bag, etc., and the people from Groote Eylandt regard it as a sort of happy hunting ground. Last year, on its way round to the base, the "Holly" took about 40 from the mission, men, women and children, for five days' holiday. To them the journey on the "Holly" was a tremendous treat. We got to Bickerton at dusk, and the men soon had a big fire on the beach, round which evening service was held before the "Holly" continued on its way. The whole scene was intensely picturesque.

From Chasm Island comes the origin of a story of the Great Flood. On top of some high rocks and caves is a large pool. Salt at certain times and fresh at other times, it is believed to be bottomless, and into this pool a native once threw his spear, many hundreds of years ago. The result was that the pool overflowed, and the sea rose and flooded all the islands and the mainland, and every living thing was drowned. The natives believe that if a spear is thrown into the pool there will be a repetition of the flood.

Woodah Island is known to many through the murder of a constable in 1933 by the natives. The Woodah Island natives also come to Groote Eylandt at intervals, also the natives from Caledon Bay. To the north of Groote are some small islands known as the Isles of the Dead, where painted skulls may be found. Off the east coast there are numerous islands, amongst which is one supposed to be the hiding place of much Spanish treasure. The people who buried the treasure placed bones and skulls about, and so for many years the natives have been afraid to land there. Old pewter plates were brought to the mission some years ago. Old coins dated from 1769, used by the Macassars, have been found on the beaches by the natives. Macassar tools have been evidently used on Groote in the past, and many caves contain wonderful drawings in which these tools are depicted. Many of the drawings have been done in a past so remote that even old Dukalara, one of the very old men, had no knowledge handed down to him concerning them.

The coast of Groote is on the whole rugged, and has many lovely bays and stretches of yellow beach. There are bays big enough to hold a fleet of ships such as Port Langdon; the smaller bay, where the flying boats land, is ideal and about 5 miles wide and 8 miles long. The air base is built on very sandy, desolate country. On the opposite side of the smaller bay the country is very different, containing lots of lovely old paper bark trees, wattle trees and gum trees of different varieties, also billabongs and a creek. The soil is rich and very suitable for growing southern vegetables and citrus trees. The Mission station is situated at the south of the island on the lovely Emerald River, 60 miles by land from the air base and over 80 miles by sea. The beaches on the south of the island contain a great deal of coral, and here the natives find a tremendous amount of shellfish. The growth round the beach is very tropical. Huge palm trees, pandanus trees, she-oaks (known as whistling trees to the natives), grow along the beaches, and a dense jungle of tropical vines and trees make walking difficult. Towards the centre of the island and just around the mission are miles and miles of wonderful cattle country. Numerous rivers and billabongs give lovely stretches of flat, grassy country. There are two large inland lakes to the east. During the wet season thousands of ducks and geese come from the mainland to the swamps and billabongs. The two important rivers are the Anoora-Coo, ten miles from the mission, containing lovely falls and long stretches of deep water, then shallow, sunny

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pools. The Emerald River is very beautiful and fairly wide, being navigable two miles from the mouth. On either side grow vividly green mangrove bushes and trees. A great deal of water runs into the Emerald. Towards the north is the highest mountain, Mount Ellie. Amongst the Groote Eylandt myths is the story of the coming of Mount Ellie from the mainland, and a definite track has been left behind.

The Yetabah hills, a few miles to the north of the mission, are very pretty, there are many interesting caves containing native drawings there. Many of the hills and rocks are composed of a white granite, almost like marble. Along the Anoora-Coo River are great white slabs of it which glisten in the brilliant sunshine. All through the island wonderful outcrops are to be found.

Some splendid falls have made a large waterwheel the means of supplying the whole mission area with water and later it is hoped with electricity.

Other rivers are the Daly and Ama-Cula. There are happy camping spots for the natives and good water, the Emerald River water is most beautiful for drinking, clear and sparkling and cool. Through the swamps and billabongs grow lovely lillies and flowers and orchids, also ferns and maiden

hair of particular beauty. The children love to twine the maiden hair and flowers in their hair.

Groote Eylandt during the "dry" season has a most delightful climate, warm days and cool nights with very fresh mornings. During the wet season the humidity is most trying, but the temperature rarely goes to 100. There is no malaria there and although the mosquitoes are troublesome, they are not more so than in the north-west of N.S.W. Pineapples, bananas, paw-paw, custard apples and mangoes grow very well, also citrus fruit, but unfortunately, the ravages of the white ants have been responsible for the degrading of the station of all mangoes, paw-paws and a great many custard apple trees and cocoanut trees have dropped one by one.

All southern vegetables will grow very well during the dry season but have to be watered continually. The soil is so hot that seeds planted one day will be up the next.

Native Foods.

The many nuts and berries that flourish in the dry season provide the natives with food. The Burrawang nut is a staple food, and during the season the natives put on flesh. The nut is washed and pounded flat, then soaked in running water for two days, then made into a large damper, tied up in paper bark and baked on red coals. Sugar-bag or wild honey is a great stand-by. The women and men are very proficient at detecting the nest of the bees; they build in dead trees, mostly right inside the trunk, and by placing the ear against the tree, the people detect the noise of the bee, then they chop the tree down. The honey tastes strongly of wattle and gumflowers. The pandanus nut is very popular and takes endless patience to extract the tiny nut found inside. Green plums are collected in quantities and made into damper also. Black berries, which taste like blackberries, grow on a very large tree.

There are quite half a dozen different berries that are edible, then smaller nuts such as the Dillan, which is a small yellow nut and grows in a large green pod. The stringy substance round the pod inside is poisonous, and causes blindness if the eyes become contaminated.

There are a great many kinds of roots by the swamps and beaches, which are gathered and cooked on red coals. Most of the native food gathered takes quite a lot of preparation.

There are also very many medicinal berries and roots and bark. Most of the things used are very sensible. For example, the root of a certain water lily, scraped and steeped in boiling water, gives a reddish oil on the surface, which is used for rubbing on a child or adult with abdominal pains or colic. The water is taken internally. Leaves from the iron bark tree are heated and applied to inflamed areas or to the forehead and back of the neck of a person suffering from severe headache. A band is also tied tightly round the head and even pressure is applied to the head. Leaves of an aromatic bush are crushed and inhaled. This is rather like nutmeg.

Some very rich beds of pearl lie round the island, and recently 24 Japanese pearling boats were busy in this forbidden area for some days, just off Bickerton Island.

THE BLIND SEE!

THE DEAF HEAR!

THE LAME WALK!

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Mica is also to be found along the coast in certain places, and the Anoor-coo River valley contains a lot of iron ore. Cypress trees grow to a great size and are brought in to the mission sawmill. Some fine timber is cut and planed for building. Large trees grow on Groote, and the natives have made some huge canoes. With modern axes they hollow out the log and shape it, then they build small fires all round the canoe and gradually heat the wood. Then they hammer in short lengths of wood of different lengths all the way down the interior of the canoe until the shape is right. The canoe is then put in the river.

The People.

The people of Groote are much blacker than those at Roper. The men are well-made, agile and very intelligent. They are alert and quick to make friends or otherwise. They are very sensitive, and very modest, full of spontaneous fun, very quick to see a joke—even against themselves—and enjoy it. They are honest, and no thieving takes place. They are splendid workers.

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

CIVIC SERVICE.

The four State Governors in Sydney at present—Lord Wakehurst (N.S.W.), Sir Winston Dugan (Vic.), Sir Malcolm Barclay-Harvey (S.A.), Sir Leslie Wilson (Q.)—attended the civic service in St. Andrew's Cathedral last Sunday morning. Lady Gowrie was also present.

The civic visitors, who included the Lord Mayor, Alderman Crick, and a number of aldermen, were received at the western door by Archbishop Mowll. The processional hymn was "City of God, how broad and far outspread thy walls divine." Before the sermon, a prayer for the Lord Mayor and aldermen was read by the Archbishop; and the choir sang a chorale by Bach and "King of Love" (Jacobs).

The Archbishop, welcoming the civic representatives, said that towns and cities played an important part in the national life. In wartime they were exposed to many dangers. They often became the rendezvous of things evil, and it became the duty of law-abiding people to combat these forces.

"Here we see round us marks of the triumph of science in pleasing architecture, beautiful gardens, and artistic sculpture, giving to our people a city well governed and appointed," he said. "All this has been accomplished by men of a high sense of duty."

The Archbishop congratulated the Mayor and aldermen upon undertaking a duty for the common good, and reminded them, however, that "except the Lord keep the city," they laboured in vain.

GENEROUS BEQUESTS.

Application has been made for the probate of the will and codicils of Miss Mary Rucker, late of Eastwood, and formerly of Woollahra. For the purpose of the application, the estate is disclosed at a net value of £17,985.

The late Miss Rucker made a number of bequests, including £3,000 to the Women's Hospital, Crown Street, £500 to the Sydney Hospital, £500 to Twilight House, Mosman, £100 to the Home of Peace for the Dying, Marrickville, £250 to the churchwardens of All Saints' Church, Woollahra, and £250 to the Chapter of St. Andrew's Cathedral, Sydney.

The residue of the estate is given to the Royal Alexandra Hospital for Children, Camperdown.

ST. PAUL'S, COBBITTY.

Heber Chapel.

About 50 members of the Royal Australian Historical Society, and 20 members of the Manly-Warringah, and Pittwater Historical Society, made a pilgrimage to St. Paul's Church, Cobbitty, on Saturday morning, 29th March.

On arrival at Cobbitty they assembled in the church and were welcomed by the Rector, Rev. J. T. Phair, R.D., who spoke on the desire of the church to preserve the historic Heber Chapel adjoining the church.

Mr. P. W. Gledhill, a well-known churchman of the diocese, a Councillor of the Royal Society, and Secretary of the Manly Society, read an interesting paper on the early history of Heber Chapel and St. Paul's Church, which was much appreciated by all present.

After the reading of the paper an inspection was made of the church and Heber Chapel, with its interesting relics, also the nicely kept God's Acre adjoining and surrounding the church.

The party then assembled in the Parish Hall for lunch, and Mr. Gledhill, on behalf of all present, moved a vote of thanks to the Rector and Mrs. Phair for their kindness and assistance given to the visitors.

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WALLGROVE CAMP.

For the spiritual welfare and recreation use of the soldiers of Wallgrove Camp, irrespective of creed, a hut has been established by the C. of E. within the area, and was dedicated by the Archbishop of Sydney, Dr. Mowll, and officially opened by Brigadier F. B. Hinton, M.C., Commander of the 4th Cavalry Brigade, last month.

The large gathering included parishioners of St. Mary's Rooty Hill and visitors. The singing was accompanied by the military band.

Addresses were delivered from a platform abutting the northern side of the hut. The Archbishop of Sydney, Dr. Mowll, presided.

After dedicating the hut, the Archbishop said that he wanted to say a word of appreciation to those who had been responsible for its erection. In particular, he wanted to refer to the chaplain of the Brigade, Rev. C. W. Hammond, and the Rector of the parish in which the camp was situated, Rev. C. A. Goodwin. These, with the help of others, had largely been responsible for the erection of this hut at the very small cost of about £175.

THE BISHOP OF MELANESIA.

On Wednesday, March 27, the A.B.M. arranged a gathering in the Chapter House in order to meet the Bishop of Melanesia, who is on his way to Melanesia. Only a fair attendance was present and strikingly few clerics put in an appearance. The Bishop of Newcastle, who was in the chair, apologised for the Archbishop, who was unavoidably absent.

The Chairman, in introducing Dr. Baddeley, referred to the traditional interest of Newcastle in the Melanesian Mission because of the influence of Bishop Tyrrel in its beginning. The Bishop of Melanesia gave a very interesting account of the methods by which the work of the Mission was carried out—the numerous incidents illustrating that work appealed successfully to the practical sympathy of the audience. The fine examples of self-sacrifice in the past of the native Christians provided a tremendous challenge to the older Churches. A collection of £23 was made in addition to the amount forthcoming for the very nice supper provided by the Women's Auxiliary of A.B.M.

A Job Well Done.

"I am sure that, as you go into the hut," said the Archbishop, "you will feel that they have done an extraordinarily good piece of work, and it will be a great boon to those chaplains appointed by the Church of England to this camp to have this hut for the purpose of services and for meeting with those who are living in this camp. The hut will also provide to some extent recreational facilities to those who are in the camp in the months to come."

Brigadier Hinton said that he wanted to assure his Grace that his (the Brigadier's) knowledge of opening church army huts or churches of any description was abysmal. He knew nothing about it. If he had to talk to them about drill, he would feel more comfortable. He felt that it was a great honour to be asked to open this hut.

"I would like to thank Chaplain Goodwin, who has been the architectural chief of this hut. He has been largely the driving force, with our own chaplain of the 6th Light Horse, Chaplain Hammond, who has been collecting most of the money. So far we have been in camp seven weeks and there have been seven church parades. In not one of these have they taken up a collection, and this afternoon will be the first opportunity of giving to one."

THE LOG CABIN CHURCH, WATTLE GROVE PARK.

St. Mary's Parish, Western Line,
Diocese of Sydney.

The Log Cabin was opened in December, 1938, and regular Sunday services have been held with encouraging attendances. The Rev. C. A. Goodwin, who has been Rector for the past three years, has accepted nomination to the Parish of Port Kembla, South Coast.



MOORE COLLEGE REFRESHER COURSE.

In consultation with the Principal, the Old Students' Committee of Moore College is arranging a Refresher Course, to be held at the College from the evening of Monday, June 10, to the morning of Friday, June 14.

Three lectures on "Prophecy and World Powers" will be given by the Rev. Dr. A. Law, Vicar of St. John's, Toorak, Melbourne, at the morning sessions on June 11, 12, and 13; and the Rev. Canon H. W. Barder, Rector of St. Mark's, Darling Point, will lecture on "Young People and Church Life" (with special reference to State, Church, and Sunday Schools), at the evening sessions.

Preceding the lectures each evening there will be a devotional study which will be led by the Right Reverend C. Venn Pilcher, Bishop Coadjutor of Sydney. It is hoped his Grace the Archbishop will preside at the reception and welcome on the opening evening, and will be the celebrant at the Holy Communion service with which the Course will conclude.

The Course is open to all clergy of the Diocese.

"COORAH."

There was a great assembly of friends and supporters of the Bush Church Aid Society at Wentworth Falls last Saturday afternoon, when the Archbishop formally opened the new Hostel for Boys at "Coorah," the property of the late R. L. Pitt, Esq. It was pleasing to see among the two or three hundred people present, several former B.C.A. agents, e.g., the Revs. L. Dunstan, H. E. Felton, R. N. Langshaw, Tom Gee, and Miss Cheers, from Mungindi Hostel. There were also present Canon Langford Smith, Revs. Dixon Hudson, G. Earp, S. Taylor, and Karl Luders. Amongst the laity we noticed Mrs. S. J. Kirkby, whose gracious presence reminded us of the G.O.M. of the B.C.A., the late Bishop Kirkby; Mrs. Tom Jones, wife of the present organising missionary; Mrs. W. L. Langley, deputising for the Archdeacon, who was absent "with great regret"; Mesdames Tress, Dunstan, Thomas, Brown, Crane, Savage, and Plumb. The Misses Watkins, Murray, Plumb, Cook, Turtle, and a host of others, including a good sprinkling of Wentworth Falls parishioners.

A message of Godspeed was received from the Wilcannia Hostel.

The Rev. L. Dunstan, Rector of Wentworth Falls, opened with prayer. Archdeacon L. Smith read a passage of Holy Scripture. The O.M., Rev. T. Jones, then spoke, outlining the steps by which "Coorah" was acquired and prepared for its present work. He gratefully acknowledged the assistance of the many friends who had come to their help. He specially mentioned the devoted work of Mr. Ion Taylor, who saw with him a vision of what "Coorah" could be made. It was a great satisfaction to him to have Sister Spence as Matron, who had occupied a responsible position at the Masonic Hospital, and Miss Boydell, well-known in "Mailbag" circles, who was rendering excellent assistance in the housekeeping department.

The Archbishop referred to the splendid work the B.C.A. was doing, and especially in its hostels. His Grace referred to his visit to Cook for the opening of the Bishop Kirkby Memorial Hostel, where he was impressed with the Christian atmosphere in which the children were living, and the fine influence it was having in many of the homes of the Far West people. He said that Mr. Jones' persistence had brought about the acquisition of "Coorah," and that he had great pleasure in formally declaring it open. His Grace then pronounced the Benediction, and the afternoon tea was dispensed in excellent order by the many ladies who had taken over that responsibility.

HAWKESBURY RIVER.

Mr. C. P. Taubman opened a sale of work in the grounds of Wiseman's Ferry Rectory, Hawkesbury River, on Satur-

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day afternoon, March 31st. There were many present from the various parts of the river. The Rev. J. H. Vaughan, who is in charge of the Hawkesbury River work, welcomed Mr. Taubman and the General Secretary of the Home Mission Society.

LADIES' HOME MISSION UNION.

All those who are proud possessors of an L. H. M. U. Box, in the attractive shape of a little Church, and very beautifully painted were invited to the Chapter House on Friday, March 29th. The result of the Box Money was made known (over £82 to date), and Mrs. Cranswick, who put so much enthusiasm into her work as Box Secretary in the past, gave a very inspiring message. Mrs. George Hall kindly provided afternoon tea.

The Annual Conference, or "Quiet Day," for Branch Secretaries, was held on Wednesday, 10th April, at "Moreton," the lovely home of Mrs. A. G. Friend, Lyons Road, Five Dock. Speakers included the President, Mrs. Mowll; the General Organising Secretary of the Home Mission Society, the Rev. Canon R. B. Robinson; the Principal of Deaconess House, Miss E. Norbury; some of the Deaconesses working in the crowded industrial areas and at the Unemployed Camps; and the General Organising Secretary, Miss Evelyn Stokes. Lunch in the garden gave opportunities for meeting friends, and afternoon tea was provided by the kind hostess. One of the subjects under discussion during the afternoon was whether a Sale of Work should be held this year, or whether the Society depend entirely on Direct Giving for raising funds to support the Deaconesses.

The Annual Meeting is to be held on Friday, May 3rd, in the Chapter House. At this function there will be an exhibition of the clothes made by the Branches and by individual members and friends.

The Council hopes to see a large attendance of friends and supporters of the Union.

UNCONSCIOUS HUMOUR.

From the A.B.M. Review "Personal" column we extract the following:—

"Mr. H. E. Johnson, who was formerly on the staff of Yarrabah, and is now attached to the Lockhart River Mission, has been ill in hospital at Thursday Island. It is also reported that Mr. Johnson is engaged to be married to Sister Staib, the matron of the hospital. We understand that Mr. Johnson's illness was a later development."

MEMORIALS AT CAMMERAY.

A wall in front of All Saints' Church, Cammeray, erected in memory of pioneer workers in the parish, was dedicated last Saturday afternoon by Bishop Pilcher.

On a bronze tablet, which the Bishop unveiled, were the names of the late Messrs. W. Headford and C. H. Hunter Brown, and Misses Bonnie Cowley and Lucy Alchin. A picture, "The Hope of the World," a memorial of Miss Alchin, who worked among children, was also unveiled.

Bishop Pilcher said that this generation owed much to the pioneers of all walks of life, who had built up their heritage of liberty. The Allies were now fighting for this heritage.

The service was conducted by the Rector, the Rev. W. H. Croft.

FLAG HANDED OVER.

The Lord Wakefield Church of England Boys' Society flag was presented to this year's winners, the Haberfield Branch of the Society, at St. Oswald's Church, Haberfield, on Sunday night. The flag is competed for annually among the branches, and the winners rank as the premier society for the year. Orange were the holders last year, and the Rev. Harry Thorpe and members of that branch attended the function.

VICTORIA.

Diocese of Ballarat.

CHRIST CHURCH CATHEDRAL.

On Easter Day the Bishop dedicated the memorial paneling and seats to the late Philip William Must, which have been placed by his wife and the members of his family in the sanctuary of the Cathedral.

The work is the completion of that dedicated two years ago in memory of other members of the family.

SOUTH AUSTRALIA.

Diocese of Willochra.

ANSWERS TO PRAYER.

The Rev. E. S. North writes:—

"I stated at the beginning of these notes that I had nothing of interest, etc., that is a mistake. On Sunday, December 31, Tom, my son, and his two sons, John and Douglas, arrived at the Rectory after a trip of 901 miles from Narromine, N.S.W. They spent 18 days with me and I was a happy man for those precious days. I have to thank Mrs. and Mr. Thwaites for giving us a lovely dinner on their arrival. It was a Happy New Year indeed; such a contrast to the New Year, 1938. Then I was expecting at any moment to hear of Tom's death, he was so ill. But the whole Diocese joined Narromine and Mudgee in incessant prayer for three months, led by our Bishop, for his recovery. How can I ever forget such Christian kindness! The result of those earnest prayers was a thorough recovery of my son, Glory be to God. What a power prayer is, when offered in faith to God, can be borne out by Mr. and Mrs. Mahood, whose second son, Peter, had the awful experience of falling from a window to the pavement, of a four story



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hotel in Adelaide, where he, with his parents, was staying for a couple of days. Peter evidently walked in his sleep to the window, which was open, with the terrible consequence already stated above, and was taken to the Adelaide hospital. Very little hope was held for his recovery. The doctor said, "Had Peter been awake when he fell, he would have been killed instantly." To-day, he is almost himself again. I believe that he is out of the hospital, staying with his parents, who have taken a cottage to dwell in for a few months, until their dear son is thoroughly well. We all prayed and opened the throttle of faith and sent the propeller of belief at great speed, taking us up from the earth to high Heaven, before the throne of Grace. We asked God in Christ, 'Be merciful, be pitiful,' and God said, 'Take it.' We did, as it says in the eleventh of St. Mark, 'believe that ye receive them, and ye shall have them.' 'Lord, I believe, help thou my unbelief.' Mr. Mahood is my Churchwarden of St. Margaret's Church, Wirrabara. (The Willochran.)

DAYS OF AGE.

Gone, they tell me, is youth;
Gone is the strength of my life;
Nothing remains but decline,
Nothing but age and decay.

Not so, I'm God's little child,
Only beginning to live;
Coming the days of my prime,
Coming the strength of my life,
Coming the vision of God,
Coming my bloom and my power.

—Anon.

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Just Think Of All

Just think of all the good that you can do
From dawn of day until the stars unfold;
Just think of all the cheer that you may bring
To those whose hearts are burdened with a load.
Just think of all the love you can bestow
On those for whom life is an empty thing;
Just think of all the music you may play
For those who have forgotten how to sing.

Just think of all the comfort you can give
To those whose sorrows burden and impede;
Just think of all the faith you may impart
To those for whom faith is their greatest need.
Just think of all the hope you can instil
In those whose hope is broken or so slight;
Just think of all the strength that you may share
With those who have been weakened in the fight.

Just think of all the guidance you can show
To those who feel their future insecure;
Just think of how your willing, helpful hand
Will steady those who sense temptation's lure;
Just think of all who follow in your way,
Who soon will tread the path that you have trod;
Just think of all the young lives you may lead
Unfalteringly along the road to God.

There is so much for you to do each day—
To feed a hungry soul or give him drink;
So pause a moment with each dawn and pray
That Christ may help you always—"JUST TO THINK!"

—Eric A. Robathan, Archdeacon of Eastern Oregon.