

"YOU AND THE REFUGEE."

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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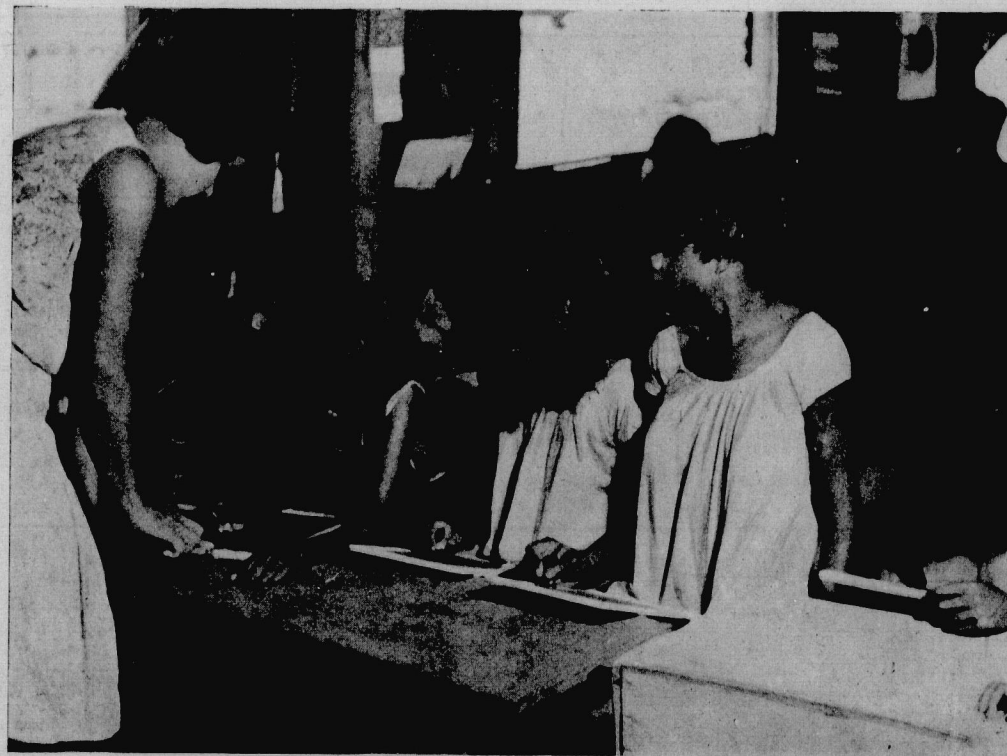
THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 2—New Series.

JANUARY 18, 1940.

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

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"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Advertising and Circulation Manager, Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, 756 Williams Road, Toorak, S.E. 2.

Tasmania.—Hobart: T. A. Hurst, 13 Dynnyrne Road, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Issued Fortnightly.

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

Notes and Comments.**HOPE FOR THE ABORIGINES.**

WE welcome the good suggestion of the National Missionary Council concerning Aboriginal Sunday. There are movements afoot that engender the hope that at long last a rational policy is to be formulated for the uplift and absorption of these denizens of Australia. At the recent C.E.M.S. Conference at Frankston (Vic.), the Hon. J. McEwan, M.H.R., who was at one time in charge of this section of the Federal Parliament's responsibility, gave utterance to views on aboriginal capabilities that mark a new era in the policy to be followed for their development.

"It is my belief, and also the belief of those who are far more capable than I to form an opinion, that there is nothing inherent in the mental or physical capacity of these people which would preclude them from being so raised, if given proper opportunities of education and environment, and it is on that assumption that all my views are founded."

After outlining a possible policy for their uplift, Mr. McEwan went on to say:—

"So, in my opinion, there can gradually be evolved a policy and administration which has as its constant objective the raising of these people to equal status with ourselves. There, of course, must be some tangible demonstration which, I believe, should be the conferring of full citizenship rights. In practical terms, if implemented, this will provide for a proper authority who is author-

ised to proclaim individual aborigines as having all the ordinary rights of citizenship. This would mean that not only would he or she be entitled to electoral rights, but would be entitled to own freehold land, would be entitled to all the benefits of industrial awards, to the old age and invalid pension, the maternity allowance, to engagement in the Public Service, and to all those rights of the ordinary individual which to-day are denied to the aborigine. In many cases these rights will not be conferred outright, but only after a period of probation, during which they may be revoked, but, on being finally granted, will be irrevocable."

THE FORWARD MOVEMENT.

OUR Australian Bishops have taken another step forward in relation to the Forward Movement forecast at the Lawson Conference. A Lenten Booklet has been published for distribution amongst the parochial clergy, giving counsel, and providing information and material for a campaign in this coming Lent throughout all the parishes. This is to be followed up by a Bible Study Campaign from Ascensiontide on through the winter months. The Bishops, in a foreword to the clergy, urge careful and prayerful visitation throughout Lent, and a deepening of a common fellowship and understanding in preparation for the training of our people to share in the Evangelisation which is the Church's task. Our fathers-in-God, reminding the clergy that judgment must begin at the House of God, urge them to seek and pray for renewal of the spiritual life of both Bishops and clergy in the interest of the Forward Movement for the extension of the Kingdom of God.

THE GREAT NEED.

THE need for such a movement is apparent to all thoughtful Christians. As a people we have got far away from the true foundations of life. The Bishop of Willochra's words, in writing to his diocese, are just an indication that the time is over-ripe for a frontal attack upon the forces of unrighteousness. The Bishop says:—

"During the last few months I have referred to certain follies and abuses which have been gaining a hold upon the community. The cocktail habit and the prevalence of imbibing intoxicating liquors at dances are evils in our midst which we cannot fail to notice with deep regret. They are indicative of an outlook upon life which is inimical to our highest good, and are leading people who indulge in these ways to regard life in the main as consisting of senseless frivolities. The end of these follies is full despair and the death of all spiritual life."

The Spread of Paganism.

"The civilised world to-day is largely Pagan, with no clear-cut line of demarcation from nominal Christianity. The average man can quite comfortably call himself a Christian and live as a Pagan. Now the judgment of God in these days of uncertainty and tribulation has been pronounced upon us and our mode of living, and we are called upon to pause and face the issues which are at stake. We must be so faithful in our witness

to the truth of Christianity that those who profess to follow Christ are readily distinguishable from those who follow the fashion of this world. We cannot close our eyes to the fact that we have entered upon a period of tribulation, and if we would pass victoriously through it, there must be no doubt as to whose we are, and whom we serve."

EDUCATIONAL IDEALS.

TWO episcopal utterances at school functions in Victoria have caught our attention. Although both were addressed, apparently, to the assembled pupils, yet certainly one was a word of wisdom for school authorities.

Bishop Riley, of Bendigo, speaking at the prize-giving of the C.E.G.S., Ballarat, had a word for the boys. In the course of his speech the Bishop said:—

"Too many people were content to be amongst the 'also-rans,' to gather on the side-lines and make a noise rather than be doing things. They were too indifferent or too lazy to take their proper part in life. The boys must remember that it was not sufficient to be in the crowd, to be part of the scenery, as it were. Their responsibility and their heritage was to take a proper lead in things, not to just trot along with the crowd. Boys who would act up to school traditions must assume the responsibility of leadership which would come to them because they had been taught in a certain school. They must take a definite attitude along the line of things they believed right. That was what church schools were for. One thing which this country needed was Christian leadership, and that the boys of our schools should stand up against those things that were wrong and lead their fellows."

Of course, in saying this to the boys, his lordship's words have a note of exhortation for headmasters and teachers. It is the sense of responsibility that is so lacking in the manhood and womanhood of our country. Our church schools are not producing men in any numbers who are willing to face the difficulties of leadership, "to face the music," for instance, of public life, which calls for a strong conviction of vocation. At the present time men are hurrying across the seas to face hardships and dangers; but how few men there are who will face (shall we say?) the "mud-slinging" attached to public and political life! High ideals of service must ever be kept before the growing youth of our land.

THE POWER TO ATTAIN.

BUT Bishop Baker, the esteemed Principal of Ridley College, Melbourne, speaking at St. Anne's School, in the Gippsland Diocese, had a word of exhortation for the controlling heads and masters of our church schools. High ideals require a sound basis and strength to attain. Bishop Baker, in reference to human personality, said:—

"We believe we are made in the image of God, and that there is a distinct personality in each human being as well as a body and a mind. That personality should be built up on such a firm grounding in religious principles that we may live a life useful to our fellow-men and to the glory of God. It is a mistake and a fallacy to think that just because the children in church schools have a lesson a day in Divinity they will form character

that will stand the test. The whole atmosphere of the school must be permeated with religious training and precepts."

It is just here that church schools are really failing. The school chapel has a very great part to play; but it is the whole atmosphere of the school that needs careful and prayerful attention. Religion is "caught," not "taught." To have men and women attempting to teach Divinity who are not reverent disciples of the great Teacher is to build upon the shifting sands of theory and opinion, and not upon the only true basis of a solid conviction and experience of the things we desire to teach. The teaching of divinity is first of all an appeal to the conscience, without which intellectual apprehension is really, in religion, impossible.

MOSES OR CHRIST?

A PASSING sensation has been occasioned by some statements attributed to the Bishop Coadjutor of Sydney in "The Daily Telegraph" of January 3rd. Bishop Pilcher is credited, with saying, "In the Old Testament there are some appalling views expressed about women. Perhaps it is just as well that nobody reads these parts of the Bible very thoroughly." The following day Canon Barder is reported as saying, "Some parts of the Old Testament are not very edifying, and it is just as well not to read them." The Rev. Ernest Cameron adds to the indictment against the Old Testament by declaring: "There are appalling views about many things in the Bible—especially war."

"The Sunday Sun," with its usual alertness, secured an interview with the Bishop Coadjutor, and claims that in this interview "He amplified the statements made by him at the convention held in association with the centenary of Christ Church St. Laurence." We are compelled, therefore, to regard the utterances to which such attention has been directed as a correct report of the Bishop's statements. No public disavowal has appeared.

We cannot but regret the form in which a most acute problem has been presented to the public. The ordinary reader would gather the impression that the Old Testament was unworthy of consideration. This inference appears to have been drawn by Mr. Cameron, whose unbalanced utterance sufficiently emphasises the danger of dabbling in matters of high emprise without giving every aspect of the question.

But now that the Bishop has brought before us this very difficult question, we are sure that he would regard it as advisable that the full magnitude of the issues should be set out.

The Bishop's article in "The Sunday Sun" does something to relieve the painful feelings awakened by the earlier paragraph in "The Daily Telegraph." He will, we are sure, pardon us for pointing out that even in his article he does not reach the real heart of the problem. The Bishop seems to be

Quiet Moments.

"KNOW THAT I AM GOD."

WHEN Hezekiah was king over Judah, Sennacherib, the king of Assyria, sent a great host against Jerusalem, and the king and his people were in imminent danger. Hezekiah, however, prayed unto the Lord and said, "Now therefore, O Lord, our God, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only." In response to that prayer, "the Angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand," and thus Hezekiah and his people were marvellously delivered from the hand of their enemies. "The nations raged, the kingdoms were moved: He uttered His voice, the earth melted." Thus the Lord of hosts was with His people, the God of Jacob was their refuge and they were bidden by the Psalmist to behold the works of the Lord, and the desolations He had made, and to remember that He is able to make wars to cease, to break the bow, to cut the spear in sunder, and to burn the chariot in the fire. No doubt the words are prophetic of the time when "Jehovah shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks." Then "nation shall not lift up sword against nation, neither shall they learn war any more." That time, however, has not yet come, nor can it be brought about by any political party. Jehovah alone can make wars to cease. Hezekiah had prayed that "all the kingdoms of the earth may know that Thou art the Lord God, even Thou only," and it is suggested that God partly answered his prayer by saying in the forty-sixth Psalm, "Be still and know that I am God; I will be exalted among the nations, I will be exalted in the earth." In the highest and fullest sense only converted persons are capable of knowing that Jehovah is God, but there are times when God so displays His marvellous power that even ungodly kings and nations are made to recognise that He is God. Just before the Egyptians were overthrown in the Red Sea, the Lord said to Moses, "I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord."

In this solemn time in the world's history we all need to know that Jehovah is God. So far as His true people are concerned this Psalm shows us what kind of a God He is. He is their refuge. "The Name of the Lord is a strong tower. The righteous runneth into it, and is safe." Before gas masks were ever thought of, this inspired assurance was written, and it is as true to-day as it was in Solomon's time. "The God of Jacob is our refuge." He is our present help. Now in the twentieth century and in this time of terrible war, God is a very present and a very efficient Help to His people. Moreover, He is a punctual and sure Help. "God shall help her and that right early." "There-

under the impression that if we postulate a condition of primitive savagery in Israel, and an attempt on the part of God to lead the people to higher ideas, we have the solution of all difficulties. He employs the term, "progressive revelation," to describe the process he indicates.

But the term "progressive revelation" is itself ambiguous. Does the Bishop believe that the Old Testament is a revelation? Had God a hand in the shaping of it? What kind of a hand did God take in it? The school of Wellhauser gives an answer to these questions. It says, "God had a hand in the Old Testament in the same way that God had a hand in Homer. There is no direct rescript of the will of God." We could wish that this position adopted by many modern scholars had been indicated and evaluated.

The Christian Church has held for centuries, and still holds, that in the Old Testament we have evidence of a direct influence of God on the minds of men. It is this factor which sets the problem, and it is sparingly touched upon, if it can be said to be touched upon at all. How can we explain the features that disturb modern minds and still believe that God spoke by the prophets? The solution cannot be given by employing the blessed word evolution. Why should there be a stage of lax morals in the history of our race? The Bible answer, which nowhere appears in the contributions to the press, is that man has outraged his own nature and fallen into sin. The Old Testament, like the New, is a revelation of redemption. When God stoops to redeem man He enters into relation with a sinful environment. The fact is that God deals with man where he is. The full blaze of absolute purity would blind eyes long darkened by the night of sin. God reveals His purpose as man is able to bear it, and every fresh revelation prepares the way for a further moral advance. But the clear light of Divine truth is always present to the enlightened soul. God permits deviations only after He has declared His divine will. The common blunder that our Lord's summary of the Ten Commandments is a unique product of His Divine Mind has done much to obscure this fact. It is in the so-called priestly code that we find "Thou shalt love thy neighbour as thyself." It is in Deuteronomy, regarded by critics as a prophetic reduction of ancient laws, that we find, "Thou shalt love the Lord thy God with all thy heart." The eternal principles out of which the most developed morality issues are clearly enunciated in the book which has been subjected to such severe strictures. It is in the extension of the principles over an ever-widening area that we discover the conditions of moral progress. This is true, even in the sphere of natural ethic. We must not sever God's providence from His revelation. The fact that polygamy has been widespread for centuries is of more moment than the fact that the Old Testament recognises it. At first we are disposed to think that God's rescripts would be always the same. But a moment's reflection helps us to understand that if in

(Continued on Page 14.)

fore will not we fear." What is the meaning of all this nervousness, timidity and fear, even on the part of some of God's people? "Why are ye fearful, O ye of little faith?" If you are His people, God is in the midst of you. He dwelleth in you. If God be for you, who can be against you? The world may tremble and be afraid, but the saved people of God should say, "Behold, God is my salvation; I will trust, and not be afraid."

The next Psalm tells us that He is a reigning God. "He is a great King over all the earth." "God reigneth over the nations." He reigns over dictators as well as over constitutional monarchs. No doubt the devil is at the bottom of this war, but he is unconsciously carrying out the purposes of a reigning God. God's way are past finding out to us, but He is righteous in all His ways, and holy in all His works. Wicked men have precipitated this war, and God is using it as a judgement upon the nations for their manifold and mighty sins, but in due time, "The wicked shall be turned into hell, and all the nations that forget God." O that we as a nation may humble ourselves under His mighty hand. O that we may sit, so to speak, in sackcloth and manifest true penitence of heart for our many national sins. O that our churches, established and free, would repent of sacerdotalism, modernism, idolatry, and worldliness. O that we listened to His Voice when He says, "Be still and know that I am God." He is the only God. He is a righteous God. He is also a gracious God. This God "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

A PRAYER IN TIME OF WAR.

O God, Who hast made of one blood all nations of men, mercifully receive the prayers that we offer for our anxious and troubled world.

Send Thy light into our darkness, and guide the nations as one family into the ways of peace.

Take away all prejudice and hatred and fear.

Strengthen in us day by day the will to understand.

And to those who by their counsels lead the peoples of the earth, grant a right judgment, that so through them and us Thy will may be done.

Through Jesus Christ our Lord. Amen.

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Personal.

The Rev. W. A. Terry, after a ministry of twenty-three years at Murray Bridge (Vic.), has been obliged to resign through ill-health.

A large and beautiful window in the Baptistry at All Souls', St. Peters, in memory of the late H. K. Wendt, was unveiled and dedicated by the Bishop of Adelaide on December 24th.

"Mrs. Hey Sharp, who is staying with her sisters, the Misses Julia and Gertrude Farr, at Blackwood, is the widow of Canon Hey Sharp, warden of St. Paul's College, Sydney, for many years, and is the daughter of the late Archdeacon Farr, a beloved headmaster of St. Peter's College. Mrs. Sharp's son, Mr. Granville Sharp, married his cousin, Janie Blackmore, a daughter of the late E. C. Blackmore, for many years clerk of the Legislative Council, S.A. Mrs. Hey Sharp motored across from Sydney with her sister, Miss Julia Farr, and the latter's friend, Miss Campbell, who had been staying with her in Sydney."—(Adelaide "Guardian.")

The Archbishop of Brisbane has left for a lecturing tour in U.S.A. Writing in his diocesan organ, Dr. Wand says: "I am sorry that at such a time as this I have to be absent for a period from the diocese. When the details of attendance at the Lambeth Conference were being settled, it was arranged that on the way home I should undertake an extended lecturing and preaching tour in the United States. At the outbreak of war the Conference was postponed, but I received a cable from America saying that it was 'more important than ever' that I should carry out my programme there. This has been re-affirmed by subsequent cable, and those whom I have consulted in Australia concur in the same view. I shall have to leave early in January, and do not expect to be back again until after Easter."

Mr. F. K. Archer, B.Sc., an Honours Graduate in Science of the University of Melbourne, and also holding the Diploma of Education, has been appointed Science Master of the Ballarat C.E.G.S. He is a son of the Headmaster of the Caulfield Grammar School.

Bishop Arthur Mesac Knight died in the Kent and Canterbury Hospital, at the age of 75, in October. He was one of two brothers, both Bishops, sons of Old Parson Knight, of Bega, and he himself was born in the old Bega Rectory. Bishop Mesac Thomas was his god-father. He was Bishop of Rangoon, Warden of St. Augustine's College, Canterbury, and latterly assistant Bishop in the Canterbury Diocese. His brother, who died some years ago, was Bishop of Gibraltar.

The Archbishop of Sydney will leave on February 2nd for New Zealand. He will preach the sermon at the General Synod on February 14th, which will be held at Nelson.

Canon Wise, still a patient in a private hospital, is making good progress towards recovery. During his illness, Rev. Arnold Morralee is in charge of St. George's, Goodwood (S.A.). On the thanksgiving day there recently, £300 was raised, in addition to fete receipts of £148.

The Rev. A. W. Morton, Resident Tutor of Moore College, Sydney, has succeeded Mr. H. M. Arrowsmith at Holy Trinity, Miller's Point. Mr. Morton commenced duties there last week.

Rev. L. W. Slade, of St. Augustine's Church, Renmark (S.A.), has been offered appointment as Rector of St. Thomas', Port Lincoln, and will possibly be leaving Renmark early in January.

Rev. S. O. Seward, of Somerville (Vic.), has been appointed to the charge of St. Mark's, Emerald. His Grace the Archbishop instituted and inducted him to his new charge on Thursday, January 4.

As a result of the Bishop of Bathurst's appeal to the young clergy of Australia, a young priest, the Reverend John Lalor McAuley, has offered himself for a period of service as a Bush Brother.

On St. Thomas' Day, Mr. James Wood and Mr. William McAlister, both of whom have completed three years' training at St. John's College, Morpeth, were ordained Deacons in Bathurst Cathedral.

Holy Trinity, East Melbourne, has decided to support Rev. Canon Lawrence as its "own missionary," in place of Miss I. Hughes, who has retired.

We regret to hear of the accident to the Rev. R. H. Harley-Jones, of Liverpool. Mr. Jones was surfing at Kiama and was carried some 200 yards out. He is at present in the local hospital suffering from shock.

The Rev. R. Llewellyn P. Jones, M.A., for the past four years assistant priest at All Saints', Brisbane, has been appointed Rector of St. Barnabas', Ithaca, in succession to the late Rev. Canon Garland.

Mr. J. J. Harwood, a regular worshipper at St. George's Cathedral, Perth, recently celebrated his 90th birthday.

The Trustees of St. Peter's Hall, Oxford, have appointed the Rev. J. P. Thornton-Duesbery, M.A., to be Master of St. Peter's Hall in succession to the Rev. C. M. Chavasse, Bishop-designate of Rochester. For Oxford generally, and St. Peter's Hall in particular, this is good news. Mr. Thornton-Duesbery is already well-known in the University, of which he is a distinguished son. He was an exhibitor of Balliol College and took a first class in Classical Mods., a Craven Scholarship, a first class in Lit. Hum., and a first class in Theology. He was also awarded the Junior Greek Testament Prize and the Senior Denyer and Johnson Scholarship. After studying at Wycliffe Hall, Oxford, he was ordained in 1926 to the Chaplaincy of Wycliffe. From 1927 to 1933 he was Vice-Principal of Wycliffe Hall, and for the greater part of the time he was also Chaplain, Fellow and Librarian of Corpus Christi College, and Examining Chaplain to the Bishop of Blackburn. In 1933 he was in-

vited to become headmaster of St. George's School, Jerusalem. Here, notwithstanding the unsettled state of Palestine, Mr. Thornton-Duesbery has done a great work, not only in the school, but in a wider sphere, in bringing together various races and creeds and getting them to co-operate. Mr. Thornton-Duesbery is a son of the late Rt. Rev. C. L. Thornton-Duesbery, formerly Bishop of Sodor and Man.—"C.E. Newspaper."

The Ven. T. R. Sale, Archdeacon of Rochdale from 1919 to 1935, died at The Haven, Shorncliffe Road, Folkestone, on October 25, at the age of 74. From 1892 to 1897 he was domestic chaplain to the late Bishop Moorhouse, of Manchester.

The Rev. R. D. Peatt, of Kingsville, has accepted nomination to the parish of Holy Trinity, Thornbury. He will be instituted on February 29.

The Rev. R. McCoy, of West Preston, has been appointed to St. John's, West Geelong.

CHRISTMAS AT GROOTE EYLANDT.

Extract from Letter.

"We have all had a wonderful Xmas. The boxes brought enough for all the people, and there were lots of presents for the family of two hundred and forty. Can you believe it! We had a very loaded Xmas Tree—240 people from all round—eighty-eight men. So we were kept very busy.

The Sunday service was very nice in the big leafy bush Chapel. All the people were very good and sang well. Mr. Harris spoke to them and we could see lots of "Myalls" trying hard to understand. The offering amounted to £14/1/-, and this is our thank-offering to the Bible Society, as I tell the men their money is to send Bibles to blackfellows in Africa, and they all seem quite interested. The men all cut large stacks of firewood to earn their offering, the amount of which they all decided upon, the women clear small scrub and the children weed and carry soil and ferns from the swamps.

The Tree was a great thrill to all, and especially those who had come along for the first time from the mainland. We had plenty of bags and although not filled to bursting, were liked very much by all, the fish hooks being especially prized. After the Tree all were given a large meat turnover and a large slice of pineapple and here again they enjoyed themselves to the full. The sports meeting was a very happy time, which went along with a lot of good fun. Flag races, as usual, were greatly enjoyed, also the hurdle races. The day closed with wild cheering and I think everyone was very happy. Thank you all for all you have put into giving us such a very happy time. I know it counts for a tremendous lot in all the work that is going on."

Will all kind friends please note.



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ALEXANDRIA

PASSING OF A GREAT CHIEF.

(By E. A. Taylor.)

On December 4th last, there passed to "that good country where Jesus is," Dukalara, a full-blood aborigine of Groote Eylandt.

He was over 80 years old, for it is 40 years since the Malays were on Groote Eylandt and Dukalara was "a man growing old then," the natives say.

In December, 1938, Dukalara joined in the Boxing Day sport of spear-throwing and his was the truest aim.

He was a wonderfully dignified man, tall and handsome. Every morning he came down from the camp to service in the Chapel, well shaven and clean, with a red sulu and a walking stick. He sat right in front with the children and by a Chapel post; always there was the dignity and reverence, the slightly inclined head as he listened to the message given. All the children loved and respected him, and Dukalara had a great love for them, but especially for his own youngest children Jebrunda and Mungugna. In March, 1939, when the rains were heavy, Dukalara did not come so often to Chapel, and then not at all. All day long he lay on the ground in his little humpy by a fire. One day a message came to say that Dukalara was very ill and could no longer eat the food Dagabadillia, his wife, cooked for him, so he was brought on to the mission.

One of his sons, Paddy, went speedily to the north of the island to report that Dukalara was poisoned, and to bring back warriors for a tribal fight; but when Paddy returned he found Dukalara propped up with pillows, on a comfortable stretcher and mattress, and tucked in two grey blankets. Fifty-four stretchers and mattresses were given to the mission by the Government when the construction men left the Base and Dr. Cook had sent from Darwin some seven dozen grey blankets for the winter.

So the old man was very comfortable and enjoyed porridge and cups of marmite and cups of tea and soft bread and butter. He quickly responded to treatment and thoroughly appreciated doses of Easton's Syrup.

Dagabadillia, his wife, learnt how to sponge him every morning and sit him out in the sunshine for a few hours. Then she would get his pipe ready for him, and life was very peaceful and pleasant for the old man. But he knew that someday soon the call would come, and was perfectly happy to go.

However, God spared him for 8 months longer, and during that time gave him great contentment and happiness, especially when his great longing to see Tanguina, another old man of influence, and never near the mission, was fulfilled.

One day Tanguina was brought into the mission nearly dead, with a huge septic swelling in his throat, caused by a grass seed. He was put into the same room as Dukalara on another nice stretcher and propped with pillows, to his intense relief; gradually he responded to treatment and was well enough to talk to Dukalara. What hours of reminiscence they must have enjoyed as they shared one pipe.

Tanguina had never been on the mission like Dukalara. One of the men, Kulpea, shaved him and cut his hair, such loving care was bestowed on both these old men. Then one day Dukalara sent Dagabadillia to the mission house to ask if Tanguina could have some of that "properly good medicine" (Easton's Syrup). Dukalara was the medicine man of his tribe, and very clever—the medicines culled from their bush are very useful and their methods of treating head injuries and fractures, etc., are very sane.

After three weeks Tanguina left for his half-made canoe on the north-west coast.

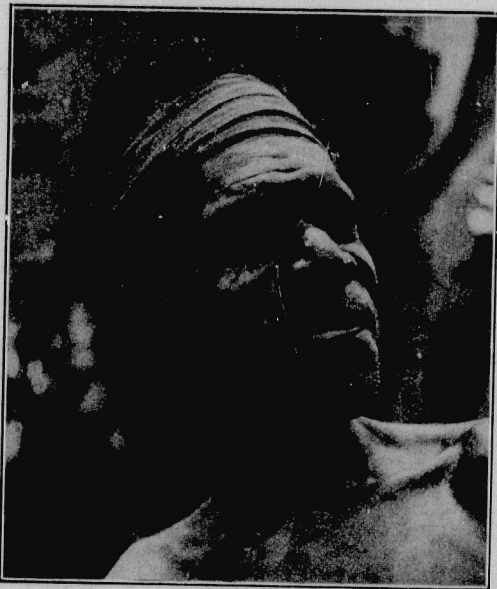
By his quiet gratitude and attendance at Chapel, it was felt that Dukalara in those hours together had given Tanguina, his friend, a glimpse of Eternal things perhaps.

Now Dukalara has gone. Constance, who was with him, said, "he gave her one long, direct look," there was no fear as he went. There was no weeping and wailing at the funeral, but a quiet sadness. The body was placed in a coffin, covered with palm leaves, and a large wreath

made by a native man in the camp. Also one made by the half-caste girls. A long procession wound its way to the little cemetery amongst the gum trees by the Aerodrome, men, women and children, little girls in their red service frocks, all carrying some flowers to place on the grave.

Constance writes: "We can all thank God that He has taken Dukalara to be with him at last, and I pray that through this these people will be able to understand how great God's love is." And—

The oneness of humanity—the same God-touched, aspiring, wonderful, soul of man.



Mr. W. J. Thomas, of the Associated Newspapers' staff, who recently toured the coastline towns of Australia and spent a week at Groote Eylandt, contributes the following interesting paragraph. (Mr. Thomas is a keen ethnologist, and has written a booklet on the Australian aborigines, entitled "Some Myths and Legends of the Australian Aborigines," which has had a wide circulation.)

"My first meeting with Dukalara was on the lawn of the mission house at Groote Eylandt. I was anxious to obtain some ethnological information, and as Dukalara was the old man in whom all the tribal lore and wisdom reposed, I anticipated a fruitful interview. I was doomed to disappointment. Through a half-caste interpreter the old man denied all knowledge of the origin of tribal customs. Native myths and legends were as a closed book to him. He parried cross-examination with considerable skill. I was forced to accept his explanations and close my empty notebook. With an air of quiet dignity Dukalara returned to his camp. Incidentally, Dukalara possessed a primitive dignity which would have been disconcerting to the white men who treat the native as something a little higher than an animal, and a little lower than a man. It was not until the night before my leaving the mission that Dukalara decided to relent. I was invited to his camp at night. He, together with two of his oldest associates, intimated that they were prepared to answer my questions. It may seem strange to say that I felt highly complimented in the knowledge that I had sufficiently impressed Dukalara to warrant his confidence. For hours I sat with the old men and gathered a wealth of information. Finally, I asked why Dukalara had lied to me at the first interview. The explanation was interesting. An anthropologist had visited Groote Eylandt. He knew enough of the native language to

use grossly offensive terms to the blacks. He blustered and bullied. Dukalara and the old men decided that he didn't make the grade. The information he gathered was worthless. Unfortunately, I was the next visiting white man who was interested in the same subject. I immediately came under the ban of displeasure imposed on the scientist. The following morning Dukalara rose early and came along the track to bid me good-bye. I remember him as a dignified old man, heavy with the weight of years and experience. To-day he is dead, and much of the tribal lore lies buried with him. His burial was one of the strongest indications of the rapid breakdown of native culture under the impact of civilisation. It was anticipated that Dukalara would have a tribal burial. His position as head man warranted this. However, he was buried according to Christian rites in the tiny mission cemetery, and his tribesmen, who might have been expected to insist on a native burial, brought flowers to lay with him. Dukalara was the personification of the finest characteristics of the Australian native. When one remembers the brutal treatment that is meted out to such men as Dukalara and his tribesmen, one is surprised, not at the occasional killing of a white man, but at the patient forbearance of the blacks."

VICTORIAN JOTTINGS

(By "Melberton.")

The 30th C.M.S. Summer School held once more at the C.E.B.S. Camp at Frankston was marked by a most gracious spirit of fellowship. The veteran Hon. Secretary, the Rev. C. P. Young, made complete arrangements for the convenience and comfort of his fellow scholars. Bishop Johnson was an admirable chairman, and his closing address each evening revealed a spirit-taught man. Archdeacon Begbie and Dr. Law were most helpful in their several ways, and missionaries on furlough gave illuminating talks on their actual experiences. The Vicars of Frankston and Mornington were kindly hosts and made us feel at home. One very happy feature of the school was a visit from the A.B.M. School one afternoon. About 30 members came from Berwick in a parlour bus, and were graciously welcomed by our Chairman, Canon Needham, and Archdeacon Morgan Paylor responded. The Archbishop paid a visit and stayed to tea on a very hot evening. His fatherly gesture was much appreciated. My memory goes back to 1908 and the first school at Healesville, and I can recall many other schools. 1940 seems to me the best of all, especially as one remembers the array of young folk who are going to carry on the torch.

The Rev. George Sproule, formerly of Elsternwick, passed on to his reward in 1910. He is well remembered by all friends as a scholarly Dublin man, a saintly character, and a brilliant musician. He held strongly to his Evangelical convictions and was "mighty in the Scriptures." His Bible Class of young men who gratefully cherish his memory included Canon Needham, the Rev. N. J. T. Pay, and Mr. T. T. Masey, all well-known in their spheres of ministry. Thus a faithful ministry is multiplied by the men who follow such leadership. "For all the saints, Thy Name, O Jesus, be for ever blessed."

The Upwey Convention for 1939-40 has passed into history. It was marked by the wonderfully high level of the addresses and a spirit of intense missionary interest. On Saturday afternoon, 30th December, a number of young missionaries gave brief addresses and Mr. J. O. Sanders, of Auckland, New Zealand, gave a very searching address on "giving." Missionary Envelopes were carefully distributed, and at the Sunday Services were all returned. The sum of £1,400 was given, a very considerable advance on any previous year, when £800 was the record amount. On the Monday at the closing sessions £400 was given for Convention expenses. About 1,200 persons were present and many visitors.

Young people were much in evidence. Surely we must thank God and take courage for His manifest presence.

St. Andrew's Cathedral, Sydney, came over the air very distinctly on Sunday morning, January 7th. It was a good devotional experience. Archbishop Mowll's utterance was most timely, and to borrow an old Irish friend's expression, it "ironed the crosses out of our souls." The alternative service on 3LO was high mass from St. Patrick's R.C. Cathedral. The Broadcasting Commission gives much space to such services far more than the proportion of Roman Catholics to the population warrants. The machinery of propaganda is far-reaching and very subtle.

St. Matthew's, Prahran has a long and worthy missionary record both of living agents, prayer, and giving. The present Vicar, Mr. Bruce Montgomerie, had for his task an objective of £200 for 1939, and much prayer was made, and a sum of £210 is the result. This from a parish which is rapidly becoming a great business centre and whose population is changing rapidly is a matter for thankfulness. St. Matthew's folk will surely keep on praying and keep on giving.

Ballarat Diocese—Holy Trinity, Ararat, was destroyed by a disastrous fire on the 3rd inst. It was a fine bluestone building, furnished with cedar, and containing much stained glass and many other beautiful memorials. The origin of the fire is a mystery, but grass was being burnt off in the Church grounds and a spark might have been blown through an open window. The parish was pioneered by the Rev. Canon Philip Homan, one of the founders of the Ballarat Diocese. During his ministry in the early days the Church was built. He is remembered affectionately by very many.

A large and enthusiastic gathering of parishioners and friends welcomed the Rev. A. W. Norton, M.A., and his mother on Thursday, 11th January, as they commenced their ministry at Holy Trinity, Miller's Point. Speeches of welcome were made by the wardens and representatives of each parochial organisations. Both Mr. and Mrs. Norton made a deep impression by the eloquence and earnestness of their replies.

Mr. H. M. Arrowsmith, with Mrs. Arrowsmith, was the recipient of a number of farewell presentations and many expressions of esteem and gratitude for his ministry during the past two years.

CHURCHMEN'S REMINDER.

"We are all wise when others we admonish, and yet we know not when we trip ourselves."—Euripides.

"First cast the beam out of thine own eye, then shalt thou see clearly to cast out the mote that is in thy brother's eye."—Our Lord.

JANUARY.

21st—**Septuagesima Sunday.** These Sundays prepare us for the season of Lent. This day of "seventy" (as the word means) days before Easter reminds us of man's guilt, and that without which no one should ever think of his sin—God's goodness in pardoning us through Christ.

24th—Wednesday. The conversion of St. Paul. We owe more than we know to St. Paul, who opened Western Europe to the Gospel, and, more important, opened the minds of many to the Divine character of Jesus Christ. So great a work did he that some critics allege that he "invented" Christianity. The Bible says otherwise.

26th—Friday. Polycarp, a learned member of "the Fathers," who followed the Apostles' order when the latter ceased.

Foundation Day for Australia. God save the King!

27th—Saturday. John Chrysostom. This bold old preacher, the golden-tongued orator of Constantinople, defied the Aryan Empress, and gave his life as a result.

28th—**Sexagesima Sunday.** Sixty days or so till Easter. Begin early to prepare for the Great Festival and we are more likely to profit by it when it comes.

30th—Tuesday. King Charles First beheaded. Some term him "martyr" because he refused to become a Presbyterian, which might have saved his life. But it rather stretches the word to apply it to one proved traitor to his country.

31st—Stone altars condemned, 1845.

To Australian Churchmen.

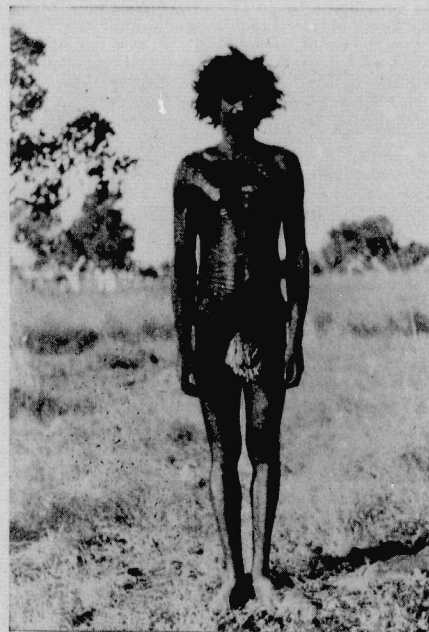
THE CHALLENGE OF THE ABORIGINAL.

THE time has come when the Christian Church is called to review its whole attitude to the unevangelised aborigines of our land. They are said to be a dying race, and sometimes they are classed amongst the lowest of the human race. Only a few thousands are remaining in the land, and those few are of various languages and without any civilisation of repute. There can be little that the question of Europeanisation in their case admits of no argument, inasmuch as they are citizens of Australia and have every right, and some would say a prior right, to the benefits that civilised government can give them in a land to which they have some greater claim.

The aim of the Government of the Commonwealth, and much less, the aim of the Christian Church, is not to keep these people as a kind of anthropological specimen, in all their primitive ways of living and thinking.

State and Church alike can have only one aim, and that is the uplift of these people and their transformation into right-thinking and right-living

members of our Commonwealth. The Government, to a large degree, realises that the Church has a peculiar part to play in the matter of their uplift; the Church knows that only the transforming power of the Gospel of Jesus Christ can bring about the change so much desired for the sake of State and individual.



AN AUSTRALIAN—REAL AND RAW.

The aboriginal question has always been a difficulty and great wrongs have been committed against the people. With greater humanitarian regard, the question is very much alive to-day, and the several Governments interested are seized with the importance of the right being done for a race to whom we owe so much, and for whom we have done so little.

The Church has an opportunity to-day greater than ever before. The Australian public is interested and there are to-day ways and means available for missionary work amongst these people, very much greater and more generous than at any other time in our Commonwealth's history. Consequently this "door of opportunity" must be entered, and the opportunity not allowed to slip past unused.

The Christian Church is sometimes slow in responding to these "opened doors." Only a few years ago the focussing of Australia's eyes upon our northern missions at the time of the Peace Expedition to Caledon Bay, provided a wonderful opportunity for a great forward move, but "men are slow and late," and the opportunity passed. Carpodium! Do not let us miss it again.

The Need.

It is hardly necessary to stress the need of these evangelising missions. Confessedly we have to deal with a very low civilisation and with a people whose physical needs are really distressing, just as their ignorance and superstition make their spiritual necessities equally distressing.

There is hardly a redeeming feature in their unevangelised condition. Superstition and ignorance, extreme poverty and absence of all that contributes to cleanliness of life; a life of wandering from place to place in search of the meagrest livelihood; evils of child marriage and vice of various kinds—do not make for any happiness of life. Truly, their ills are appalling and appealing.

They are altogether unfitted by their habits of life to come, just as they are, into civilised relationships. They need uplift. And uplift is possible and practicable. We must be true to the great Saviour of mankind, and expect the highest from men and women whom He has redeemed. We are never going to accomplish very much for these people if we regard them as fated to a life of inferiority. To give them any room for thinking that we regard them as being more animal than human is to be guilty of wrong to Him Who par-took of their nature as well as ours.

It is interesting to consider how thoughtful opinion is on the change regarding their potentialities. Dr. Stanley Jones, in his "challenge" to the Australian Church in this regard, quotes a recent report by an anthropologist, in which it is stated:—"In his own habitat he is intellectually the equal of the white man, and in the white man's environment aboriginal children, given the same opportunity as white children, are only one year behind them in development."

To the same effect the Archbishop of Brisbane, in his recent letter to his diocese, speaking of Aboriginal Sunday, says:—"There seems now to be a general agreement that the aboriginal is quite capable of being raised to a high level of civilisation, and we are bound to do everything possible to repair our mistakes of the past and to advance his highest interests to the full extent of our ability."

Our own missionaries confirm this view when they speak of the intelligence of the men, women and children, and their quick response to loving and sympathetic treatment.

The Gospel Uplift.

The Church has in its keeping a gospel of uplift. But it has to tackle a problem of uplift which is not quite the same as the problem in other and remoter lands. These people are not producers—they look for what "unassisted" nature provides. So that the question of uplift is a question physical as well as spiritual. They require teaching along both lines. To seek to evangelise without any regard to their physical condition and needs is going to place them under a handicap in the race of life almost unthinkable.



REV. JAMES NOBLE, FULL-BLOODED NATIVE AUSTRALIAN DEACON.

Are we to require of them a contentment with their primitive ways of living in full view of a civilisation that of necessity attracts them? Are Christian aborigines to still go about in our midst with nagas and sulus, instead of the ordinary decencies of civilised clothing? Can we not see that such a policy would manifest its weakness in inferiority complexes, and in the hardening of lines of demarcation between white and black Christians?

The mystery of the Incarnation of the Son of God affords a wonderful hope for every child of man. It proclaims to him the dignity of his human nature and sets before him ideals of the highest for his living. It challenges the "sacring" of his life, whether he be white or black. "What God hath cleansed, that make not thou unclean."

COURAGE.

An Indian missionary who had nursed lepers for many years, found that she had contracted the dread disease, and that not only was she a leper, but that she could not return to her own people. She wrote these wonderful words:—

Father, I know that all my life
Is portioned out by Thee.
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind
Intent on pleasing Thee.

The Rev. T. R. Fleming, after five years' service for the Bush Church Aid Society in the Cann River-Delegate district, has been transferred to Cummins, Eyre Peninsula, in the Diocese of Willochra, S.A.

THE AUSTRALIAN BOARD OF MISSIONS.

Work Amongst the Aborigines.

(A. J. Rayment.)

Anthropologists to-day lament the passing of the most interesting race on earth, the aborigines of Australia, whose survival has brought a people still using neolithic weapons into contact with the 20th century. Contact with white civilisation, apart from Christianity, means for the black-fellow deterioration in health and character, and eventual extinction. Public opinion is changing in favour of a more vigorous policy to save the aborigines from extinction, and Governments now admit that, however difficult the problem, they can be saved, and are worth saving.

"Once on a time"—the two veterans can say—"our fathers hunted, loved and were loved, fought, roamed over the wide spaces of Terra Australis Incognita." The arrival of European civilisation—a strange term for much of what happened in those early days—spelt his doom. The occupation of his prescribed (by native law) hunting grounds sent him into the hunting grounds of others—the main cities of Australia know him no more. His customs, his primitive religion, strange, yet mystical, have in many cases been rudely disturbed and cruelly uprooted. He bears nobly the marks of his initiation—primitive, but speaking the age-long mystery of his tribe. But his initiation into European mysteries—usually the worst side of the white man—has not been so beneficial.

What can we give him to better his spiritual lot? "An idea prevailed, which has not yet died out, that they stood almost on a level with the brutes of the forest. This was not the case, for they were naturally an intellectual race; with faculties susceptible to very easy culture. If we look to the method they devised of procuring shelter and subsistence in their native wilds, to the skill and precision with which they tracked the mazes of the bush, and to the force of invention and of memory which is displayed in the copious vocabulary of their several languages, they claim no inconsiderable share of mental power and activity."—(White and Black in Australia.)

Whether they will it or not, Australian natives must come, of sheer necessity, into closer and closer contact with European influences.

Shall their contacts be happy—or sordid—ones? Thanks to missionary efforts, the wanderers have found a home where life moves with the minimum of restriction, though any settlement must have reasonable discipline—it keeps the family together.



CONTENTMENT.

Clothes do not make the man! The rudest savage is most often "Nature's gentleman." The missionary aim is to realise his best traits and build on them. Upon the tumbled ruins of his old religious fears and fantasies, a new structure arises. The Faith of our fathers gives peace to all men of all nations, and not least to those primitive folk of Australia.

"To make good Christians of the natives, they must first be made good citizens and taught the sound doctrine of self-respect and self-reliance. The key to the problem is the family. Encourage development of the family life and the community spirit. Once let the native understand and accept his responsibility for the support and protection of those dependent on him, maintaining the sanctity of the home, the chastity of his women, and he will be fit material for making a good Christian."—(From speech of Chief Protector.)



ABORIGINES OF NORTH.

The Church has always tried to educate public opinion in favour of better treatment for the blacks. But the best work done by the Church can be seen in the all too few mission stations. It is the success of the stations, in spite of meagre support, that has convinced the Government that the aborigines, if properly cared for, can survive and become useful and happy citizens.

This is seen by the success achieved on stations supported by the Church through the Australian Board of Missions, at Yarrabah, Mitchell River, Lockhart River, Forrest River, Cowal Creek, Torres Strait, and elsewhere. New mission stations are urgently needed, and many more helpers. White Australians owe a debt to the aborigines dispossessed of their ancient heritage, and only the Christian Church can develop the good qualities of the aborigines and enable them to find their place in the modern world.

The neglect of the past is our heritage of shame. Help us to remove this reproach and play the game to Australia's oldest inhabitants. Assistance is needed urgently to maintain our mission stations where we actually try to turn an unhappy past into a bright future.

"NOT TO DIE BUT YESTERDIE!"

Sir Edward Lutyens, the eminent artist, tells a story concerning a man who was knocked down by a London taxi-cab and rendered unconscious. Awakening in hospital, he exclaimed to the nurse, "Have I been brought in here to die?" "No," replied the Cockney nurse, "Yesterdie!"

AUSTRALIAN NATIVES—NATIONAL ASSET.

Vigorous Policy Demanded.

The preservation and gradual adjustment to civilisation of the Australian natives is a national problem which must be attacked with the same consideration and care given to any major social question. The census figures of 1937 indicate that Australia has a full-blood and half-caste population of 76,785, of which 52,835 are full-bloods. It is not an exaggeration to say that the position of the half-castes is one of social degradation, and that of the full-bloods considerably worse. Unfortunately, the native has been the victim of well-meaning people whose efforts pursued along the line of a hobby, have done more harm than good. The scientist who views the native as an interesting museum specimen is one of the worst offenders, particularly when he uses his authoritative position to make such unfounded statements as "the natives must die out." The obverse side of the medal is the kind person with whom the native can do no wrong. The position of the administrator who would attempt to solve the problem lies between these extremes.

Let us be candid and admit that the problem of the adjustment of the native to civilisation has never been attempted on a scale that would allow of any degree of success. Money has been lacking, and the persons qualified to sympathetically deal with the delicate work have not been appointed. We do not refer to the many administrative officers who have done splendid work, but have been hamstrung by an indifferent Minister and lack of funds. The comparatively recent decisions at Canberra have not yet been implemented. Committees of Inquiry on native affairs come and go through the years with a monotony that is only equalled by the failure to carry out the majority of the progressive decisions. It will be remembered that the Western Australian Commission of 1905, which was ably conducted by the late Dr. Roth, made certain suggestions which have not yet been implemented.

The missionary organisations are not entirely blameless in this matter. In many cases they have not exercised sufficient care in the choice of their missionaries. People whose integrity is undoubted but whose personal characteristics are impossible for successful work with the native, spend the best years of their lives in work which is practically useless. It is not sufficiently well understood that the task calls for very definite qualifications and characteristics, the most important of which is the capacity to see the black man's point of view and treat him as a brother. This does not mean a programme of coddling, but merely an understanding of the mind of a primitive man and a determination to give him a square deal.

It would seem that another weakness of missionary organisation is the inability to bring sufficient pressure to bear on the Government. This, in turn, is a matter for public opinion. How many people know of the activities of the mission stations in Northern Australia? It is, of course, quite useless to approach Administrators without a definite policy. What is the policy of the Missionary Societies with regard to the adult development of the half-castes or the full-bloods who have responded to civilising influences? There seems to be a decided lack of clarity in this matter. The immediate demand for all who are interested in the welfare of the natives is to hammer out a practical policy, and then insist upon decisive Government action. The work is a full-time job, and cannot be done by even the best-intentioned man as a part-time recreation.

The economic development of the Northern Territory might be much more advanced had a constructive native policy been adopted many years ago. The native can be civilised to a point where he can take a self-respecting part in the work of the community, but he must not be viewed as a potential beast of burden or a serf. When the native is given a definite social status and some degree of education and economic security, he will protect himself against the degenerate white man.

The solving of the problem of the Australian native is our moral obligation. We must not adopt the classical attitude of the ostrich and ignore it.—(W. J. Thomas.)

Tasmanian Notes.

(By "Hobarton.")

A great wave of sympathy has swept over the diocese towards our beloved Bishop and his family, in the great sorrow that has befallen them in the sudden death of Mrs. Hay, which occurred on the 8th January. Mrs. Hay was greatly beloved by all sections of the people, and had made friends in every part of the diocese, having frequently accompanied the Bishop on his episcopal itineraries. As Diocesan President of the Mothers' Union she was regarded as a real Mother-in-God, in much the same way as the Bishop is a very real Father-in-God to all the people of the diocese. Her homeliness and her kindly and sympathetic nature endeared her to rich and poor alike, and her wise counsels and simple but practical advice was always much appreciated. Her presence will be very greatly missed.

New Rector.

The parish of Cygnet (vacant through the break-down in health of the Rev. M. O. Davies) has been accepted by the Rev. N. M. Clout, Rector of Barmedman, in the Diocese of Goulburn. Prior to going to Goulburn he was Rector of Waverley.

Diocesan Registrar.

The Registrar of the Diocese, Major G. F. W. Echlin, has been appointed Assistant Commissioner of the Red Cross Society for Tasmania. Fortunately, it will not occupy the whole of his time, and as it is an honorary appointment, the Diocesan Council has willingly consented to his acting in this capacity. Whilst undertaking this important piece of national service, he will still be able to supervise the work of the diocesan office.

C.M.S. Deputation.

The Rev. C. B. G. Chambers, C.M.S. Federal Deputationist, is spending a holiday in Tasmania, occupying St. James' Rectory, New Town, Hobart, and taking the Sunday services for Canon C. W. Wilson, during the month of January. During February he will speak at the C.M.S. Annual Summer School, and pay deputation visits to parishes in Hobart and Launceston, also Woodbridge, Richmond, Pontville, Kempton, St. Mary's, St. Helens and Deloraine.

"A SWAN SONG."

TO the promoters of "The Challenge" are contemplating retirement from publication. We cannot express regret, because even to the end a wrong spirit is maintained. The little moan against "The Church Record" is just another of those unfounded charges and innuendoes which have had such deplorable reflex "benefits." To quote those statements out of all relation to their context is patently wrong, and will deceive no thoughtful person. We can only express the deepest regret that the Swan Song has ended in a dirge. What a pity it is that men make trouble for themselves as well as for other people, and then pose as injured martyrs for the cause of right.

Surely the Christian way is the heroic way. If men really feel called upon to take up a cross in the Divine following, they are not going to squeal for sympathy if that cross be rough and heavy; they are going on steadily in the following, looking ever to their Captain and Leader for direction and support.

MOSES OR CHRIST?

(Continued from Page 5.)

His Divine prescience He permitted man to fall, then He also permitted every dire consequence of the fall. His revelation must therefore operate *pari passu* with His providence. This is a difficult conception, and we regret that the difficulty was not indicated.

When God speaks to fallen man He must, by virtue of His own decree, have regard to the elements of human freedom which exist by His permission, and also to the effects which such freedom inevitably produces. The New Testament has much in the fulness of time which introduces us to this aspect of the Divine working. The Bishop appeals to our Lord's answer to the Pharisees in the matter of divorce. But he makes no use of the really significant statements in our Lord's answer. Mark x., 5, 6, reads: "But Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation male and female made he them." Our Lord here teaches that God revealed His purpose and then adapted His law to human weakness. Critical scholars of an advanced school are agreed that "J" from which our Lord quotes would go back to the ninth century B.C. So our Lord pointed out to the Pharisees that the spiritually enlightened could see in the documents contained in the Old Testament that divorce was a modification of God's purpose, due to the hardness of men's hearts. God, in His early revelation, the time, according to the Bishop, of "primitive savagery," had given clear indication as to the ideal of matrimony. And, what is of more significance for our special discussion, our Lord Himself relied directly and quoted this Old Testament message. Much the same factors appear in the New Testament. As Dr. Orr puts it, "There is not a word in Christ's teaching, e.g., any more than there is in Paul's, directly denouncing slavery, or instigating a revolt against it. Yet nothing is plainer than that slavery is opposed to the fundamental ideas and principles of Christ's religion, and that in proportion as these prevail, it is bound to be abolished." ("Problem of O.T.," p. 472.)

We hope that the Bishop would endorse the views here offered for consideration. There are a few minor points on which we think his interview as reported is open to adverse criticism.

He attaches undue importance to the modern developments of Bible study in relation to this matter. If the Bishop were correct we would expect that Christians for centuries would all have been polygamists. As he knows, the Hebrews were largely monogamists at the time of our Lord. How did they arrive at this position? We know also that every attempt within Christendom to revive polygamy has been sternly reprobated.

Augustine is as clear in the interpretation of our Lord's words and as critical of any Origenistic allegoriser as any modern could be. In the eighteenth century the argument from these passages in the Old Testament was urged with great acuteness by the Deists, and met with ability by such writers as Leland.

Again the representation of the Deuteronomic code as a product of "primitive savagery" is certainly unfortunate. The critics of the school to which the Bishop gives so much credit in his article, declare that these laws emerged in the seventh century B.C. after the golden glory of "ethical monotheism" had broken full upon the people.

The legislation in Exodus corresponds generally with that which finds expression in the earlier code of Hammurabi. It is straining our credulity to accept the view that an elaborate code containing "laws on leases, contracts, debts, embezzlements, distraint, usury, which would be equitable and humane to-day," is a product of "primitive savagery." Justrow, speaking of the Code of Hammurabi, says: "The Code also throws a favourable light on the moral spirit in which relations between husband and wife, father and children, were regulated." (Arnold in Cohn "The Bible and Modern Thought," p. 87.) The illustration that the Bishop adduces from the Elizabethan age, labours under the disadvantage that confessedly it is an effort of his own imagination. "The report of a massacre might be sent home." But there are abundance of reports in the State papers, not one of which are couched in the Bishop's flourishing periods. There is a light-heartedness in such treatment that obscures the gravity of the matter under discussion. The Bishop's view of Elizabethan history is not the view of sober historians.

The last observation is related to the title of this article. We must express our regret that the Bishop wrote the sentence, "The authority for the Christian is not Moses, but Christ." It is a clever epigram that avows a truth and implies a falsehood. It suggests that Moses has been relegated to a back place, and no longer has any message for our day. Moses qua Moses is simply a leader, but as the vehicle of God's message to man he has a place for all time. The Ten Commandments have still some force, although the world has not yet reached the stage when it can be said absolutely, "Thou shalt not kill."

The antithesis, Moses or Christ, is a false one. The Lord to Whom the appeal is made, said, "For had ye believed Moses ye would have believed Me. For he wrote of Me." Indeed, He showed the absolute position of Israel's law-giver when he represents Abraham as saying, "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead."

NEW ZEALAND.

The General Synod is to meet in Nelson on Thursday, 15th February next, for the first time in twenty-seven years, and many will be interested in the proceedings, especially in view of the fact that a new Primate is to be elected during the session. The Synod service will be held in the Cathedral on the evening of the 14th, at which it is anticipated the Archbishop of Sydney will preach.

Churchpeople will no doubt have pleasurable recollections of the previous visit of the Archbishop on the occasion of the consecration of the present Bishop of the Diocese, and once again we shall have the privilege of a service at which two Archbishops were present.

CHURCH MISSIONARY SOCIETY.

Aboriginal Missions in the Far North.

OENPELLI AND ROPER RIVER.

(H. M. Arrowsmith.)

It is all changing now!

The north was once the back door of the Australian continent. Little known and little understood, it was largely left alone. The arterial roadways of the sea avoided it. The smoking ships of commerce and of trade seemed to sniff in self-conscious superiority as they gave the north a wide berth and hurried on importantly to the chief entrances of the "civilised" south. After all, they seemed to say, this south is Australia. As for the north—well, it just wasn't done!

But we began to look up. We were obliged to. We began to hear the regular and insistent droning of aeroplane motors. We lifted up our eyes to see whence came this continual and persistent monotone, and before long our perspective embraced that far-away north. Our horizons began to be extended. We had to accept the North.

Then, with that swift acceleration which is the characteristic of modern life, the north sprang into prominence. Aeronautically, strategically, it came into its own. Let the south beware! May it not be that the north will yet become the front entrance, the reception hall of the whole continent, while for the smug south there will remain the status of the tradesman's entrance!

It is true, therefore, that the north has assumed an importance undreamed of at the beginning of the century. It will come into its own. The Northern Territory is awakening into vibrant life. Its importance in the future development of Australia cannot be over-stressed. Which makes the work of the Church of tremendous import!

The Church Missionary Society has the responsibility for the evangelisation of the eastern half of that Northern Territory. Her mission has three stations, Groote Eylandt, Oenpelli, and Roper River. This work saw its beginning in 1908, subsequent to the meeting of the Church Congress in 1906 at Melbourne.

Ever since her foundation in Australia, the C.M.S. has been vitally concerned with the work among the native population of Australia. The genius of its creation in 1825 was related to the evangelising of the Aborigines. The work has always been difficult. No work for God is easy. Mistakes have been made, but, there again, where there are no mistakes there is no progress. He who makes no mistakes makes nothing. Throughout these years the work generally among the aborigines has been starved for funds; it has been oft-times stultified by the unmoral impact of civilisation; it has been stunted by the lethargy of both Church and State. But it has continued with a good measure of success. With the coming of recent years there has come that "second spring" of Australia's aboriginal consciousness. There are splendid signs of an awareness of the problems as well as of a sincere desire to find a solution to them. The time is opportune to consider something of the continuing challenge—not to say accusation—of the work amongst these weaker brethren. It is probably an error to regard them as primitive. A truer description would be to say of them that their civilisation was retarded.

Remembering the primary of the spiritual constraints of missionary work, the C.M.S. has endeavoured to conduct a mission among these peoples which is both evangelistic and educational, medical and social. Each part is to be fitly framed together—until that backward people becomes an integrated part of that Christian civilisation which is also the goal of the parent churches and parent cultures.

Beginnings.

Thus in 1908 Rev. V. F. Huthnance and his companions left Melbourne for the Roper River. The first baptisms took place in 1913, by which time there were 60 boys and girls in the Mission. The effects of the first decade in the north were described in 1918 as follows:—

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After 10 years' work, the Rev. R. B. Joynt wrote, in 1918: "The changes in the children are remarkable. When we first went amongst them in 1908 the people were frightened, dirty, took no interest in themselves, ignorant, worshipped the 'debil-debil,' and were given to a nomadic life. Gradually self-respect has sprung up, and cleanliness is taking the place of dirt. Confidence is developing, and ignorance has been dispelled by a knowledge of the English language, writing, spelling and reading, arithmetic, and some geography. In place of their old heathen ideas, Christian thoughts and actions are in evidence, and some are trying to serve Christ. Through the Grace of God, the mission station has raised the ideals, increased the happiness, and purified the lives, not only of the actual inmates, but of many whom the mission only indirectly touches."

The first confirmation at Roper River took place in 1922, when the Bishop of Carpentaria confirmed four girls and two boys. Throughout the years this fourfold work has continued. The present chaplain, Rev. L. V. Harris, visited the station a few months ago and conducted Holy Communion as well as examining several candidates for confirmation. Approximately 90 people attend daily meetings on this station, and a constructive work is being built up.

From time to time "the rains came." On January 6th the flood waters reached the mission station, and all the natives were evacuated to higher ground. A telegram from Mr. Port stated that the ketch was standing by to take off the white staff.

Let us pray for their preservation! It is noteworthy that just prior to the rains all necessary stores had been received, so that there is less anxiety on this score than if the missionaries had been deprived of essential supplies in this time of emergency.

Oenpelli.

This further venture into the awakened north was taken in 1925—the centenary year of the C.M.S. in Australia. An area of 20 square miles was handed over to the Society on a "mission lease." A further area of 2,000 square miles, contiguous to the lease, has been declared an aboriginal reserve.

This latest work has shown encouraging results. A definite attempt is being made to assist the detribalised natives to begin a settled village life. Good assistance has been lent in this venture by the Chief Protector of the aborigines in the Northern Territory.

Mr. and Mrs. G. R. Harris and Miss Dove are situated here, whilst Mr. and Mrs. G. J. Harris are on furlough. The Chaplain also recently visited this station. His time was fully occupied with the classes for baptised Christians and for those desiring baptisms. He also gave considerable time to studying the language of the people, leaving with them the Lord's Prayer in Gunwingy. He also baptised eight candidates, following the usual practice of immersing in the billabong. He speaks highly of the splendid spirit of reverence among the natives during the service.

THE BLIND SEE!

THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

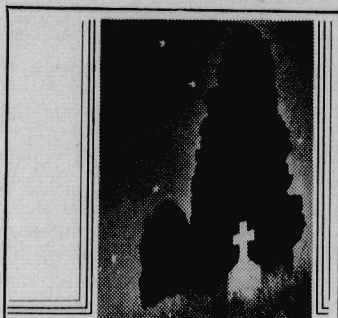
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General.

The general nature of the work of the C.M.S. is the same at both these stations. Being on the mainland they are important, because of the influence which they can exert on the thousands of aboriginal people scattered in the extensive Arnhem Land reserves.

There are three dispensaries, including the Hubert E. Warren Memorial Hospital at Roper River. Both old and young have given recent evidence of an awakened spiritual response. There is some encouragement that it will continue. It is well to remember again the wise counsel of the Bishop of Carpentaria in dealing with these native peoples:—

"In our aboriginal," he says, "one finds a mental outlook that is not dissimilar to that found among our farming communities; he has a slow and very cautious mind, and one very unlike that found among town dwellers. He says very little to those he has known for a short time, and nothing at all, if possible, to strangers. This does not mean that he is not thinking; he is most observant, and

watches expression very carefully. Even to those he has known for most of his life, he is slow to express his views. Whilst our work amongst these people is primarily evangelistic—for without a moral foundation on which to base their life no progress is possible—we have also to try to lead them away from their nomadic food-hunting stage of culture to the stage when they can live happily in village communities and produce their own food supply. This training takes infinite patience, for it is no use trying to advance too quickly by using implements that in his generation the aboriginal will never be able to purchase for himself!"

The cultivation of the heart and the training of the hand and the nurture of the soul go together. The Church Missionary Society is aiming to do this effectively.

May her programme be that of God. And then the results will be God-given.

FLOODED MISSION STATIONS.

The record-breaking floods last week in the Northern Territory have caused great alarm for our mission stations. Roper Mission has been under water. The natives were evacuated to the hill country, and the mission lugger from Groote Eylandt, with Mr. Taylor and Harold on board, stood by at Roper in case of need. The waters have now receded, and the mission blacks are returning. All are safe and well, for which blessing we thank our gracious Father.

SIGNS OF REAL PROGRESS.

Writing in December, the Rev. C. W. Haskell, of Karachi (Sind), says:—

"The year has been a most eventful one in this province, and we have seen many most remarkable signs of real progress. During the year so far we have admitted over 200 non-Christians into the Church of Christ. Most of these are very poor people belonging to a very low caste of Hindus, but as they possess a very remarkable gift of song they should be of very great value in building up the Church in Sind among the humbler strata of society. I wish you could see the joyful faces of these delightful people, and hear their glad cries of 'Victory to Jesus' when they meet other people, non-Christians as well as Christians.

One of the persons admitted to the Church a year or more ago, is an old lady of over 80, one of the most fascinating people one could meet anywhere. Her face is always radiant, and she has learnt the Creed and Ten Commandments, the Lord's Prayer, and parts of the Catechism with a view to being confirmed early next year.

School has gone along very smoothly during the year until the beginning of this month, when we had a small strike in which six teachers took a leading part. Unfortunately they had induced the boys to make a loud outcry against the Bible teacher, and say that he had insulted the sacred books of Hindus. The strike lasted only a few hours, and the school soon began work again. The same day that work began again, the Arya Samaj, a body of Hindus fiercely opposed to Christianity and Islam, arrived at the school with the object of taking the school boys out in a great procession to demonstrate against Christianity and in particular against

the Mission High School, and were disappointed to find school working as usual. It is not at all easy to enforce all the discipline one desires in India at the present time, and this year has seen strikes at the Arts Colleges as well as in many High Schools in Sind."

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

REPORT ON ANNUAL FELLOWSHIP CONFERENCE.

The seventh annual Conference of the C. of E. Fellowship was held at "Stratford" School, Lawson, from 26th December to 1st January. The average attendance was between fifty and sixty members, some of our young men being absent this year owing to military training.

The subject for conference was "The Fellowship Way." The lectures, led by our President, Rev. W. Coughlan, Rev. L. Lambert, Rev. F. J. Standon, and Rev. M. A. Payton, Chairman of the Conference, covered the four sides of Fellowship Life as well as the organisation of the movement. Many new and practical ideas were suggested in study groups as a result.

A new feature introduced this year was a practical demonstration of handicrafts, which proved very popular with the members.

Miss Lyndon Harvey, who is under the leadership of Mr. Gordon Young, director of Physical Education, introduced to Fellowship members the game of "Soft Ball," as well as several ball games which can be played in areas where space is limited.

On Sunday, 31st December, all members attended Emmanuel Church, Lawson, at 7 a.m. Holy Communion and 11 a.m. Mattins, when Coadjutor Bishop Pilcher gave the address. As the evening was very wet, evensong was held at the school and led by Fellowship members.

Spare time during the week was utilized in swimming and hiking to various beauty spots Lawson has to offer.

(Communicated.)

Diocese of Goulburn.

A GREAT GIFT.

The Vice-Dean and Wardens at the last meeting of the Cathedral Council accepted with joy a grand gift made by Lady Grose. Lady Grose has presented to the Cathedral Parish a beautiful cottage in Cowper Street to be held in trust for the benefit of the Parish. The Council is faced monthly with financial problems, and the expressions of keenest appreciation that were made at the meeting were sincere for such a thoughtful and gracious act. This is one of many generous gifts to the city made by Lady Grose. Life is cheered for many by such generosity. (Southern Churchman.)

BOYS' GRAMMAR SCHOOL.

The Canberra Grammar School 11th Annual Speech Day was held in December, when the Governor-General presented the prizes, and in an address to the students said that the rising generation would require a great deal of grit, patriotism and the ability to give unselfish service. "Train yourselves for the great contest; keep your bodies fit and your minds alert, so that you will be in a position to take a valuable part in the reconstruction of this bewildered world," he added.

The Bishop presided. He said that he hoped that the school would continue to progress in spite of the war situation.

GIRLS' GRAMMAR SCHOOL.

The Canberra Church of England Girls' Grammar School completed its 13th school year on the 7th December, when Her Excellency, Lady Gowrie, attended the Speech Day ceremony and presented the prizes.

The Bishop presided and congratulated the school on the progress made. He hoped that the students, who would be leaving this year, would continue to take an interest in the school.

Her Excellency, Lady Gowrie, in a short talk to the students, stressed the necessity for a kindly and sympathetic outlook towards the children of other lands, where war was raging.

VICTORIA.

Diocese of Melbourne.

THE PRESS CAMPAIGN FOR "WET" CANTEENS.

Following upon the alarming statements made in one of the Melbourne dailies concerning the existence of sly grog outside and around the Seymour military camps, investigations have been made. The Editor personally visited Puckapunyal and also Seymour, conversed with military authorities, and is now able to say definitely and emphatically that the whole campaign, as conducted by "The Herald" in particular, is grossly exaggerated.

The report received from Seymour indicates that drunkenness amongst the troops is practically unknown. They are well-behaved and a credit to the community, and to the Force of which they are a part.

"The Shepparton Advertiser" of November 27th printed the following:—

"NO SLY GROG SHOPS AT SEYMOUR."

No Horseplay — No Indecency.

Troops Slandered by Rumours.

Imaginations have been allowed to run riot in the persistent, highly-coloured reports of grog shops and "iniquitous dens" around Seymour Military Camps.

When two "Advertiser" representatives conducted enquiries on Friday night, considered an ideal opportunity in view of the late shopping night, pay-day and leave for the majority of the troops, no foundation for any such rumours could be discovered. The reason is that such places do not exist.

Assertions that the troops do not conduct themselves as would be desired in the circumstances, are merely slanderous comments.—(From "The Vigilant.")

ARCHBISHOP BLESSES FISHING FLEET.

His Grace the Archbishop of Melbourne officiated at the very picturesque ceremony of blessing the fishing fleet at the main pier at Queenscliff on Sunday, December 31 (New Year's Eve), at 3 p.m.

His Excellency the Governor of Victoria (Sir Winston Dugan) and Lady Dugan, attended the service.

THE MOORHOUSE LECTURES.

All who heard the Bishop of Newcastle (the Right Rev. F. De Witt Batty) at the Moorhouse Lectures delivered in the Cathedral last week and this, and those who read the synopses of the lectures in the daily press, will eagerly look forward to their publication in book form. The choice of the selectors was more than vindicated in the matter and method, which acclaim the lecturer as both a keen student and a man of deep human sympathy and understanding. Once again the Church in Melbourne is to be congratulated upon the foundation of the lectureship, and there has been added to a list of outstanding contributions a series which will long be regarded as amongst the best which have been given.—("C.E. Messenger.")

SOUTH AUSTRALIA.

Diocese of Adelaide.

THE BISHOP'S RESIGNATION.

(From the Bishop's Letter to his Diocese.)

On my seventieth birthday, I sent my resignation to the Primate (the Archbishop of Perth) and he has officially accepted it, and notified the Dean that on September 30th,

1940, the bishopric will be vacant. It seems to me right that I should let you know some of the reasons which have actuated me.

In the first place, I am 70. Not that every man should retire at 70. It depends upon the man and upon his job. Some would do well to retire much earlier, and we are glad that some carry on much longer. In the latter category I put men like Archbishop Davidson, who was 81 when he resigned, and who did some of his best work during the last 10 years of his episcopate; and Archbishop Lang, the present Archbishop of Canterbury, who is 75, and who is still a tower of strength to the English Church. In the earlier category perhaps you would place me, and you may be right—but that makes no difference now!

In the second place, I think a man should retire before he is conscious that he is wearing out, and before it is obvious that he is falling down on his job.

In the third place, it is often said that this is the age of youth. I remember Philip Gibbs in one of his books, written soon after the last war, deploring that England was still governed by its old men! Well, the world does not stand still, and sometimes we know it goes back instead of forward. But the pace is always increasing, and new methods and new ways come in, and it is not easy for those who date back to Edwardian and even Victorian times to keep up to date. And I am quite sure that this diocese needs the vigour and enthusiasm that a younger mind and hand can bring. And I am quite sure that the diocese is ready to respond.

But you may say (or think), why then don't you resign at once instead of waiting till September 30th? Well, I have two reasons which seem good to me. First, our Synod (which meets in September) cannot deal with the matter of the Constitution during a vacancy, and I should like this diocese to declare its decision before I retire. In the matter of the Constitution of the Australian Church we have generally taken our own line, and not just followed in the wake of others; and if we do not deal with it next September, our voice will not be heard. So I should like to see another Synod through.

Secondly, I should like to have time to get round all the country parts of this diocese once again; to meet again those whom I have confirmed—both old and young; and to secure so far as I can, that there shall be no long interval without confirmations.

And lastly, though this is not much of a reason, we want a little time to make some arrangements for the future, for we have made no plans yet, though I hope we shall remain in South Australia, where so many of our interests and affections are centred.

WE

And I say we, because you will realize that my poor wife's resignation is bound up with mine. I was reading the other day a report on English Preparatory Boys' Schools, and the writer says: "I invariably did my best to find out what part, if any, was played by the headmaster's wife. The evidence became clear that hers is a vital and a recognized part. She holds in fact what is tantamount to a full-time but unpaid appointment in the majority of schools. This may be unbusinesslike and unfortunate for the ladies concerned, but it is the fact." I think almost the same might be said of a bishop's wife, only I am sure she would not think it unfortunate, but would agree (if she's the right sort) that it's a very happy arrangement! I have now written more to you all, as my friends, than I have written to any one. And I can only say that my wife and I shall both be very sorry when the time comes for us to give up.

"THE LIGHT SHINETH."

I have said so much about myself this time that I have not room to say all that I would like to say about the New Year, which dawns upon us shrouded in mystery. We peer out into the mist with many hopes and many fears; but

the Christmas Message, as the margin of our Revised Version gives it to us, may well inspire us with joy and confidence.

"The light shineth in the darkness; and the darkness overcame it not."

We can read what is passing through St. John's mind as he writes. "The darkness is a tremendous power, but even though it is so mighty, it could not overcome the light: the light is shining in the darkness, and the darkness overcame it not." It is indeed a song of triumph, for Jesus Christ is the true light, and He came into the world to dispel the darkness of ignorance and sin and hate and war.

Let us keep the thought with us through this coming year—"the light is shining in the darkness" all the time. And may it dispel all darkness for you, and may your New Year be full of the best joy and happiness, and of that peace "which passeth all understanding!"

WEST AUSTRALIA.

The Most Reverend Henry Frewen Le Fanu, Primate of Australia and Tasmania, on Thursday, 21st December, 1939, in the Cathedral Church of St. George, Perth, ordained the following:—Deacons: Rev. Gerald Stanley Coxon, Rev. David Coomber Wilson, Rev. Sydney Harold John Best, Priests: Rev. Erskine Cuthbert Sweetman, B.A., Rev. Frederic Gordon Murray, Th.L., Rev. Hugh Peter Vere Hodge, Th.L., Rev. Edward George Geoffrey Stanley.

The Rev. Walter Green, of Christ Church, Brunswick, has accepted the incumbency of All Saints' Church, Geelong. He will be instituted and inducted by the Archbishop on February 6th.

GIVING OR MIS-GIVING?

My Missionary Givings.

A Little Argument With Myself.

1. If I refuse to give anything to missions this year, I practically cast a ballot in favour of the recall of every missionary, in both the home and foreign fields.

2. If I give less than heretofore, I favour a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favour holding the ground already won, but I do not favour any forward movement. My song is "Hold the fort!" forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go!"

4. If I advance my offering beyond former years, then I favour an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved, I do believe in greatly increasing the present number of our missionaries; therefore I will increase my former offerings to missionary work. —From "The Lutheran Pioneer."

AUSTRALIAN COLLEGE OF THEOLOGY.

Class Lists for 1939.

Associate in Theology (Th.A.).

(In Order of Merit.)

Name	Diocese
First Class:	
King, Phyllis (Deaconess' House)	Sydney
Prentice, Joan	Sydney
Foster, Doreen Minnie G.	Sydney

Second Class:

Wilesmith, Eric Dangar	Sydney
Broadbent, Beatrice	Sydney
North, Sister Mary Kathleen, C.A.	Auckland
Campbell, Rose Esther	Sydney
Board, Doris Marjorie	Melbourne
Adams, William Ronald L.	Melbourne
Eager, Alice Mary	Sydney
Lang, Nancy Eva	Sydney
Bennet, Margaret Elinor Florence	Adelaide
Richards, Amy Doreen	Bendigo
Carey, Enid	Sydney
Parsons, Wilbur David	Tasmania
Bowman, Myra Clair	Melbourne
Matthews, John David	Gippsland

Pass:

Rowe, Dora Maud	Sydney
Ikin, Ethel	Tasmania
Heagney, Ena Constance	Melbourne
Wait, Catherine Laurel	Sydney
Watchorn, Kathleen	Tasmania
Donaldson, Muriel Irene	Melbourne
Costelloe, Alfred George	Tasmania
Elden, Arthur Vivian Charles	Melbourne
Hann, Alice Clara	Melbourne
Jones, Lillie R.	Melbourne
Mackay, (Mrs.) Mary Forbes	Melbourne
Greensmith, (Mrs.) Adelaide	Melbourne
McDonald, Norman	Melbourne
Brown, Harrie William	Sydney
Brailsford, Bertha E.	Melbourne
Rattray, James Malcolm Charles	Melbourne

(None Failed.)

Passed the First Half of the Examination.

(In Order of Merit.)

De Bibra, Margaret L.	Melbourne
Graham, Allen Keith	Goulburn
Laby, Beth	Melbourne
Forster, Capt. Joseph, C.A.	Perth
Louis, Edna Rose	Sydney
Brown, Mavis J.	Melbourne
Gardner, Kathleen Theodosia	Melbourne
Payne, Sheila	Sydney
Budge, Edith Grace	Perth
Appleton, John William	Sydney
Francis, Percival James	Gippsland
Wintle, Mary Lilyan Rose	Gippsland
O'Connor, J.	Sydney
Fleming, Stella	Sydney
Strickland, Albert E. J.	Melbourne
Newton-Hamilton, Faith	Melbourne
Painter, Mildred Lloyd	Perth
Jeffery, Clare Isabel	Melbourne
Armstrong, Dorothy	Melbourne
Dow, Mary Elizabeth	Melbourne
Thomas, Basil James	Goulburn
Lambert, Evered Hanham A.	Sydney
Denyer, Edwin Alfred	Sydney

The Following Candidates were Held Over:—

Lapthorne, Leslie Wallace	Melbourne
Jeffery, Leslie	Sydney

(Five Failed.)



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LETTERS TO THE EDITOR.

AUSTRALIAN COLLEGE OF THEOLOGY.

To the Editor, "Church Record."

Sir,

May I, through your columns, have permission to notify prospective candidates for the A.C.T. examinations that, under present conditions, there will be difficulty in procuring some of the books set down in our lists.

At the same time there must be many men who have completed their examination, who would be willing to help present candidates by letting them have certain books on the list at second-hand cost. The Rev. L. S. Dudley, B.A., St. Hilda's Rectory, Katoomba, N.S.W., has very kindly offered to help students in this matter, and I would ask clergy and others who can spare books prescribed for Th.Schol. and Th.L. to send him a list of their available books. Candidates will then be able to find out from Mr. Dudley if and where such books as they need are procurable. May I ask all who write to Mr. Dudley in this matter if they will kindly enclose a stamp for reply? Also, I would ask all concerned with A.C.T. this year to address letters to me at Port Macquarie, N.S.W., instead of Armidale, as I shall be residing at Port Macquarie for the ensuing twelve months.

JOHN FORSTER,

Port Macquarie, N.S.W.,
9th January, 1940.

Registrar, A.C.T.

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

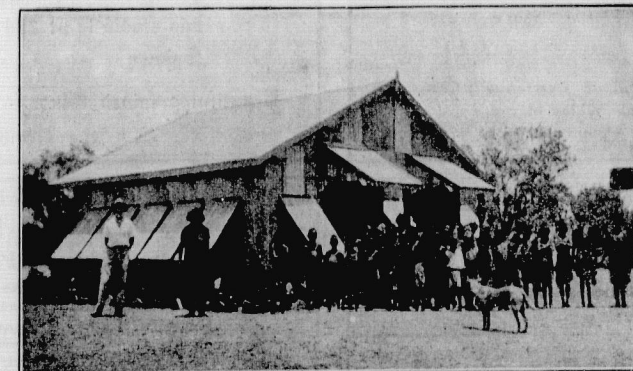
THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

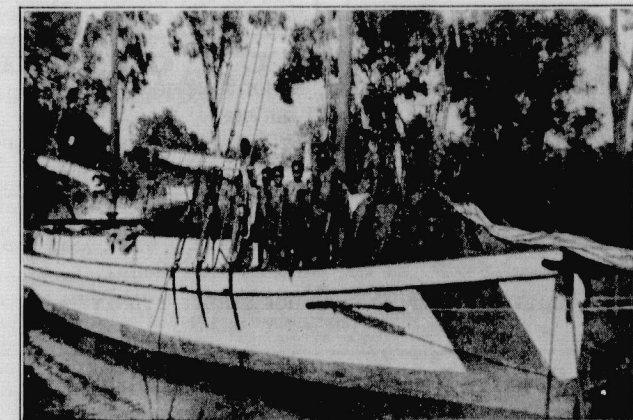
Vol. 3, No. 3—New Series.

FEBRUARY 1, 1940.

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



YOUNG PEOPLE AT ROPER RIVER MISSION STATION.



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