

lowed when they sat at the foot of the Cross and threw dice to see who should have the garment of Jesus. But think of the awful callousness of men who could throw dice for the clothes of a Man Who hung dying, in awful agony, before their very eyes? Will you deliberately join them?

(3) "So many others do it, why shouldn't I?" Wrong does not become right because many people take part in it. Would it have been right for you to join in the cry, "Crucify Him! Crucify Him!" on the first Good Friday, because nearly everyone else was shouting it at the time? It is certainly true that there are thousands in this country who, at the present time, in their gambling, are joining that shouting mob, and "crucifying to themselves the Son of God afresh," but that is the more reason why you and I should stand out, on His side, against the world.

(4) "Business and farming are only gambling nowadays; if it is right to take part in them, there can be no harm in gambling." That is simply a lie. There are men who gamble in business, and there are men who gamble in farming; there is no department of life where money is to be made where gambling may not and does not take place. Any man may take greater risks than he has any right to take, and it may be difficult to decide exactly where the line between legitimate and illegitimate risk is to be drawn; but there is this essential difference between the honest business man or farmer and the gambler, that the former is always serving the community, and the latter is not. The former always gives something—time, labour, ingenuity, or what not—in return for his gain; the latter gives nothing.

(5) "May I not do what I like with my own money?" (a) Certainly you may, so long as in so doing you do not harm the community. The welfare of the community must come before the welfare of the individual. That, as we have seen, puts gambling out of court as a legitimate method of disposing of your money. But (b) since you are a Christian, you have no right to say that your money is your own. You are only a trustee. Your money, like everything else that you have, is God's. One day you will have to give an account to Him of how you have fulfilled your trust. Do you think He will be satisfied if you tell Him you have gambled with His money in the hope of getting more?

IV. God or Mammon?

The fact is the whole question resolves itself at last into one great and simple choice—such as that which those people had to make on that first Good Friday—"Christ or Barrabas?" or, as Christ Himself put it, "God or Mammon." Remember, you must decide! You cannot drift between the two. No man can serve two masters; ye cannot serve God and Mammon! God give you who read this, grace to make the right choice! To do so will probably mean that you will have to suffer in some degree. You will certainly cut yourself off from some possible ways of getting rich; and you will almost certainly be laughed at, and perhaps abused for so doing. So much the better! "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you." It is Christ Who speaks; the Christ Who died on the Cross for you. It is Christ Who bids you once again prove your loyalty to Him by denying yourself, and taking up your Cross and following Him.—("The Bush Brother.")

Seize the first possible opportunity to act on every resolution you make.—William James.

No day is so long but it comes at last to vesper song.—Author Unknown.

The best thing to do with your talents is to invest them in some other life for the glory of God.—Author Unknown.



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THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 6—New Series.

MARCH 15, 1940.

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Good Friday

"He humbled HIMSELF and became obedient unto DEATH, even the death of the Cross."

"Is it NOTHING to you, all ye that pass by? Behold and see if there be any sorrow like unto MY sorrow!"



By Thine unknown sufferings, by the mysterious burthen of the Spiritual Cross, by Thine agony and bloody sweat, by Thy Cross and Passion—
Good Lord, deliver us.



Easter Day

"Why should it be thought a thing incredible to you that GOD should raise the dead?"

"Christ is risen from the dead, and become the first-fruits of them that slept."

"Christ our Passover has been sacrificed for us, therefore let us keep the Feast."



Our Response

"In full and glad surrender we give OURSELVES to THEE,
THINE utterly and only, and evermore to be!
O Son of God, Who lovest us, we will be Thine alone,
And all we are, and all we have, shall henceforth be Thine Own."

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The Day of the Cross.



From subtle love of softening things,
From easy choices, weakenings,
(Not thus are spirits fortified,
Not this way went the Crucified);
From all that dims Calvary,
O Lamb of God, deliver us.



"The calculating love of Christians is the shame of the Church and the astonishment of angels."
—Amy Carmichael.

Notes and Comments.

THE CHALLENGE OF THE WAR.

IN the midst of the world distress, we in Australia, because of our great distance from the War Centre, find it hard to realise the extreme gravity of the situation. The conduct of the war is so unusual that the repercussions here are seemingly but slight, and yet the situation is as grave as possible. Christian civilisation is threatened with extinction by those who stand for pagan ideals; and the cruelty and barbarism with which they are conducting their side in the War indicates a reversion

to barbarism that has little counterpart in the annals of the past. The callous treatment of the Poles, for instance, is practically without precedent in human history, so great is the scale upon which that barbarity is being manifested. And yet, we go on out here, seemingly in sublime indifference to the great spiritual principles of life underlying this struggle. We seem to think, optimistically, that victory must come our way: that whoever else goes under, we shall be on top. It might be of advantage to us and our cause if we were to examine the reasons of our optimism.

Our King and rulers have given a distinct lead to us to think again that God alone is the Giver of Victory and that with Him numbers do not count. We are bidden by our great leaders to "Seek unto our God" for forgiveness of sin and grace to be found in the line of His Righteous Will.

If our Empire be not based on the principle of Divine Righteousness it has no special claim to continue. We can be "ostrichlike" if we will, and live as if we are forgetful of the teachings of the Bible and of History, but that is not going to help us individually or nationally. If brave men are fighting the cause of our liberty, it is "up to us" to support them by prayer and intercession. If only the enthusiasm for "A.R.P." could be manifested for "M.R.A." (Moral Re-Armament), we should have far more cause for an optimistic point of view in relation to the conflict.

"I will, therefore, that men pray everywhere, lifting up holy hands in the Name of the Lord Jesus." Never was there greater need than at this present juncture—never was there more disregard of this need.

THE ROPER MISSION APPEAL.

WE draw our readers' attention to the supplement in this issue. The C.M.S. is making an urgent appeal to its constituents and also to public minded citizens to come to its help at this present juncture. The heroic conduct of the aboriginal men in saving the lives of the missionaries at very serious risk to their own lives must have evoked warm appreciation in the hearts of all who have heard of it. We are glad to know that steps are being taken to have their courage recognised by the Royal Humane Society. But such bravery is just an indication of the potentialities of these, our fellow countrymen, and surely, a proof to us that they are worth saving as a race. They appreciate highly the love that seeks their betterment and this fine act of heroism indicates their response to sympathetic Christian treatment. We hope the appeal that is being made on behalf of these people will receive a quick response so that the northern missions may be set forward with an equipment more adequate to the work of salvaging a worthy people.

A REFRESHING NOTE.

IN the midst of all the strange things spoken about the Holy Bible, it is refreshing to get an uplifting word. Canon H. T. Langley, of Caulfield, Victoria, has recently called his parishioners to a re-consideration of the essential need of Bible Study for home life. The Canon said:—

"One mark characterises all England's great men. They read the Bible, and moulded their lives by its laws. Newman and Pusey no less than the evangelicals, Wesley and Simeon, were saturated with the study of the Bible. Or to come to the immediate past, Bishop John Stretch the High Churchman, spent years of his life in the annotation of the Scriptures; Bishop Henry Langley spent two hours every day weighing and pondering the English text which he made the basis of his powerful evangelical ministry. There is no question about the religious lapse of the nation—serious publicists deplore it, and it is causing the gravest concern to the leaders of the Church. The contributing causes are many. What matters is the fact that so many give way and surrender to the times. They give way because they lack convictions, and back of this is ignorance of God and of their own high calling as His children. What saved our fathers in the past was knowledge gained from the Bible. Their solidity and strength came of its principles and purposes, which like steel bars enabled them to withstand the world's strains and stresses. 'Who through faith subdued Kingdoms, wrought righteousness, obtained promises . . . out of weakness were made strong, waxed valiant in fight, turned to flight armies of aliens.'

Here is our great need, a return to the Bible.

PANDERING TO PAGANISM.

FOLLOWING on this urgent recall to the Bible, we find the following scathing criticism of modern church methods in a recent number of the Church papers in England:—

"There has appeared a declaration that for the Church to substitute entertainment for worship is a dangerous experiment. What is the Christian Religion? Especially can we be led to ask such a question, when, on the one hand an impartial inquirer can have in mind the essential genius of Protestantism (with its emphasis on the Bible)—and the total lack of knowledge of the Bible as displayed by most candidates for Confirmation—and, on the other hand, the general emptiness of Protestant churches all over the land for the public worship of God on Sundays and definitely on week evenings. Would the Church of God of the Apostolic Age have made its conquests if it had pandered to Paganism, as in general terms the Church of God is doing to-day? Can any mind steeped in the letter and the spirit of the New Testament agree with all the whist drives and dances—the whole round of activities in which many churches engage from Monday to Saturday every week? We know of one borough, in which there is only one church where whist and dancing are not allowed.

An Atheist's Questions.

"In this connection, may we quote from a letter we have by us just now from an atheist, who claims to be a highly respectable and moral citizen, and who writes asking what is there in the life of members of the Church of God to mark them off from non-Christians, as day by day in this city of Liverpool they mix with their fellows:

'Look at the thousands of public halls in this country licensed for dancing and for music, then look at your church halls—church halls supposed to be places where people congregate who believe in Jesus of Nazareth. What do you find in these church halls? You will see crowds

of men and women walking to music, their bodies locked in close embrace. The orchestra—composed of weird, shrieking, wailing, and tormenting instruments—performs the savage music of the jungle for people who cannot sit still, but who must be sliding and wriggling about the floor all the time in a whirl of promiscuous embrace. Is it for such practices your church halls were built in the name of the Nazarene? If so, I had better be an atheist than sanction such practices, which lead to unabashed lewdness.'

LAY CELEBRATION.

THE South Indian Union Scheme is apparently nearing completion: the only two really hard matters for discussion remain: **Intercommunion before Union, and Lay Celebration.** This latter practice causes the greater difficulty. The rule in the scheme is: "that none except presbyters and bishops has the right to celebrate the Holy Communion." The General Assembly desired this to be altered to: "It will be the rule of the united Church on the grounds of Church order that presbyters administer the Holy Communion, but this does not preclude a diocesan council from granting a licence to a particular layman to celebrate the Communion in a particular place or places for a definite length of time."

This may confront the Conference with an insoluble problem, so rigid are the beliefs in this regard held, we assume, by an overwhelming number of the clergy of the Church of England. But the Southern India proposal finds support in the practice of the early Church, before rigidity of Churchmanship precluded the layman from participating in a service which, in the earliest times, seems to have had no such cut and dried regulations.

SYDNEY'S GOOD FRIDAY PROCESSION.

The Archbishop of Sydney has arranged for the usual Good Friday procession in protest against the desecration of that Holy Day by the Agricultural Show arrangements for that day. Last year's procession was a great record. We trust that Sydney and N.S.W. churchmen generally will make this year's protest even greater.

THE CONSTITUTION.

WE print the resolution adopted at the special meeting of the Standing Committee of the Diocese of Sydney. Four days were occupied in a lengthy investigation of the chapters in the Constitution.

Two features were brought forward. The Standing Committee gave careful attention to the possible effect of the Constitution on Church life in Australia generally. Equal care was bestowed on the question of the effect on the Diocese of Sydney.

Quiet Moments.

THE CHRISTIAN.

His Stewardship.

(By Senex.)

The Standing Committee appreciated the importance of the decision committed to it by the authority of the Sydney Synod. There was a large attendance of members throughout the proceedings, which commenced each afternoon at 4 p.m. and lasted, with an hour's adjournment for the evening meal, until 10 p.m. An interesting fact in connection with the final question as to the adoption or rejection of the Constitution is that nearly every member present spoke to the motion. The Constitution, subject to Sydney's amendments, was accepted by twenty-eight votes to five.

It must not be concluded from this large majority that all the members who cast their vote in favour of the Constitution had no misgivings concerning any of the clauses. Possibly the majority of the voters held that a workable Constitution had been secured through the long negotiations, the final stage of which was represented in the Constitution Committee appointed at the last General Synod. Other members voted for the Constitution because they felt that it was the best solution of a difficult problem. They felt that the Constitution left much to be desired, but were of opinion that Evangelical principles were secured against any sudden assault by the members of the General Synod.

The new Constitution differs from the draft of 1932 in several particulars.

It removes the uncertainty which surrounded many provisions which were left in the former draft to decision by Canon of General Synod.

It defines the powers of Metropolitans, Bishops and the Primate and gives no authority to extend these powers.

It insists that any official revision of Church formularies must be certified to be consistent with the present Prayer Book and Articles. Should any Diocese question the consistency of any proposed revision with these standards, such Diocese shall have the right to be represented before the Tribunal and have its case argued. Unless three out of the four lay judges, and two out of the three Bishops on the Tribunal determine that the proposed revision is consistent with the reconized standards of the Church, the General Synod shall not proceed further in that particular matter.

It gives a majority of the Dioceses the right to decide finally as to the alteration of sixty-three out of the eighty-one clauses of the Constitution. In all important matters the consent of all the Metropolitan Sees must be secured as part of a three-quarters majority of the Dioceses in Australia before an alteration can be effected.

Sydney takes her place as a great Metropolitan See, and her voice must be heard in any serious proposals that might affect the future of the Church.

On these grounds an actual two-thirds of the Standing Committee recorded an affirmative vote for the Constitution, subject to the alterations and safeguards which Sydney deemed necessary.

WHEN we study the various ways in which the Christian is described in Scripture, we find that there are certain terms used with regard to him that imply dignity and honour. He is a freeman of God, he is God's son and joint heir, he is one of a royal priesthood, and so forth. And attached to the distinction thus conferred on him by the grace of God, there is a consequent responsibility incumbent on him to live in a manner worthy of his high calling. "Noblesse Oblige"—rank has its obligations—so runs the old saying.

But he is described also in other ways, he is a minister, that is, a servant; he is a steward. He owes fidelity and assiduous devotion to One to Whom he must one day render account. But a recognition of this subordination does not really derogate from the Christian's dignity. Our Lord Himself took on Himself the form of a Servant, and regarded Himself as bound to act as a Steward of the gifts of God, which were intended for the salvation of mankind. To regard service as inherently degrading is a gigantic error. Our dignity as servants is dependent; first, on whom we serve, and, next, on the degree of faithfulness and enthusiasm with which we discharge our duties. We, as Christians, must ever remember that we are not our own; that God has a claim on us for our full consecration to His service.

Thinking of stewardship, we note the diversity of gifts given to various people. God gives us endowments according to our several ability to use them, as did the Lord in the parable of the talents, His Spirit dividing what is needed to every man. We shall not be held accountable for use of what we did not receive, but only for failure to use at all, or as fully as we could have done, what He gave us. It is required of a steward that he be found faithful, and from him that hath received much, much will be required. And lest we lose heart at the greatness of the work we are called upon to do, saying: "Who is sufficient for these things?" we are bidden to remember that we have behind us the spiritual resources of the Infinite God, Whose work we are doing, so that our complete or partial failure is attributable only to our neglect to utilise the help He proffers.

We are cheered in our work by not infrequent signs of success; often, when we have sown in tears, we are able, in a measure, to reap with joy. The final revelation of the results of our work for God will be made fully only when the Books are opened; but assuredly we shall reap if we faint not.

Stewardship can be thought of in connection with work for God in distinctively religious spheres. But

the earnest Christian thinks of the consecration, not only of his mental energies to God's service, but also of his time, his money, his influence over others.

"Nought that I have my own I call,
I hold it for the Giver."

This is his cry in his best moments, and he endeavours, in all that he does, to do all, (even his eating and drinking) to the glory of God. He takes care of his body, not merely for the sake of his own comfort, but also for its preservation as an effective instrument in God's service. His spirit life is important to him. In all things, he is a steward responsible to his Lord and Master, not alone for his own well-being here and hereafter, but also for its influence on the lives of others.

Personal.

The Rev. B. R. Horsley, B.A., who has been curate at St. Paul's, Sydney, for the past two and a half years, is leaving to take the curacy at St. Michael's, Vacluse. Mr. Horsley has done very valuable work at St. Paul's, as well as attending the University, where he was successful in obtaining his B.A. degree.

Two men of note in the Church of England have recently passed away: Bishop Eden, for 31 years Bishop of Wakefield—the oldest bishop in order of consecration—died on January 6th at the ripe age of 87 years, and Dr. Leighton Pullan, Fellow of St. John's, Oxford, and the author of many important books. He died at the age of 75 years.

The Rev. Thomas Quigley has been appointed to the vicarage of Wootton, Beds, and was instituted by the Archdeacon of Bedford on behalf of the Bishop of St. Albans on January 25. Mr. Quigley was for some years Vice-Principal of Moore College, Sydney.

The Rev. C. B. G. Chambers and Mrs. Chambers, Victorian missionaries of the C.M.S., will be visiting Adelaide from Sunday, April 21st to Tuesday, May 7th inclusive. Mr. Chambers has recently returned, with Mrs. Chambers, after fifteen years' experience in the United Provinces, India, and has been appointed C.M.S. Federal Deputationist.

The New Zealand General Synod has elected the Bishop of Christchurch (Dr. West-Watson) Archbishop of New Zealand and Primate, in succession to Archbishop Averill, who is retiring.

The Rev. W. H. Chamberlain, who recently resigned his appointment as vicar of Holy Trinity, Thornbury, Victoria, following his appointment to a parish in England, terminated his ministry at Thornbury. He and his wife left for Sydney last month. They intend to fly to England.

Dr. Cyril Bardsey, Bishop of Leicester, has resigned owing to ill-health. He was General Secretary of the C.M.S. from 1910-1924. In 1924 he was appointed Bishop of Peterborough, and upon the division of that See in 1926, he chose to go to the newly created See of Leicester.

Mr. John Hunter, B.A., son of Mr. H. Hunter, of Mittagong, was ordained by the Bishop of Newcastle on Friday, 1st March. He was licensed to the curacy of All Saint's, Singleton.

The death occurred in Sydney last week of Archbishop Kelly, the aged Roman Catholic Archbishop of Sydney. The deceased prelate had a long episcopate and was regarded by his people with great affection and reverence.

The Rev. Dr. Law, of Toorak, Victoria, is at present visiting Sydney in connection with the British and Foreign Bible Society meeting. He is the guest of the Archbishop of Sydney.

The following news item is from the S.M.H. of May 7th: The Rev. G. Stuart Watts, who for the last six years has been editor of the "Church Standard," a weekly Anglo-Catholic newspaper published in Sydney, has retired from that position. Mr. Watts yesterday afternoon received a letter signed by the chairman of directors, Mr. A. Rayment, conveying the board's deep appreciation of Mr. Watt's editorial ability and his devotion to the conduct of the paper. In a statement last night, Mr. Watts said: "There has been tension between the editor and directors for years over the liberal policy of the paper, both sociologically and theologically. By my retirement the directors have intimated clearly to my mind that they want a conservative paper, and not one devoted to progressive theological thought and Christian social justice."

An interesting item of news has come by wire from Groote Eylandt. Harry Huddleston and Florence Croft—two of the half-caste staff, were married by the Rev. L. Harris, Chaplain of the Mission, on Thursday last.

Rev. R. D. Peatt was recently inducted to the Parish of Thornbury.

Rev. Maurice T. Jones, of the A.B.M., has accepted the Parish of Christ Church, Brunswick (Vic.) He will be inducted on the 28th inst.

SOME THOUGHTS ON ST. PATRICK.

March 17.

(By the Rev. L. Weldon Mosher, M.A., B.D., Rector of St. Alban's Church, Dartmouth, N.S.)

March is St. Patrick's month, and the Church rejoices each year to commemorate the life of the strong missionary who definitely planted Christianity in Ireland.

From his writings, we learn that Patrick was the son of a deacon named Calpornius, and was born at Banavem Taberniae, in Scotland. The date of his birth is generally accepted as 389. At the age of sixteen, Patrick was taken captive to Ireland by a band of sea-rovers, who had sailed their war galley far up the Clyde. In Ireland, he was sold to a northern Chieftain, and for six years tended the herds of his new master near the mountains of Slemish, about twenty miles north-west of the present city of Belfast.

In his "Confession", Patrick tells us: "After I had come to Ireland, I daily used to feed cattle, and I prayed frequently during the day; the love of God and the fear of Him increased more and more, and my faith became stronger. Long before daylight I used to arise and engage in prayer before the daily tasks began—in snow, in frost, in rain;

and I felt no hurt; nor was there any sluggishness in me, as I now see it, for then the spirit was fervent within me." It was during these years that Patrick was truly converted, for he says: "And there God opened the eyes of my unbelief that I might remember my sins and turn with my whole heart to the Lord God."



During the six years sojourn in Ireland, Patrick was subject to many strange visions. One night he dreamed that a voice said to him: "Behold, the ship is ready." Believing the voice to be that of God, he escaped from his master, and beat his way to the coast of Wicklow. There, by good fortune, he joined a sailing ship and in three days landed in Gaul, where, with the other members of the crew he wandered for many days, hungry, destitute and lost. His companions taunted him, saying: "Your God is so great, pray to Him for food." One day Patrick knelt in prayer in the forest, and in answer to his prayer for food, balls of honey appeared on the trees. On another occasion, Patrick knelt in the open field, and in response to the same prayer, legend tells us, a herd of swine appeared, and he and his companions killed them and were fed. After some days he

entered the Monastery of Lerins, where he studied faithfully and prepared himself for his great missionary work. Eventually he tired of Lerins, and leaving the Monastery returned to his home on the Clyde, receiving a joyous welcome from relatives and friends who entreated him never to go away again. The wanderer, however, had other ideas. One night, as he was sleeping he dreamed that a man by the name of Victorinus came and brought him a number of letters. One of the letters was named, "The Irish Voice", and as he read it, and pondered its message, he heard a great voice—the voice of the whole Irish people, saying: "We pray thee, Holy Youth, to come and walk again among us as before." It was for Patrick the Macedonian call of "Come over and help us." Shortly afterwards he went to Auxerre in Gaul, for further preparation, and was ordained deacon by Bishop Amator. After a delay of fourteen years he went to Ireland, and in 432 was consecrated Bishop.

Bishop Patrick and his followers landed on the coast of Wicklow, where they were received with such hostility that they turned towards the countries of the North, and landed near the mouth of Strangford Lough, in County Down. The story of how the local chieftain Dichu, who was later converted, loaned Patrick his barn which was used as the first church; of how his companions carried the Gospel; and how Patrick won the hearts of the simple Irish people is a story ever fascinating and interesting. On the site of the barn which Dichu loaned to Patrick there stands the Parish Church of Saul—Saul being a corruption of an Irish word meaning barn. In 1932, anniversary services were held in his little church, commemorating the fact that Christian worship has gone up from this place for a period of fifteen hundred years.

St. Patrick died on March 17th, in the year 493, and was buried at Downpatrick, County Down, near where the first Christian Church was built. Some few years ago, a large stone, marked with a Celtic Cross, and bearing the one word, "Patrick", was erected near the resting place of the saint.

Let us note briefly some of the things which are of interest in the life and work of St. Patrick.

1. He had a high and noble conception of the Holy Trinity. This is best illustrated in the hymn St. Patrick's Breastplate, which is credited to him.

"I bind unto myself the Name,
The strong Name of the Trinity;
By invocation of the same,
The Three in One and One in Three
Of Whom all nature has creation;
Eternal Father, Spirit, Word;
Praise to the Lord of my salvation
Salvation is of Christ the Lord."

2. He had a strong missionary spirit. Patrick's Ireland became the "Land of Saints and Scholars." And from her shores went missionaries to many parts of Western Europe. As Dean Carvey says: "Her missionaries went forth to all

(Continued on page 12.)



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CHURCHMEN'S REMINDER.

"He who reckons he knows nothing, already knows something."—Anon.

"We know nothing yet as we ought to know." "We shall know even as we are known."—St. Paul.

MARCH.

17th—Sunday next before Easter. Also termed Palm Sunday. This is also St. Patrick's Day. This day is preparatory to Holy Week, which, in turn, leads us on to Easter. The teaching is: "No Cross, No Crown." What reflection is this on our modern easy-going churchmanship!

21st—Named Maunday Thursday, through the custom of washing the Feet of the Poor, still observed in some churches in the East.

22nd—Good Friday. The Day of the Cross. It is good to have this day for deeper contemplation of the mystery of salvation, which we too often glibly talk about. Even the angels desire to look into this tragic and awful happening.

23rd—Easter Even.

24th—Easter Day. The Queen of Festivals. If the Resurrection did not occur, how can the existence of the Church be accounted for? If we believe Christ rose, should not our lives share the nature of triumph over sin and fault?

25th—Monday in Easter Week, also Annunciation of the Blessed Virgin Mary.

26th—Tuesday in Easter Week. These two days give added emphasis to the teaching of the Great Day. We are thus reminded to continue the Easter Spirit, and not permit its exultation to die away too soon.

To Australian Churchmen.

THE PASSION.

WE are brought by the season of the year to a consideration of the Passion of our Lord and Saviour. The doctrine of the Atonement has a wonderful pathos in it which grips the attention of the ordinary man. Philosophers and theologians may discuss the various features of the story. The sinner gazes on the Cross, and murmurs "He died for me". There is only one Gospel for the sin-sick, and under that term we are all included.

The most urgent question that can be asked is: "How can a man be just before God?" The burden of sin presses heavily at times on all men. It is not a new experience. It travels with us down the ages from the hoary past. Herbert Spencer, with the high optimism of the ever-confident Victorian systematizer, looked for a gradual evanescence of evil. Thomas Huxley, with clearer insight, saw the doctrine of the survival of the fittest was at heart a callous creed. He tells us that every moral advance has been secured by combatting the forces of nature. To-day the burden has become heavier, the need for relief more insistent. Man, it is easy to believe, is "very far gone from original righteousness and is of his own nature inclined to evil". When powerful nations destroy whole towns in order to "protect" the inhabitants, we wonder if we have travelled with Alice "Through the Looking-glass". It matters

little whether a curse or a blessing is attached as a memento to a bomb. The thing explodes just the same.

A Right Emphasis.

And yet the world is still slow to grasp the message: "He died that we might be forgiven". On this account there is room alike for the philosopher and the theologian if the message of redemption can be made in any way and to any extent intelligible to a blighted race. Statements are freely made concerning the Atoning Sacrifice of our Lord which tend to obscure the doctrine as held by Evangelical Christians. A very popular presentation is that the whole question is one of "emphasis". One section emphasises the Incarnation and the new life imparted by Christ as the Head of the race. The other section emphasises the Cross and Death of Christ. Now the word "emphasis" is one of those evasive words which conceals from the reader the real issue. It has been said by someone that all heresies arise through uneven emphasis. Whether that is the case or not, we should not allow ourselves to rest securely in an unanalysed conception. If we were to isolate the Cross and the Death from the Person of our Lord we could not attach any real meaning to them. If we include in our doctrine a reference to the Person of Christ, then the question of the Incarnation emerges inevitably. The Evangelical who takes up the words of St. Paul, "God forbid that I should glory, save in the Cross of our Lord, Jesus Christ", has an acute and ever deepening sense of the message contained in that glorious title of his Redeemer. We need to cling closely to the words of the Creed, "For us men and for our salvation . . . was made man . . . was crucified . . . rose again". Apart from the Incarnation there could be no true Atonement. Apart from the Atonement, the Incarnation could accomplish nothing for the sinful man. There is a sense in which we may change the emphasis according to the purpose that we have in view. There is another sense in which emphasis must be clearly laid on every separate element in the Life and death of our Lord as constituting a unity in which redemption of sinful man is the great objective. There can be no such thing as a true religion of the Incarnation which excludes the Cross. There can be no theory of a true satisfaction for sin which denies the Incarnation.

"The Cruciality of the Cross."

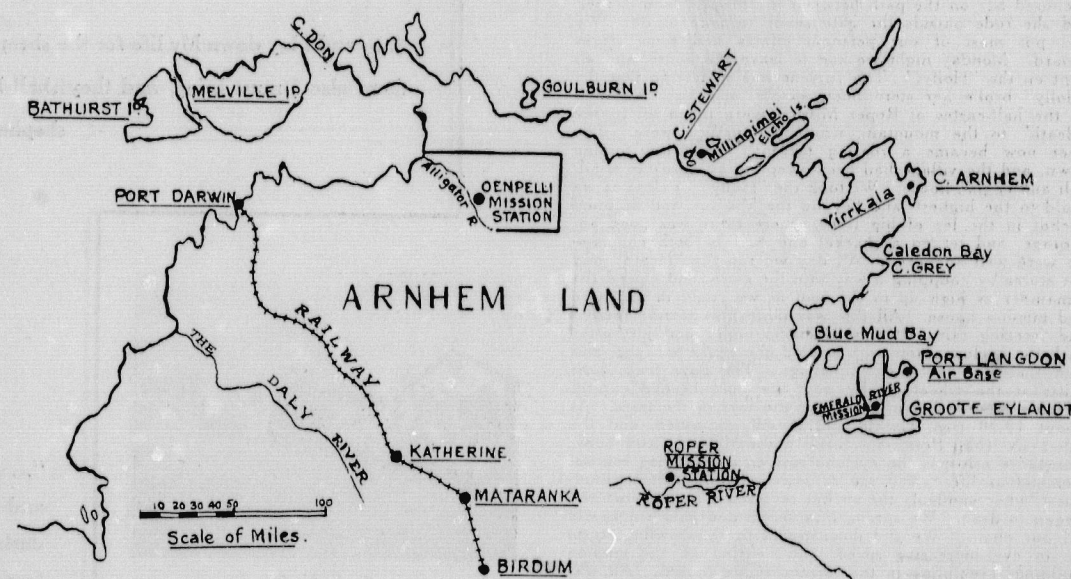
Nor can we contemplate with any equanimity the modern notion that the Incarnation is of vital necessity, but the death of Christ a subordinate feature, due to His collision with the sin of men. Sometimes this view is so strangely presented as to suggest, what we can scarcely believe its advocates hold, that our Lord was overcome by external forces, at least temporarily. Similes are used of hardened sinners who have been restored to a truer life by the sacrifice of one whom they ill-treated, but loved. The dying wife, who passes out because of a brutal assault, effects by her death, that which she had striven in vain to accomplish by her life. Man's

The Church Missionary Society of Australia and Tasmania.

Special Bulletin on the Roper River Mission

Arnhem Land, Northern Territory

"Let us rise up and build!"—Nehemiah 2: 18.



B.C. 445—JERUSALEM.

FIRE.

"Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: Come, and let us build up the wall of Jerusalem, that we be no more a reproach.

"Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build."—Nehemiah 2: 18.

A.D. 1940—ROPER RIVER.

FLOOD.

In the second week of January the Roper River became flooded. In one place the river rose over 60 feet in one night. To the floods was added a cyclone, which lashed the district with savage fury. There was one night of terror in which missionaries and natives clung in desperation to trees, while flooded waters swirled around them. The "Holly" was torn from her moorings and was carried downstream, bumping tree after tree in pitch darkness with the cyclone in full force. Providentially it was temporarily retarded by a Coolabah tree, and in those few breathless minutes eight adults, with one infant, clambered to the upper limbs of the tree. From this precarious position they were rescued by the natives.

Most of the station is carried away. Only two buildings remain, and these are unsafe for human occupation.

"So they strengthened their hands for this good work."

THE CYCLONE.

(As described by Mr. P. F. Taylor.)

On Saturday the river was rising rapidly, and we moved various things upstairs—just in case it should come over the floor of the house. Sunday, the river was rising rapidly, so we moved the "Holly" from the jetty posts and tied up alongside some tall trees downstream a little, as the river was too swift for the boat to anchor out. Monday we wired C.M.S. and sent the people to the hills. They had to use canoes to get there. We brought the "Holly" and anchored her on the path between the hospital and chapel, and she rode outside the gate ready to take us off. We had put most of our personal effects and some stores aboard. Monday night we had to leave the house, and all slept on the "Holly." The current was so terrific that the "Holly" broke her stern lines, so Mr. and Mrs. Port and all the half-castes of Roper Mission were taken off in the "Heath" to the mountain, where the natives were. The river now became a roaring torrent, with trees coming down, and the village had been swept away, also the windmill and engine house. We took the "Holly" as close as we could to the highest land beyond the Mission, and dropped anchor in the lee of big trees, where there was good anchorage, and let go a shackle and half of both chains—we were well anchored. All day we ran the "Heath" and got stores by chopping a way into the store, and placed the remainder as high up in the roof as we could in the store and mission house. All this was done in a terrific torrent and freezing rain. It was a terrific night, and just after dark the cyclone came with a wind one could not face, and rain that just cut like whip-stings. The boys took short shifts at the wheel, as by now the boat needed careful steering to keep her in the lee of the tops of the trees. At about 10.30 p.m. Harold and myself on watch, and the other six (Mr. Perriman, three boys, Marjorie and baby, Constance asleep), the cyclone rose to a deafening roar of tremendous force, and the rain was nothing but a cloudburst, when suddenly the anchor received a heavy blow and began to drag. We sprang into action and paid out nearly all our chain. We slid downstream in the howling storm at an ever-increasing speed, and hearing all the mission buildings crumpling in the torrent as we passed. All was pitch darkness, except on the "Holly." We crashed into heavy timbers; our position we did not know, and jambed on to the side of a stalwart iron bark tree with rending of many timbers in the side of the "Holly." The tree God had put there invited us up into its top with the aid of our torches. In three minutes we had all climbed into its branches—a brave boy sprang back to seize a blanket and small swag cover to wrap baby in. The "Holly" lunged to starboard, freed herself from the tree, and disappeared in 20 feet of raging torrent at a terrific rate. Freezing cold, howling gale, yet the baby slept, rolled in the ground-sheet, little aware of her position in the midst of a raging sea 13 miles wide.

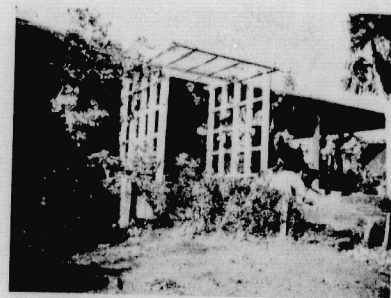
Well, no one will ever know the experiences of that night in the trees with few feet to spare. Some saw visions bright—all felt God very near, and none was afraid. His love about us—we were safe!



Mission Children watching the "Holly" depart.



Ready for Church.



Part of the Roper Garden.

Go ye therefore and teach all nations, baptising them in the Name of the Father and of the Son, and of the Holy Ghost.

—Matt. 28: 19.

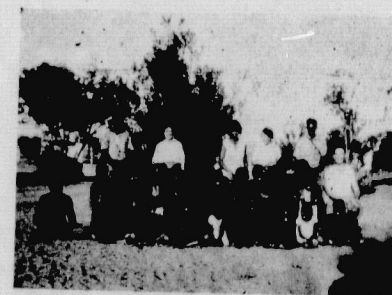
"... and I lay down My life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one shepherd."—John 10: 15-16.

"... To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them which are sanctified by faith that is in Me."

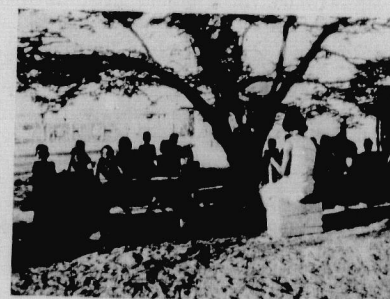
—Acts 26: 18.



The Roper River Mission House.



Group of Children with Mr. and Mrs. S. C. Port.



Roper Children at School.

THE CONSEQUENCE.

(As described by Mr. S. C. Port.)

Marie ran to inform us that the three Groote black boys had swam to the foot of the mount (over a mile swim) and that the "Holly" had been wrecked in the cyclone at about 10 p.m. on the 10th, leaving all aboard perched in a tree for the night. As quickly as possible the "Heath" was prepared and with Richard in charge and Bill and Phillip (lightweights) sent to their rescue. At the foot of the mount huge fires were lit and hot tea made. As much dry clothing as was available, including towels, was in readiness. It gave us new heart to see the survivors sitting up in the warmth—some were waving—and as soon as they were landed, wet clothes were removed, towels put into action, and dry garments donned. The huge fires and hot tea seemed to give new life, and even smiles. At the top of the mount swags were ready to rest the tired limbs. Thanks be to our Father for His infinite mercies.

From this time the flood-waters gradually receded. A pitiable sight greeted us. Every building except the mission house and store had been swept away and broken up. The house we found to be in a dangerous condition—the piles, although six feet deep, were washed out and leaning, and the strain on all tracings were terrific. This building can be stored up to render salvaging safe, but will never be safe again as a dwelling. The piles of the store had washed out, and it was sitting on the mud. This will have to be jacked up to protect it against white ants.

Seemingly the school was bashed into the hospital, and the hospital into the mission house. The whole site has the appearance of a battlefield severely bombed—huge holes feet deep and yards wide everywhere. No description can adequately convey to you the destruction to property and land.

Salvaging work began as soon as possible. Every bag of flour was opened and from five tons of flour on hand, 1½ tons was salvaged. This work still continues, and attention to tools, engines, motor cars, separators, machines, saddlery, etc., etc., will take many months.

Mrs. Port and I are living under the tarpaulin recently purchased from south for stock work. Mr. Perriman and Mr. Taylor have a similar shelter from the "Holly" sail. A temporary iron shed has been erected to shelter the salvaged goods. Dining and rest rooms are bush humpies. Conditions are trying, and must especially be so for Mrs. Port. Flies, mosquitoes and snakes are our enemies. The heavy rains, too, caused much discomfort, but we hope to soon erect a temporary iron kitchen and dining room.

The health of the staff here at present is fairly good. All of us have had little ups and downs, but the conditions of living may account for that. The order of the day is "first up best dressed." Mr. Perriman saved most of his clothes and Mr. Taylor was fortunate enough to recover all of his. Mrs. Port and I were the most unfortunate in this respect, having lost all when the "Holly" was wrecked.

Finally, we lift our hearts to God in thankfulness for His great mercies vouchsafed to us during each perilous time. We thank our Committee and supporters for their prayers, and we pray that much blessing to the glory of God may arise out of all this calamity.

A COMMENDATION

By the Metropolitans and Bishops of the Province
of New South Wales.

We commend to the people of the Church of England in New South Wales the appeal of the Church Missionary Society in connection with the re-establishment of the Roper River Aboriginal Mission.

The work in this area is of strategic importance and will exercise a strong influence on the Aborigines living in Arnhem Land.

The need is estimated at £5,500. Despite other important appeals, this matter is of an urgency which requires immediate attention.

We hope that sufficient will be in hand to permit of the re-building of the station on the new site immediately the wet season is over.

We are,

Yours sincerely,

HOWARD SYDNEY.

REGINALD, Bishop of Riverina.

JOHN S. ARMIDALE.

FRANCIS NEWCASTLE.

ERNEST GOULBURN.

ARNOLD L. BATHURST.

W. H. W. GRAFTON.

A CHALLENGE

TO THE CHURCH!

**The damage is estimated
at £5,500!**

**BUT THE WORK OF EVANGELISM
MUST GO ON!**

UNDAUNTED BY THESE REVERSES,

THE

Church Missionary Society

is pledged to continue this ministry to our darker brethren. "We are debtors!" Therefore, the Society appeals to Church people to assist the rehabilitation of the Mission.

IT WILL RISE AGAIN—on a new site—away from the lower levels—to greater usefulness.

WILL YOU HELP?

Donations are urgently sought. Here is an opportunity for a great Christian liberality.

GIFTS, large and small, will be gratefully acknowledged by the Secretary—

Rev. H. M. Arrowsmith, C.M.S.,
109a Bathurst Street, Sydney.

**"The King's business
requireth haste."**

Send Now - - Send Now

March 14, 1940.

The Australian Church Record

9

brutality to exalted Goodness creates a revulsion in favour of the very Goodness which has been outraged. If this view be pressed to its extreme logical result, it would present God as an Opportunist, using the wickedness of man to accomplish His ends when the direct movement of the Incarnation had failed. Modern humanism is guilty of the same error that has been attributed to Homer, "In the image of man made he God". Dr. Gordon, whose "Quiet Talks" have proved such a help to thousands, actually states that "The Cross was not in God's original plan". No doubt he meant something quite intelligible, but to the believer in Divine Omniscience it is, to say the least, difficult to conceive of God abandoning an "original" plan for a later revision. No doubt in this, as in all vital matters, there abides an element of mystery. The desire that prompts such utterances is the horror which surrounds any suggestion that God is the Author of sin. An older generation grappled with the situation in the long controversies between Supralapsarians and Infralapsarians. This is remote from the rather superficial methods of the present day, but it is interesting to notice how soon we are driven back to those early discussions.

The Evangelical Christian is so far the realist that he accepts a movement of God on behalf of a sinful world. He believes that the fact of sin has been before the Divine Mind from the beginning. God looked with pitying eye on the sons of men writhing under all the dire consequences of the Fall. The Divine purpose in the Incarnation was the salvation of sinners. It is idle to speculate as to the form God's operation would have taken had man not fallen. It is the suffering sinner that is in view in the mighty process of redeeming love.

The Penalty of Sin.

If this be conceded, there must be a penal element in redemption. Unless we are to hold the view that sin and punishment are arbitrarily connected by a Divine fiat, and have no essential relation, the soul that makes contact with sin establishes a relation to punishment. This fact is frequently overlooked. It is said with a confidence that is out of all proportion to the actual facts that God could not, and would not, punish His Son. We are told that the idea grew out of primitive and barbarous notions of an imaginary "solidarity" in guilt. It is said we do not now stone a whole family if the father steals a wedge of gold. Here again a practical application of a theory is mistaken for the logical ground of it. What led people, whether savage or cultured, to think of "solidarity"? Anthropologists are constantly reminding us that we should try to understand the principles behind native customs. They are as constantly violating their own axioms. The savage found himself in an environment in which the sin of one man affected for evil another of his kind. He grasped the idea that a certain common association in evil is evidenced by this fact. We may pardon him for sometimes drawing illicit inferences, as we are not certain that our own

inferences are always well-founded. Nor can we say with confidence that the stoning of a family is a simple consequence of an illicit experience of this kind.

We see further that evil consequences may be borne where there is complete freedom from the pollution of a particular offence. The struggling widow may have her fight with grim poverty made tenfold more acute through the unscrupulous speculations of a great financier. The widow fights bravely on, winning admiration and affection from those who watch the struggle. The financier writes a book on his prison experiences. We may, if we wish to juggle with words, say that the prison experience alone is penal. But the quickened pulse, the emaciated frame, the febrile cough, the tension because of the unknown, mark the measure of the suffering undergone by the innocent. That God should directly enter into such relations and bear such burdens when manifest in the flesh is the glorious message of Good Friday.

How shall we commemorate it? Shall we go to the Show?

ROPER MISSION DISASTER.

More details are coming concerning the floods and cyclone in the Northern Territory.

From Mr. S. G. Port's official report to the C.M.S., we extract the following items of special interest:—

"At sunset that night (10th) heavy rain and a cyclone developed, lasting all night. In the morning we could see trees uprooted and stripped everywhere. Looking in the direction of the Mission we could see the roofs of the Mission House and store only. The "Holly" we could not see, but knowing she intended moving her position, we could not decide what happened. After breakfast, and probably nine o'clock, we were dismayed when Marie ran to inform us that the three Groote black boys had swam to the foot of the Mount (over a mile swim) and that the "Holly" had been wrecked in the cyclone at about 10 p.m. on the 10th, leaving all aboard perched in a tree for the night. As quickly as possible the "Heath" was prepared, and with Richard in charge, and with Bill and Phillip (lightweights) sent to their rescue. At the foot of the Mount huge fires were lit and hot tea made. As much dry clothing as was available, including towels, was in readiness. It gave us new heart to see the survivors sitting up in warmth—some were waving—and as soon as they were landed, wet clothes were removed, towels put into action, and dry garments donned. The huge fires and hot tea seemed to give new life and even smiles. At the top of the Mount swags were ready to rest the tired limbs. Thanks be to our Father for His infinite mercies.

I would like to place on record the deep debt of gratitude we owe to Mr. Schutt for his gift of the Chapman engine for the "Heath". I dread to think what might have been the death roll in this flood, but for that little engine. Mr. Perriman also deserves mention for the splendid work he put into re-conditioning the boat and installing the engine.

On Friday 12th, boys were sent by canoe (in the back waters) to the Roper Valley Station, the manager kindly dispatching our telegrams to you.

Mr. Taylor reached Groote Eylandt from Darwin on the 2nd, and is now in Sydney. Describing the journey overland from Roper River to Malaranka, he writes:—

I left Roper Bar with the Police plant, which consisted of six pack horses and various spare hacks—total 19 horses

and 2 boys—on the 12th February, and after ploughing through about 50 miles of slush and bog, reached Roper Valley at 10.30 p.m. on the 13th, Tuesday.

It is a wonder how the mules and horses got through the country as there were probably 10 miles of water and bog at a time. . . . I had a few very lazy days at Roper Valley and made up some lost sleep—for which I was glad. On the 18th we set out with two plants—one police and the other R.V., and one of our Groote (Eylandt) half-castes who is working on R.V., also we had Alfie as horse boy—he was the boy who went with me from Roper River Mission to Mataranka in 1934.

We travelled all day Monday and Tuesday, crossing miles and miles of water-covered country, slush and bog. The Strangway River was low enough to allow the rigging of the "flying fox" from one side to the other, by which means we were able to send over all the packs, saddles and gear. Then we drove the horses in and they crossed, too, and had a jolly good wash and cool-off, as it was fairly warm weather.

James Wesley and I cantered ahead of the packs, reached the Elsey Station about 3 hours earlier, so this gave us longer with Mr. and Mrs. Giles who have always been very kind to me.

The house had had 4 feet of water in it, but they had very little loss.

On the Wednesday we reached Mataranka in time for supper at the hotel.

After spending Thursday getting some trousers made at the local Chinaman's, and fixing up about one or two other things, I said goodbye to the faithful boys and started for Darwin on Friday per "Quad" for about 60 miles—a good open air ride! (The Quad is a small truck propelled on the railway tricycle principle.—Ed.) The Quad was two hours late in connecting at Marinboy, so we had a dash for it to reach Katherine, where we arrived with only 5 minutes to spare.

I collected a home letter, a few biscuits from Tim O'Shea's and flew for the train.

It was very nice that my first letter and only letter at Mataranka was from His Grace of Sydney. How thoughtful of him!

The Government Patrol boat, Kura, was detained for four days at the mouth of the Roper, and has now been able to reach the Mission Station site with the emergency Stores.

Several letters have come to hand from Constance, Margery (Harold's wife) and other half-castes. Their description of the disastrous flood are very graphic. Constance, the half-caste teacher at Groote Eylandt, who was on the Holly, writes:—You nearly lost your scribe. The river started to rise on the Saturday. By Tuesday the water was up to the hospital fence. Everybody from the camp got to this hill. That night, Mrs. Port, Marie, her daughter, Laurel (three weeks old), Margaret, Trevor and Mrs. Naomi Holmes (a half-caste girl from Groote) slept on the "Holly". We were anchored on the high ground above the jetty in front of the school. After two in the morning, Mr. Port, Mr. Taylor, Mr. Gibbs, Richard, and Carey came on the "Holly" because the water was in the house. Early next morning the current took the fence leading to the jetty. By seven or eight a.m. we were beside the lemon trees near the lawn, the water was nearly up to the verandah roof. After breakfast the "Heath" took some people to the hill. Next trip she took the others over. There were only us left. The "Holly" was stuck—it was raining hard and was very cold. We dropped anchor between the boys dormitory and the girls' bogey place. The "Heath" went back, but Mr. Perriman stayed on board. He was feeling sick from the cold. I made him a hot cup of bovril, also for Mr. Taylor and Harold. The storm was getting worse and worse—someone sat at the wheel all the time keeping the bow straight. It was getting colder and colder—after supper we sat under a shelter we had on top, then I went down below to sleep. The next thing I heard was Harold yelling my name. All my clothes were wet and I had my bathing togs on. When I got up I snatched a thin dress and a towel and ran up. We climbed into a tree that was on the side. It was the biggest Coolibah tree around that part. We sat from 10 p.m. till 9.30 a.m. The rain seemed to sting like a whip, and one thought that the wind would knock the

tree down any time. It was an awful night. The three brave boys swam nearly two miles and they saved our lives. Don't you think they were very brave? They were knocked out by the time they got here. I was the first to see the "Heath". None of us thought that we were ever going to see daylight. Mr. Taylor had the baby all the time. We were stiff and sore the next morning, so he must have felt awful. The three boys stood knee-deep in water nearly half the time, and yet they swam that flood. . . . Everybody was waiting, they managed to get some dry clothes for us, and we had cups of tea and blankets and a roaring fire. Our Heavenly Father not only saved us from death but he supplied our needs. We can never thank Him enough. I am sure He will find a way to let us go back to Groote. I want to go so badly, we all do."

TASMANIAN NOTES.

(By Hobarton.)

Summer School. The C.M.S. Annual Summer School held in Launceston and Hobart on February 10 to 22 was most successful from every point of view. Archdeacon G. T. Denham, of Western China, was the Chairman and Leader of the Bible Study, and his daily expositions upon the theme of Christ's call to service were very illuminating and inspiring. Alternately, with the Rev. C. B. G. Chambers, from India, illustrated missionary lectures were given on the work in India and China, which greatly stimulated missionary interest and enthusiasm. The attendances were much larger than usual, and the presence of many young people was most encouraging. There was a very good attendance of young people at the Tea and Rally, specially arranged for them at both centres, and at Hobart, they were privileged to hear very challenging addresses from two young medical candidates in the persons of Dr. Kathleen Blackwood (Tasmania) and Dr. H. W. Hannah (Victoria). The enthusiasm of the School was reflected in the thankofferings, which at Launceston amounted to over £121, and at Hobart to over £153.

Ordinations. The ranks of the clergy have been supplemented by the admission to the Diaconate of three very promising young clergy in the Reverends T. A. Cloudsdale, H. A. Jerrim, and F. Littlejohn. The ordination was conducted by the Right Rev. the Lord Bishop of Tasmania in St. David's Cathedral on February 21st, in the presence of a large congregation. The sermon was preached by the Rev. J. A. Cloudsdale, father of one of the ordinands. Each of them did remarkably well in the Th.L. examinations, and received excellent reports from the Warden of the College. They have been allocated to the parishes of St. George's, Burnie; Holy Trinity, Hobart; and St. John's Newtown, respectively.

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(Diocese of Sydney)

DIOCESAN LENTEN TEACHERS' RALLY

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on

Saturday, 16th March, 1940

3.15 p.m. to 8.30 p.m. continuous.

Inspiring Addresses and Real Fellowship. All Sunday School Teachers invited.

Interval for Tea—4.45 p.m. to 6 p.m.

(Cups of tea provided. Bring your own eatables.)

Clerical Moves. Crockford will have a busy time correcting the location of Tasmanian clergy, as quite a number have recently moved to new spheres of labour, and others are about to move. In addition to those recorded in my recent "Notes," we learn that the Rev. I. J. B. MacDonald, Rector of Swansea, has accepted the living of Pontville. The Rev. S. M. Mortyn, Rector of Macquarie Plains since 1928, is moving to Wynyard to succeed the Rev. J. W. Bethune (resigned). The Parish of Macquarie Plains has been accepted by the Rev. K. J. Hughes, M.A., Rector of Queens-town. The Rev. C. G. E. Forrest-Sale, Rector of Derby, is to become Rector of Avoca, and so further moves will concern the parishes of Swansea, Queenstown, and Derby, which, I believe, will, in turn, involve another parish, and the Bishop may be able to fill two by clergy not at the moment Tasmanian incumbents, but this information is not yet available for circulation.

VICTORIAN JOTTINGS

(By "Melborton.")

Quiet Days.—This year, as in 1939, our Archbishop is graciously entertaining each Ruridecanal Chapter of the Diocese of Melbourne at Bishops Court during Lent. About 30 clergy attend each gathering, and the opportunity for brotherly intercourse is much valued, and the gracious hospitality of Archbishop and Mrs. Head is fully appreciated. Here is an account of the proceedings of each meeting: A celebration of Holy Communion in the chapel at 10.45 a.m., with a short address. A service of intercession at 12 noon. We adjourn to the kiosk in the Fitzroy Gardens for lunch at 1 p.m., and from 2.15 to 4 p.m. there is a conference on the study of the Bible led by Canon Langley. The conference closes with afternoon tea at Bishops Court at 4 p.m. This gives us an opportunity for prayer and fellowship and discussion. Canon Langley's ripe thought and clarity of expression make him an admirable leader. Of him it was said when he was a student at Trinity College by very clever lecturers in Greek and philosophy, "Young Langley will go far." True he has never reached any episcopal bench, but such elevations give good men so many precious duties that time for quiet thought is too much curtailed. Shall we thank God for His preservation to us of a wise thinker, and one of the most acceptable preachers in St. Paul's pulpit? I think so.

Criticism, not constructive, but destructive, has lately been the theme of many letters to the Editor of the "Argus." Critics invariably anonymous, have made attacks upon the churches and the alleged out-of-date doctrines of the Faith. There is a letter from one man not unknown in Sydney, as well as in Melbourne. So far it has not been replied to.

Faith or Science?

Sir,—In September, 1919, I received a letter from Mr. D. E. Hoste, the beloved and wise director of the China Inland Mission. This is an extract from it:—"In these days of departure from faith and ambiguous thought on so many questions, we more than ever need to hold fast the high and holy traditions delivered to us. The great masters of strategy in the recent war agree that the road to victory lies in a strong persistent offensive; the converse being true that an army forced into a defensive attitude is on the way to defeat. It was not by attempts to make their message acceptable to the current thought of the day that the Apostles and primitive preachers of the Gospel broke up the great systems that opposed them. They had a clear-cut, dogmatic message entrusted to them by the Most High. They preached it fearlessly and uncompromisingly, notwithstanding the contempt, enmity, and persecution of a hostile world."

I am convinced that the principles here laid down are applicable to our present circumstances.—Yours, &c.,

Camberwell.

CHARLES H. BARNES.

Broadcasting.—Listeners in N.S.W. no doubt listen to St. Paul's, Melbourne, sometimes. Here is the opinion of a retired Presbyterian minister, himself an excellent preacher, who held a large suburban flock successfully together for many years. "Of the men I listen to on Sunday, no two men appeal to me more than your Archbishop and Dr. Irving Benson. The former is always helpful, the more so

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that he preached from the Bible"—a thing which is often lacking in leading men. I record this with pleasure, as I believe that Archbishops have many more kicks than pats.

Mrs. Alfred Dyer has very many friends in Victoria who mourn her loss. But we understand that she suffered much and was glad to be taken Home. Her unselfish service at St. Saviour's, Collingwood, and All Saints', Northcote, is gratefully remembered. Our prayerful sympathy is tendered to her beloved husband.

Unconscious Humour.—From Dr. Irving Benson's book, "A Century of Victorian Methodism," this comes:—

"Mr. Dredge's journal contains one entry of great interest. He was appointed as hired local preacher at Geelong in 1842. On Boxing Day of that year was held the first Yarra Street Sunday School picnic. Here is the description: 'At two o'clock this afternoon the children of the Sunday School, about 40 in number, attended at our temporary chapel to celebrate the return of Christmas. After taking a bun each and singing a verse or two of a hymn, they walked in procession, accompanied by their teachers, to the cliff in front of the town, where they sang "Hark the Herald Angels Sing," and then returned to the chapel, where a plentiful supply of buns with tea was provided, after which a short address was delivered to them, when they sang "Here We Suffer Grief and Pain," and were dismissed. Unripe fruit is not mentioned."

THE CONSTITUTION.

The following important decision has been made by the Standing Committee of the Diocese of Sydney, acting under authority of Synod.

Whereas the Standing Committee deems it proper that the new draft Constitution should be modified and amended in the manner set forth in the 1st Schedule hereto or to the like effect and that the safeguards set out in the 2nd Schedule hereto should be embodied in the necessary Enabling Act to be passed by the Parliament of New South Wales.

Now the Standing Committee of the Synod of the Diocese of Sydney in exercise of the authority given to it by the hereinbefore recited resolution of Synod hereby for and on behalf of the Diocese of Sydney assents to the said new draft Constitution subject however to the same being amended in manner aforesaid and the said Act containing the said safeguards.

SECOND SCHEDULE.

Safeguards to be Provided in Enabling Act.

1. That no Church trust property now or hereafter owned by or held for or for the use or benefit of the Church of England in any diocese shall be subject to the control of any Synod other than the Synod of the diocese concerned.

2. Such other safeguards as shall be deemed necessary.

GROOTE'S NEW TRUCK.

In a letter recently received from the Rev. L. Harris, the following items of news will interest our readers:—

"A week ago there was some fine weather, so I got Fred and some men timber-cutting. Some days I brought in three loads, and altogether in six days carted 120 logs; so this will last till the next dry, no matter what building is attempted during this wet. It is the roads that make this work heavy, and I had three bogs. The truck is undoubtedly a great asset, doing splendid work.

"The white ants have made rapid progress in the mission building, and are playing havoc in Miss Harris' room and heading towards ours. I have stopped them in several places, but they are very persistent. I am afraid the house is doomed. The old kitchen and school have fallen in, so new and better buildings are badly needed. Some day we will have them. They are certainly well in the forefront of Phil's mind, and are obvious necessities."

The Kiama (N.S.W.) Friendly Association, whose gifts to Groote were lost in the cyclone, have quickly responded to the urgent need by sending £5 worth of materials, etc., by seaplane to the mission station.

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THE DEAF HEAR!

THE LAME WALK!

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SOME THOUGHTS ON ST. PATRICK.

(Continued from page 7.)

Western Europe. In the annals of missionary devotion, no names stand higher than St. Columba, who preached in Scotland, St. Aidan in the North of England, St. Columbanus in France, and St. Gall in Switzerland."

3. He was a hymn writer. The hymn attributed to St. Patrick is called the "Lorica" or St. Patrick's Breastplate. It is written in three distinct divisions, the first being an invocation of the Trinity and Angels, the second a list of the parts of the body to be protected, and the third, a list of dangers to be avoided. It is sometimes called the "Charm Hymn" because a Lorica was a charm, which when quoted, was supposed to drive away evil spirits. The hymn has been suitably translated for modern use by Mrs. Cecil Frances Alexander. In modern Hymnals, verses six and seven are generally omitted. Readers desiring the full text are advised to consult a little book entitled, "St. Patrick and His Followers," written by Rev. John F. Littell.

4. He definitely planted the Faith in Ireland. Professor William P. Barnds has written: "St. Patrick's evangelization of Ireland is not to be thought of as a Wesleyan Revival; rather he came as a sort of Christian wonder worker. He exorcised demons and baptised. His impressive appearance, the moan of his chanting, and his firm belief in the Trinity—all of this put to confusion the Druid priests, as Moses confounded the wonder workers of Egypt. St. Patrick presented Christianity in thought forms that the people could grasp. So he wrote: "My Druid is Christ," and whereas the Druids worshiped the Sun, he spoke of the Sun of Righteousness who is Jesus. It was largely his work that caused the complete triumph of Christianity over Druidism in Ireland.

I have before me a copy of the sermon preached by His Grace the Archbishop of Canterbury in St. Patrick's Cathedral, Armagh, on June 9th, 1932, the occasion of the commemoration of the coming of St. Patrick to Ireland fifteen hundred years ago. In his sermon the Archbishop says: "St. Patrick is no mere venerated name. Across the long spaces of these 1,500 years, behind all the mists, often golden mists, of the legends which have gathered around him, we can still come into touch with a personality real, living, loveable. In St. Patrick, we can discern through all the vicissitudes of his character and his life one dominating motive power—a passionate faith in, and loyalty to Jesus Christ as a living and ever present person." I close by quoting the eighth stanza of the "Lorica". Truly its content is the very heart of the Christian religion.

"Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger."
—The Canadian Churchman.

CAN WE BLAME GOD?

In summer, when the gathering thunder clouds
In dark battalions, sweeping one by one
Across the sky, cover the shining earth
With inky blackness—Do we blame the sun?

In wartime, when we see the ones we love
Treading the path the Man of Sorrows trod
To Calvary's Cross, although our hearts may shrink
And falter at the sight—Shall we blame God?

Earth's clinging vapours make the thunder-rain,
Earth's evil passions brought this cruel strife,
Behind the clouds God's sun is shining still,
Beyond the war stretches His endless life.
—A. E. Massey-Beresford.

BOOKS

What is the Gospel. By Norman Lade, Vice-Principal of Wesley College, Adelaide—being the study book used at the A.S.C.M. Conference at Adelaide, January, 1940. (Our copy from the Publishers, A.S.C.M., Melbourne, price 9d.)

"The booklet has been compiled in harmony with the executive's desire to stimulate within study circles of the Movement a direct study of the Bible."

The writer deals with the content of the Gospel and the adequacy of the Gospel. "Calvary is more than the counterpart in Time of the Eternal Love of God—it is God Himself in His redeeming act."

"Forgiveness is central in the Christian message." Whatever the various theories of this redeeming activity may be, "the discord of man's making between God and man has been removed by God's overtures in Christ." The closing

chapters on **Living by the Gospel** describe the basis and means of the Christian life and also its goal in witness and calling.

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A NAVAL CATHEDRAL.

Britain's new naval cathedral at Portsmouth was to be completed in January, as far, that is, as the plans for the building go at present. The construction work will not be resumed until the money is forthcoming for it and this is not likely to be in the near future.

Built from the old church of St. Thomas a Becket, as a basis of the cathedral plan, the new building has plenty of naval tradition behind it. To keep the link with the senior service clear the cathedral has a navy aisle which has been given by this branch of Britain's forces. During the present war, officers and men of the navy use the cathedral, which, as the parish church of St. Thomas a Becket, frequently had Nelson himself as a worshipper.

Evidences of the church's connection with the navy are many, and among these is a sounding board of the ancient pulpit, which is made of wood from H.M.S. Tremendous, of June 1, 1794, fame, and from a number of other ships, including the American frigate Chesapeake. In the navy aisle mentioned above there hang the banners of the late Admirals of the fleet, Lord Jellicoe, and Sir Charles Madden. Also in the lady chapel is hung the white ensign flown by H.M.S. Invincible in the Battle of the Falkland Islands.

Among the exciting memories that surround the old church of St. Thomas is that of the occasion when it became the target for the round shot of Parliamentary forces of Cromwell which attacked Portsmouth, then held by King Charles' Royalists. When excavating for the new cathedral, 17-pound shot fired by Cromwell's men were found, and are preserved in the building, the nave and central tower of which were ruined by that bombardment.

On the architecture of the cathedral it may be said that the full plans include a nave of seven bays with a western tower, and at present, three of these bays have been built. The amount spent on the building at present is over £50,000. The old church, which forms an integral part of the cathedral, dates back some 800 years.

Letters to the Editor

EDUCATION DEPARTMENT DISPUTE.

Dear Sir,—Relative to your article, "The Education Department in N.S.W.," appearing in the "Church Record" of 29th February, 1940, may I be permitted to make these comments.

Firstly, the author is quite evidently ignorant of the full circumstances which brought about the dispute between the Teachers Federation and the Minister for Education.

Secondly, I would suggest that loyalty is not a one-sided business. Why should the Teachers show "strict loyalty" in their relationship with the head of their department when he had taken advantage of his position and authority to insult them?

Thirdly, inaccurate editorial comment creates a bad impression—if a subject is worthy and deserving of criticism, it is surely needful of a complete investigation beforehand.

Yours sincerely,

GORDON J. S. KING.

The Rectory, Erskineville.

(We publish our correspondent's letter. We would venture to remind him that Editors are dependent on the information that comes to them. Our Correspondent had an opportunity of pointing out the inaccuracy, an opportunity which he has missed.—Ed.)

Have You Paid Your Subscription?

AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

ORDINATION.

On Sunday, March 3, the Archbishop held a Service of Ordination in St. Andrew's Cathedral. The special preacher, Archdeacon Begbie, preached a powerful and searching sermon on the ministry, its responsibilities and its privileges.

Nine candidates were ordained as deacons and six as priests.

The names of the ordinands and the parishes to which they have been appointed are as follow:—Deacons: F. A. J. Eglington (to Campsie), J. A. Dahl (St. Paul's, Sydney), J. Mills (St. Andrew's, Summer Hill), B. Hancock (St. Stephen's, Kembla), D. A. Ridley (All Saint's, Petersham), N. Gelding (Christ Church, Gladville), E. J. Seatree (St. Silas, Waterloo), A. R. B. Morrisby (St. Stephen's, Willoughby), H. M. Arrowsmith (acting General Secretary, C.M.S.), Priests: J. R. L. Johnstone (St. Clement's, Mosman), R. Ogden (St. Matthew's, Manly), R. C. Kerle (St. Anne's, Ryde), S. C. S. Begbie (headmaster, St. Andrew's Cathedral choir school), O. B. McCarthy (St. Paul's, Wahroonga), T. J. Yates (St. Peter's, Cook's River).

BAR ISLAND, HAWKESBURY RIVER.

All readers and friends are specially invited to join in a Pilgrimage on Saturday, 20th April, to the beautiful Bar Island, which is situated six miles above the railway bridge on the Hawkesbury River.

His Grace the Archbishop will conduct a service and unveil a tablet on the ruins of the old church which was erected on the Island in 1876.

This would also be an opportunity for readers of this paper to see this part of our beautiful Hawkesbury River.

An interesting feature pertaining to this outing will be that the Hawkebury River Chaplaincy launch, "Dorothy Wright," will anchor off the Island during the afternoon.

The travelling arrangements are:—Catch the 11.47 a.m. or 12.12 p.m. train from Central to the Hawkesbury River Station, where a launch will be waiting to convey passengers to Bar Island. (Launch fare 1/6 return.)

Any further particulars may be had from the Hon. Secretary of the Bar Island Church and Cemetery Committee, Mr. P. W. Gledhill, "Rockspray," Fairlight Crescent, Manly. Phone XU 3502. The Committee, which was lately appointed by the Archbishop, consists of the Ven. Archdeacon Johnstone, Ven. Archdeacon Wade, Canon R. B. Robinson, Rev. J. H. Vaughan, Mr. P. J. Gray, Mr. H. Lippman, and P. W. Gledhill.

Leaflets on the history of the Island and the church may be obtained from the Hon. Secretary for 6d. The proceeds will be in aid of the renovations of this church property.

PARRAMATTA RURAL DEANERY.

Sunday School Teachers' Association.

The 29th Annual Meeting and the 110th Quarterly Conference of the Parramatta Rural Deanery Sunday School Teachers' Association was held at St. John's, Parramatta, on the 19th February.

Nineteen Sunday schools of the district were represented. Clergy present were the Rural Dean and President, Archdeacon H. S. Begbie, The Revs. G. F. B. Manning (Vice-President), D. R. S. Begbie, C. Wilder Clarke, H. E. Felton, and O. G. Dent.

St. John's Sunday School Officers and teachers welcomed and entertained the visiting schools at tea.

Archdeacon Begbie conducted the service in the Church, and gave an encouraging address, in which he referred to the great privilege of Sunday School teachers, with its boundless liberties and opportunities in leading children to a saving knowledge of Jesus Christ. Besides other petitions,

prayers were offered up for the 2nd A.I.F., and Association members and relatives who had enlisted in that or other forces.

The meeting, which was held in the Parish Hall, was presided over by the Archdeacon. Annual reports and financial statements disclosed a successful and progressive year of activities. Four quarterly conferences were held at various centres of the Rural Deanery, for social fellowship, devotions, and instruction, and a quiet day was conducted for a deepening of the spiritual life. On each occasion leading clergy and laity of the Diocese contributed valuable addresses. A social and group discussion evening, and a Kindergarten Teachers' training week-end and exhibition of work added to the various interests of a teacher's life and work.

The several executive officers and committees were congratulated upon their efforts. Election of officers for the ensuing year resulted in nearly all the former members being re-elected.

General votes of thanks were conveyed to the President, and all who had helped during the evening, also to those responsible for the success of the past year's events.

NOTES AND NEWS FROM OUR PARISHES.

St. Matthew's, Bondi.—The Women's Guild has arranged a concert to be held in the Parish Hall at 8 p.m. on Saturday, March 16th, in aid of the C.E.N.E.F. Church Huts and work among the soldiers. An excellent programme has been arranged.

Holy Trinity, Erskineville.—The Erskineville Branch of the British Empire Boys' Brigade has been registered as Company No. 19, Sydney. A captain and two acting lieutenants are in charge. The enrolment is 30 boys, and there is an average attendance of 25 at the Tuesday evening meetings. About 20 boys attend regularly at 10 a.m. service on Sunday mornings. When the new uniforms have been issued, a Church Parade will be held.

Christ Church, Lavender Bay.—A youth organisation has been formed in the parish, to be known as the Christ Church Younger Set. A general meeting will be held in the hall on the first Sunday in the month, at 5.30 p.m. During the month various activities will take place. Membership is open to young people of the parish who are confirmed, or ready and willing to be confirmed.

St. Peter's, Neutral Bay.—A branch of the Girls' Friendly Society has been formed in the parish, which meets each Wednesday at 8 p.m. The Syllabus provides for the Spiritual, Intellectual, Physical and Social aspects of life.

On Palm Sunday, at 11 a.m.: "Hymn to the Psalms" will be rendered. The Soloist will be Mr. John Green. At 7.30 p.m. "Olivet to Calvary" will be sung. The Soloists will be Mr. Raymond Beatty (Bass) and Mr. Bruce Baker (Tenor).

St. Alban's, Redfern.—Several new activities and developments have taken place since the appointment of the Rev. K. N. Shelley as Curate-in-Charge. Mr. G. Bingham has taken up duties as Catechist.

On Wednesday, 20th March, at 8 p.m., the Talkie Film, "Faith Triumphant," will be screened. This sound film depicts part of the life of St. Paul.

St. Paul's, Rose Bay.—The Boys' Club has been formed into a branch of the Church of England Boys' Society.

On Palm Sunday, at 7.15 p.m., Maunders' sacred cantata, "Penitence, Pardon and Peace," will be rendered by the Choir.

St. Andrew's, Summer Hill.—The need for a new Parish Hall has resulted in the making of plans for the construction of an entirely new building.

Services for men are held on the first Sunday in each month, at 3 p.m. The subject of the address given by the Rector, the Rev. J. Bidwell, on 3rd March, was "Why I believe there is a God."

Mr. Noel Monday, who formerly conducted the Children's Church on Sunday Mornings, has gone overseas with the 2nd A.I.F. Before he left the Children's Church members presented him with a beautifully bound New Testament, which he will use on active service.

St. Philip's, Church Hill, Sydney.—On Sunday, March 17th, St. Patrick's Day, members of the Church of Ireland are specially invited to the morning service. The subject of the sermon by the Rev. Canon T. C. Hammond will be, "The Independence of the early Irish Church."

St. Paul's, Wahroonga.—It has been decided that the Parish will accept the Rev. F. C. Philip as "Our Own Missionary." For many years Mr. Philip has been in charge of St. George's, Hyderabad, which is a most important and influential work amongst the educated classes in India.

Diocese of Goulburn.

QUARTERLY MEETINGS.

The Council of the Diocese met on the 27th February. The Bishop and Mrs. Burghmann entertained the members to lunch at Bishopthorpe. The annual accounts, the Auditors' report, the Church Society report, the Diocesan Missionary Council report and the Children's Home report were all adopted for presentation to Synod. Messrs. J. L. Bush and Coy were re-elected Diocesan Auditors. Archdeacon Robertson was appointed acting Diocesan Commissioner for three months from the 1st March, 1940. Voluntary Home Mission Assessments were accepted from a number of parishes in lieu of half-yearly collections and two parishes were asked to increase theirs. Some guarantee and loan fund matters were dealt with. It was suggested that the Women's Auxiliary in Goulburn should function in future for the Cathedral parish instead of the whole city. Nine parishes were congratulated on exceeding their missionary quota. Some repairs and painting to Bishopthorpe were authorised. The Diocesan Council placed on record its appreciation of Miss Marks' long services in the Diocesan office and congratulated her on her appointment as assistant-registrar at Hay. Miss Conington's promotion to Chief Clerk was approved. The Bishop Radford Memorial appeal was approved and launched. The Council approved of the foundation of a "Gordon Hirst Memorial Fund" for the care and education of children, the capital to be vested in the corporate Trustees, the income to be administered by the Council of the Diocese.

VICTORIA.

Diocese of Melbourne.

CAULFIELD GRAMMAR SCHOOL.

In 1939 the enrolment of pupils reached 500, and the boarding house was full. The school carried off the premier-ship in football, athletics, and swimming. Educational results were again very satisfactory. The Vicar, Canon Langley, gave a considerable amount of time to the spiritual side of the school as well as sharing in the work of the school council. We congratulate Mr. Archer and his staff on the progress of the school.

ST. MARY'S, CAULFIELD.

The annual meeting of St. Mary's congregation was held on February 20. About forty-five persons were present. The honorary treasurer's statement, showing an excess of expenditure over income of £156 was presented by Mr. Slee. The total income was £1466, the expenditure £1623. The latter figure includes £333 given to home and overseas missions and charities, which is over 20 per cent of the total income. The Vicar again nominated Mr. Eggington, and the meeting elected Messrs. F. H. Archer and Martin as Churchwardens. The following were elected Vestrymen:

Messrs. Slee, Gaunson, Jemmeson, Sayers, Weickhardt and Rolfe. The Vicar nominated Mr. I. Frowley. Representatives on Shelford Council are Messrs. Lloyd and Criswick. Parochial nominators are Messrs. Archer, Swale and Martin.

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE CARAVAN ONCE MORE.

I am glad to be able to tell you that I have appointed Miss Marian Blackwood, of Hobart, to the charge of the Sunday School Caravan. Miss Muriel Silva, who has been in charge, and whom many in the out-back know and love, resigned at the end of last year in order to begin her training as a nurse with the view of going to the Mission Field, where I am sure her worth will be appreciated. We need for the caravan trained teachers, women, who can drive, and women who can get on together. For a long time it looked as if we should have to lay the caravan up—it sleeps at Bishop's Court. The old Ford car was worn out, and no caravanner turned up. But we went on in faith, and through the generosity of a few friends have been able to purchase a Ford V8 sedan, 1939 model—one of the last available. Then through the Summer School held in Victoria, and I believe in answer to the prayers of many, the caravanners have appeared. Miss Blackwood is not only the daughter of the able and beloved Archdeacon of Hobart, but has many qualifications of her own. She is in charge at present of the large kindergarden department of one of the leading schools of Hobart, and is active in Girl Guides and Sunday School work. I know that I can assure her of a hearty welcome both in Adelaide and in the out-back of South Australia. Miss Claire Hilsberg, of Victoria, has been appointed assistant caravanner, and I hope that by April 1st the caravan will be on the road again. We still need £22 to pay for the car outright—but perhaps someone will help us to start square!—(Bishop's Letter.)

PROCESSIONS OF WITNESS ON GOOD FRIDAY.

Processions of Witness will be held in the eastern, western, an southern suburbs on Good Friday evening. These processions, passing through the main streets, will proceed to the parish churches of Norwood, Semaphore, and Unley where short services will be held. The Bishop is seeking the co-operation of all church people and will himself attend one of the processions. The Church of England Men's Society is organising the processions, and help is sought from choirs, and members of the Mothers' Union and Girls' Friendly Society.

QUEENSLAND.

Diocese of Carpentaria.

CENTRAL AUSTRALIA.

The reduction of funds from England has compelled the Bishop to reduce the grant towards the Alice Springs stipend and to cancel the Darwin railway grant, so that we shall now have to work the "Top End" from Birdum to Darwin as well as the rest of the Territory. Moreover, the Bishop of Willochra is so short-handed that he has arranged for us to make regular visits to Connadatta in South Australia. Thus within a few weeks our parish has grown by about 300,000 square miles.

HERALD II.

During October of last year the Torres Herald II was launched in Brisbane, and a few days after commenced her journey to Townsville under the command of Rev. M. A. Warren. At Townsville the Mission Priest and his four native seamen took over the vessel and sailed her to Thursday Island, where she immediately commenced her work.



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To date the boat and her 30 h.p. Diesel engine have given every satisfaction. She is sea-worthy and fast. To date the Torres Herald has covered some 3,200 miles of water.

The engine is still not paid for, but we look to our people for the remaining sum, and know that they will not fail us. The Torres Strait people have already collected an amount which for them is a fairly large sum.

It is with a deep sense of thankfulness and gratitude that we take command of the new boat. First to the Bishop of Carpentaria, who first saw how necessary a new boat was, and who gave the builders the ideas as to what a boat for the Island work should look like. Then to the Australian Board of Missions for making available a large part of the money, and then to Mr. Warren, who supervised the building and saw that we got really a first-class job.

Mr. Norman Wright put his very best into the work, and so we have a boat of which the Priest Superintendent and his people are justly proud.—(The Carpentarian.)

NEW ZEALAND.

DIOCESAN SYNOD MEETING IN APRIL.

The Vicar-General has given the following notice:—

I have received notification from the Senior Bishop that he has appointed the Right Reverend the Bishop of Dunedin to be Commissary to convene and preside over the Synod for the election of a person to be Bishop of Auckland.

I have also received notification from the Bishop of Dunedin that he has appointed Wednesday, April 10th, 1940, as the day on which the Special Session will be held.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

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A GROOTE EYLANDT NATIVE.



LITTLE ROSE.

Note the Appeal of the Child!

Has she a right to share the love of Christ?

Has she a right to the decencies of life as we regard them?

Must she die out with the remnant of her people?

THE ANSWER IS WITH THE CHRISTIAN CHURCH!