

## VICTORIAN JOTTINGS

(By "Melberton.")

**Lenten Services** are well in hand in our Victorian churches now—very helpful series of week-day and other services are arranged for at St. Paul's Cathedral and other churches. I hope that our folk will not only come themselves but bring others. The days in which we live call for a fresh consecration of body, soul and spirit to Him Who loved us and gave Himself for us. Here is an extract from the paper of a busy suburban parish:—

Study the list of services. Consider the special subjects of sermon courses. Determine to become more familiar with the facts of our Lord's wonderful life and ministry. Full provision is made, you will admit, to make Lent a time of greatest helpfulness. Will you take what is offered, and share with us in helpful fellowship the things provided for our strengthening and uplift? I call you to—

Do more than exist—Live.  
Do more than touch—Feel.  
Do more than look—Observe.  
Do more than read—Absorb.  
Do more than learn—Listen.  
Do more than listen—Understand.  
Do more than think—Ponder.  
Do more than talk—Say Something.  
And then—  
Do noble things, not dream them.

**January** was a busy month for leaders of the Church of England Boys' Society. Besides the Commandant, the Rev. P. W. Robinson, of St. Mark's, Camberwell, several young clergy gladly gave themselves to the oversight. Devoted laymen, too, gave up their holidays to this work.

Over five hundred boys from different parishes in the diocese attended the C.E.B.S. camps at Frankston, and several more would have been there if there had been more room—there was a waiting list of over fifty. For the junior camp, St. Mark's had the greatest number of boys. The Vicar was Commandant of both this and the senior camps, and although the work was exacting, it was wonderfully blessed, and our boys, in common with all their fellow campers, will have happy memories to treasure up.

The cost to the boys or their parents is a very modest one. From the boys of bygone camps several have dedicated themselves to God for the work of the ministry and are in College. The growth of the C.E.B.S. is one of the most encouraging features of our church life in Victoria.

This trumpet gives no uncertain sound. Thank God for it and pass the challenge on.

## Letters to the Editor

## THE HOLY SCRIPTURES.

## "A Layman's Point of View."

Sir,

The puny, patronising critics of the Old Testament pit their opinions and advice against the Mighty God, the Saviour Himself. Who commanded His followers to "search the Scriptures (only the Old Testament then existed), for in them ye think ye have eternal life and they are they



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which testify of Me." And against St. Peter, who, referring to the writing of these same Old Testament Scriptures, said: "Holy men of God spake as they were moved by the Holy Ghost"; and against St. Paul, who, in admonishing his son in the faith, Timothy, declares (3: 15), "All scripture is given by inspiration of God and is profitable for doctrine, for correction, for instruction in righteousness." "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Beneath notice are such critics who have recently permitted to be aired in the public press, without contradiction, their patronising "very particular" private opinions—only that they hold official positions in our Church, to gain which they had, when at ordination asked by the Bishop officiating: "Do you believe the Holy Scriptures of the Old and New Testament to be the Word of God and to contain all things necessary to salvation?" answered, "I do so believe."

So, then, these critics of the "Word of God," "having eaten up the good pasture, tread down the residue with their feet—having drunk of the deep waters they foul the residue with their feet." "As for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet" (Ezek. 34: 18).

The teaching contrary to God's Word gives "offence" to many of Christ's followers, and would-be disciples—to such blind leaders He says it were better that they were "drowned in the depth of the sea."

The "impregnable Rock of Holy Scripture" has suffered the onslaught of many "wise in their own conceits," "Who wrest the Scriptures to their own destruction." "He that sitteth in the heavens shall laugh them to scorn; the Lord shall have them in derision."

"CHURCHWOMAN."

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

# THE AUSTRALIAN Church Record

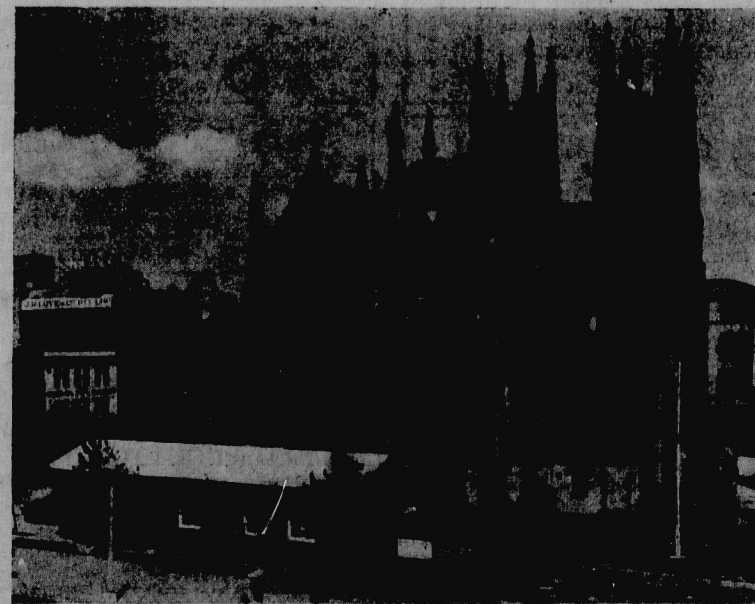
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### Notes and Comments.

Though sun and moon and stars be not: the heavens a  
vanished scroll—

The pillars of the earth are His—be fixed in God, my soul.  
The waves may roar, the nations rage, and yet at His  
command

At the four corners of the earth, the four great angels  
stand;

And swiftly hasteneth the day foretold in His same Word;  
The kingdoms of the earth shall be the Kingdoms of the  
Lord.

—Amy Wilson Carmichael.

### THE COMFORT OF THE SCRIPTURES.

THERE are many discussions and dissensions  
among men of Christian faith in relation to the  
war. In strangely diverse quarters men and  
women are to be found in grave doubt of mind  
and soul as to the correct attitude of the Christian  
and the use of prayer in this connection. We have  
culled from a leading article in the English "Church  
Times," an extract that places the position in a  
light that may help many troubled minds. It runs:

"We are assured that God wills the destruction of the  
Nazi barbarism; that the effort to bring about its cessa-  
tion is a part of the will of God for His servants in  
Great Britain; that to fight to make God's truth and  
righteousness prevail in the civil affairs of nations is  
a duty far exceeding and transcending national patriot-  
ism; and yet that in the present war the duty imposed  
by patriotism is included and not qualified by the larger  
and deeper spiritual obligation. To fight for truth is  
a far greater thing than to fight for England; and that,  
we believe, is England's present faith and purpose.

"If this be true, religion can indeed bring comfort.  
The pages of history show continually the hand of God.

His purpose is true and righteous, firm and lasting, active  
and effective; and He is mindful of His own. Human  
lives are all-important from the standpoint of the individ-  
ual, and seem all too brief and fragile. The Bible, pre-  
senting a spiritual commentary on mundane history,  
teaches Christians to look at life rather from the point  
of view of God in its eternal aspect, and to derive strength  
and hope from the contemplation. But God is indeed at  
work. His people are included in His plan; they form  
a vital part of it. The course of this world cannot well  
be without significance and value in the eyes of Him  
Who came Himself into the world to share its sorrows  
and its triumphs. By patience and comfort of the Scrip-  
tures Christians can take firm hold of hope even in a  
world at war."

It may with advantage be pointed out that the  
Scriptures referred to by St. Paul were those of the  
Old Testament of which St. Peter said, "Men spake  
from God being moved by the Holy Spirit," and in  
St. Paul's judgment were able to make men "wise  
unto salvation through faith in Jesus Christ."

### THE MASS.

"I SHOULD like to explain why I desire that  
the term 'Mass' for Holy Communion should  
be avoided," the Bishop of Gloucester (Dr.  
A. C. Headlam) writes. "It is true that the word  
in itself has no particular meaning; but in the minds  
of most people it is associated with abuses that pre-  
vailed in the Middle Ages concerning the Commu-  
nion Service, and, in consequence, it is a term which  
accentuates the division between parties in the  
Church. Therefore, as we wish to draw people  
together as much as possible, it is a term to be  
avoided.

"We can speak of the Liturgy, or Eucharist, or  
Holy Communion, or the Lord's Supper—all good  
terms—and I think we had better avoid a word  
which, as I have said, accentuates differences."

—(Gloucester Diocesan Magazine.)

### THE G.O.M. OF THE C.M.S.

COLONEL SIR ROBERT WILLIAMS is over  
ninety years of age. He has for many years  
been closely connected with the work of the  
great Church Missionary Society, and is now its  
honoured President. In a message for the New  
Year, written in December, Sir Robert has stressed  
for us the unfailing basis of our confidence in  
times of catastrophe such as the world is passing  
through. This venerable Christian writes:—

It is a difficult thing to write thoughts which are to  
be read in January, with all the changes and chances of  
the war which seems to have such curious indecision  
in its present stage. But whatever changes and chances  
there may be in these months there is the over-riding  
fact: "I am the Lord, I change not," and whatever tem-  
porary manifestations of His will there may be, above  
and beneath and round all is: "God over all, immortal,  
invisible, the only wise God." Whatever clashes and  
crashes, whatever appointments and disappointments,  
however nations rise and wane: "Lo, these are parts  
of His ways; how little is known of Him and the thunder  
of His power, who can understand?" Our weapons are  
not carnal (though some of us have to use carnal wea-



pons), but mighty through God to the pulling down of Satan's strongholds, in many forms and all over the world.

These can only be undermined by the Gospel, the Gospel of which we are armour bearers and soldiers—above all having the shield of faith. Each one must bring to the common cause St. Paul's declaration: "I know Whom I have believed, and . . . that He is able to keep that which I have committed to Him until that day" when heaven and earth shall pass away and God shall be all in all. May He keep in each one of us our share of His steadfastness.

—ROBERT WILLIAMS.

### WELFARE OF ABORIGINES.

CHURCHPEOPLE will welcome the forward and comprehensive policy for the welfare of the aborigines enunciated in Mr. E. W. Chinnery's report to the Federal Government. From press reports we understand that Mr. Chinnery proposes that, until Government stations are established, the education of aboriginal children should be left to missions, which should receive proper subsidies to undertake the work. Reasonable grants should also be made to the missions to enable them to extend work in training aborigines in food production and industry suitable for their districts.

In addition, missions should be subsidised by the Government to control aged, infirm, and helpless aborigines, to treat the sick, to train natives in proper moral and ethical standards, to investigate and introduce crafts appropriate to local resources, and generally to protect the aborigines.

The missions also, he thinks, should be invited to take over the training of all half-caste children in suitable places remote from the towns; or, if they are unwilling to do this, a Government training institution should be established for the purpose on an island in North Australia.

### Training of Half-castes.

The report emphasises the need for more technical training among the aborigines and half-castes. It suggests that, after suitable training, half-castes with suitable qualifications should be assisted with finance and stock to settle on small farms or pastoral holdings.

The half-castes generally, he says, should be encouraged to form a community life of their own.

For general supervision and administration, Mr. Chinnery urges ultimately the establishment of three control posts in the interior—one at Jay Creek reserve in Central Australia, which should be opened at once, and later one each at Arnhem Land and the north-west of the Territory.

He recommends also the establishment of additional bases on the north coast to prevent the molestation of aborigines by crews of pearling ships. Creation in the Territory of a Court of Native Affairs is strongly recommended. The Ministry is urged to keep native reserves inviolate as long as possible and to make provision for protecting the

inmates if it ever became necessary to open them for mining or other development.

We have for some time realised that the mission stations were not able to do the work efficiently because of the lack of adequate support. The Federal Government has not accepted its responsibility towards this part of our population sufficiently to make available such supplies, financial and otherwise, as would give our missionary societies the opportunity of properly manning their stations with missionaries adequate in number and training for their important and interesting task.

### THE EDUCATION DEPARTMENT IN N.S.W.

WE are not impressed with the attitude of the N.S.W. Teachers' Association towards the Department, and more especially towards the Minister for Education personally. If any body of Civil servants should be strictly loyal in their relationship with the head of their department and scrupulously courteous in their approach to him, it is that body of men and women who are entrusted with the very sacred responsibility of developing the manhood and womanhood of our nation in its most formative period. It will be little short of a calamity if the teaching profession, as represented by the Government school teachers of N.S.W., allow itself to be the tool of an irritating and all too frequent criticism.

### THE ROPER MISSION DISASTER.

THE Administrator of the Northern Territory has despatched the N.T. patrol vessel "Kuru" from Darwin with 10 tons of emergency stores for the staff of the Roper Bar Police Station and the mission station, whose food stocks suffered almost total loss during the recent floods and cyclone. Mr. P. F. Taylor, of Groote Eylandt, reached Mataranka after a difficult journey cross country with pack-horse, and is now in Darwin. After conference with the Administrator, he will probably come south via Groote Eylandt.

Mr. H. M. Arrowsmith, Acting Secretary of the N.S.W. Branch of C.M.S., leaves for Groote and Roper next week in order to inspect the mission stations and take counsel over the re-construction of the Roper Mission and the replacement of the "Holly." Mr. Arrowsmith will probably visit Oenpelli and Thursday Island before his return to Sydney.

### THE CONSTITUTION.

The Standing Committee of the Diocese of Sydney has, by virtue of the authority bestowed on it by the last session of Synod, assented to the new Draft Constitution subject to certain minor amendments. We hope to comment on this matter in our next issue.

### THE OLD TESTAMENT.

With reference to the recent press controversy concerning the Old Testament, we have much pleasure in stating that the Bishop-Coadjutor permits us to say that the whole setting in which his interview appeared in the "Sunday Sun" may have conveyed to some an impression that he intended to depreciate the moral and religious value of the Old Testament.

The Bishop had the purpose in his mind of warning readers against the error which would justify an application of Old Testament precedents to conditions as they prevail to-day, ignoring the deeper spiritual message given to us by our Lord Jesus Christ.

## Quiet Moments.

### SONGS OF DELIVERANCE.

(By Ignotus.)

IT has been pointed out by many persons well advanced in years that old age, with all its inevitable limitations to the activity that marked youth and middle age, has yet its own special prerogatives. One inestimable privilege is the possession of leisure from strenuous and engrossing toil, and the opportunity of taking a backward look over the way in which God has led us. If one's life has been, on the whole, one of service of God, if deeply conscious as we are of frequent and grievous failure to give God and the things that make for right living their due place in our lives, we have felt that over all our lives the mercy of God has been a constant blessing, there is abundant reason for us to give forth from overflowing hearts those "songs of deliverance" to which David refers in Psalm 32: 7, when he says, "Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance."

These tributes to God's goodness are fittingly paid on special occasions of Divine help. So thought Deborah (Judges 5), when, after the defeat of Sisera, she ascribed the victory to the God of Battles, Who had fought for His people. So did Moses and his people (Ex. 15), when they rejoiced over their deliverance at the Red Sea, saying, "We will sing unto the Lord, for He has triumphed gloriously." So also David (II Sam. 22), rejoiced over his deliverance from Saul—"God is my Strength and Power. Thou hast delivered me."

### Deliverances in Retrospect.

The mercies of God should be joyfully acknowledged as they come to us, singly or otherwise, throughout our whole lives; but our present concern is to think back over the years and to pay a tribute of song for the long series of blessings that have come to us. There is not one of us who, if

he will take the time to do so, cannot recall very many times and ways in which our Father, from Whom all good things do come, has saved us. In this connection one is moved to quote here the General Thanksgiving from the Prayer Book,—a magnificent and comprehensive summary of our blessings and of our duty in the light of those blessings. Familiar as the words are to many of us, they gain in depth of meaning and in power of edification as the years pass. "Almighty God, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and lovingkindness to us and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but, above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we show forth Thy praise, not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory; world without end. Amen."

"Creation, preservation and all the blessings of this life; redemption, the means of grace, and the hope of glory"—what a list of past and present mercies! Surely it is our duty, and should be our delight, to sing to the Lord our songs of deliverance from possible and from actual perils. If our lives are God-centred, these songs will be the natural expression of our deep gratitude.

### A MOTHER'S PRAYER FOR HER SOLDIER SON.

"As Thou didst walk the lanes of Galilee,  
So, loving Saviour, walk with him for me,  
For, since the years have passed, and he is grown,  
I cannot follow—he must walk alone.  
Be Thou my feet, that I have had to stay,  
For Thou canst comrade him on every way.  
Be Thou my voice, when sinful things allure,  
Pleading with him to choose those that "endure."  
Be Thou my hand that would keep his in mine,  
And all things else that mothers must resign.  
When he was little, I could walk and guide,  
But now, I pray that Thou be at his side.  
And as the Blessed Mother folded Thee,  
So, kind and Loving Saviour, fold my dear son  
for me."

### NOTICE.

The Annual Meeting of the Board of Directors and Shareholders of THE CHURCH RECORD LTD. will be held at the Office of The Church Record on Thursday, 7th March, at 5 p.m.

The annual balance sheet will be presented and other business transacted.



## Personal.

The resignation of Bishop F. L. Norris, of North China, has resulted in the translation of Bishop T. A. Scott from Shantung to North China, and the nomination of the Rev. J. Wellington, Vicar of Holy Trinity, Bedford, for consecration as Bishop of Shantung.

Miss Olga Silverstone has now arrived back in Hyderabad after her visit to England.

Miss A. Williams is now in Sydney and will be there for some months engaged in deputation work, especially among women.

Miss Lamplough is spending a furlough in Sydney after a term of service on the teaching staff at the Hyderabad School.

Mr. J. G. Harris, of Oenpelli, has now recovered from his illness, and is recuperating at Austinmer, N.S.W.

The Rev. John Day left Auckland for Suva, Fiji, on 8th January. Mr. Day, who is a Bachelor of Arts and Certificated Teacher, was ordained recently by the Bishop of Waikato on behalf of the Bishop of Polynesia. He goes to the School for Indian boys at Labasa, Fiji, and will be a very valuable addition to the staff of this diocese.

The Very Rev. G. C. Cruickshank, Dean of the Cathedral, has returned to Dunedin and has resumed duty at the Cathedral. The Dean has been away for a year, during which time he has visited England.

Canon E. H. Strong, of Auckland, who has been locum tenens for the Dean during his absence from the Cathedral, has left Dunedin for the north.

The Ven. A. C. H. Button has been appointed Vicar to the Parish of St. John, Roslyn. The Archdeacon has been Vicar of Waikouaiti for the past few years. Before that he was for many years Vicar of St. Peter's, Caversham.

Rev. S. N. Spence, of C.M.S., Karachi, India, has returned to New Zealand owing to the recent death of his father. We understand that he is hopeful of returning to his missionary work later on.

The Venerable William Bullock, A.K.C., Vicar-General, Archdeacon of Wairarapa and Vicar of St. Peter's, Wellington, has been appointed Archdeacon of Wellington, in the room of the Venerable Arthur Lloyd Hansell, M.A., resigned.

The Rev. Eric John Rich, B.A., L.Th., Vicar of Master-ton, has been appointed Archdeacon of Wairarapa, in the room of the Venerable William Bullock, A.K.C.

The Rev. I. C. Edwards, curate of St. Mark's, Wellington, and the Rev. K. Nicholson, curate of Christ Church, Wanganui, were ordained to the priesthood in St. Paul's Cathedral by Bishop Sprott on St. Thomas' Day.

We understand that Miss K. Harris, of the Groote Eylandt Mission, has applied for leave to determine her engagement with the C.M.S. in view of her forthcoming marriage with the Rev. D. D. Macdonald, formerly in charge of the St. George's Presbyterian Church, Castlereagh Street, Sydney, and now of Dundee, Scotland.

We desire to extend our sympathy to the Rev. A. Dyer, of Guildford, N.S.W., on the death of his beloved wife, Mary Catherine Dyer, after an extended and painful illness, borne with great Christian fortitude. The Archbishop officiated at the funeral on Monday last.

## THE ROPER MISSION DISASTER.

The following graphic description is from Mr. P. F. Taylor, of the Groote Eylandt Mission Station:—

We had a very good trip across from Groote Eylandt, and we reached the mouth of the Roper River at 9 p.m. on December 29th, 1939, and anchored till the morning. We could see big storms gathering in the East and over Groote, and the barometer began to indicate a change. Next day we had a very wet trip up the river to the Mission, where we arrived at 9 p.m. Sunday night, Mr. Port and Mr. Perriman welcomed us, and it was good to see fellow workers once again. Mr. Perriman looks better than I thought to find him, and Mr. and Mrs. Port very well. We were soon having supper, and into bed. Next day, January 1st, was "regatta day" on the river for the people, and in the midst of all the boat races and swimming, between showers, in came the "Leisha." So there was quite a party at night for tea. On Tuesday we transhipped all the cargo in the rain and got all the Ports' things to shelter. The barometers were so unsteady that the idea of sailing out was not considered, so the "Leisha" tied up and we overhauled engines—"Leisha" and "Holly." On Friday the "Leisha" skipper said he had to meet the "Wandana," and must make for shelter along the coast if he met a "blow," and said he had plenty of engine power to help. So they departed—and just as well they did! By this the barometer was too low for the "Holly" to put to sea. On Saturday the river was rising rapidly, and we moved various things upstairs—just in case it should come over the floor of the house. Sunday, the river still rose, so we moved the "Holly" from the jetty posts and tied up alongside some tall trees downstream a little, as the river was too swift for the boat to anchor out. Monday we wired C.M.S. and sent the people to the hills. They had to use canoes to get there. We brought the "Holly" and anchored her on the path between the hospital and chapel, and she rode outside the gate ready to take us off. We had put most of our personal effects and some stores aboard. Monday night we had to leave the house, and all slept on the "Holly." The current was so terrific that the "Holly" broke her stern lines, so Mr. and Mrs. Port and all the half-castes of Roper Mission were taken off in the "Heath" to the mountain, where the natives were. The river now became a roaring torrent, with trees coming down, and the village had been swept away, also the wind-mill and engine house. We took the "Holly" as close as we could to the highest land beyond the Mission, and dropped anchor in the lee of big trees, where there was good anchorage, and let go a shackle and half of both chains—we were well anchored. All day we ran the "Heath" and got stores by chopping a way into the store, and placed the remainder as high up in the roof as we could in the store and mission house. All this was done in a terrific torrent and freezing rain. It was a terrific night, and just after dark the cyclone came with a wind one could not face, and rain that just cut like whip-stings. The boys took short shifts at the wheel, as by now the boat needed careful steering to keep her in the lee of the tops of the trees. At about 10.30 p.m., Harold and myself on watch, and the other six (Mr. Perriman, three boys, Marjorie and baby, and Constance asleep), the cyclone rose to a deafening roar of tremendous force, and the rain was nothing but a cloudburst, when suddenly the anchor received a heavy blow and began to drag. We sprang into action and paid out nearly all our chain. We slid downstream in the howling storm at an ever-increasing speed, and hearing all the mission buildings crumpling in the torrent as we passed. All was pitch darkness, except on the "Holly." We crashed into heavy timbers; our position we did not know, and jammed on to the side of a stalwart iron bark tree with rending of many timbers in the side of the "Holly." The tree God had put here invited us up into its top with the aid of our torches. In three minutes we had all climbed into its branches—a brave boy sprang back to seize a blanket and small swag cover to wrap the baby in. The "Holly" lunged to starboard, freed herself from the tree, and disappeared in 20 feet of raging torrent at a terrific rate. Freezing cold, howling

## A BOOK FOR LENT.

The new Bishop of London has followed the procedure of his revered predecessor, in giving his imprimatur to Dr. W. R. Matthews' new book entitled "Following Christ." The Bishop, in his "Introduction," says: "Those who are aware of the thirst of the soul for the living God, but hesitate to commit themselves to Christ as guide, will find help here. Some whose religion has got into the doldrums will find here the stimulus to fresh thinking which they need."

In dealing with "The Essence of Christianity" and speaking of the early disciples, Dr. Matthews says: "The one character which all had in common was that they were following 'the way,' and that they belonged to Christ. . . . Always the new beginnings in the Church have sprung from a return to the historical Jesus and a fresh grasp of what being His disciple means. So it will be again."

You may say that this paragraph reveals the purpose of the writer—to capture the early simplicity and meaning of Christian discipleship. The challenge of Christ to the individual is well stated in the second chapter, "Why follow Christ?" The first requirement is to become acquainted with Christ as He was in the days of His flesh. Those who take the trouble to do this either turn away sorrowful, like the young man who had great possessions, or are inflamed with a love which does not die away, even though they may be false to it a thousand times. One who has encountered Christ, whether he follows or not, is a changed man."

There are two very helpful chapters on Prayer, and Grace. In the former, Dr. Matthews has no hesitation in deciding against the modernistic view. "We may notice," he says, "that it is prayer in its simplest form to which He refers—prayer in the sense of asking for something. . . . He thinks of prayer as, first of all, asking God for something we need. The prayer which He taught His disciples is a string of requests." Dr. Matthews treats the present day difficulties in a simple and straightforward manner. His exegesis of the Gethsemane prayer is well done.

The book will fit in nicely with our Bishops' Lenten appeal for a special season of heart-searching and deepening of life on the part of the clergy and inner group of Church workers.

**Following Christ**, by W. R. Matthews, K.C.V.O., D.Litt., D.D., Dean of St. Paul's. On sale at C.M.S. Bookroom, Sydney, price 3/3. Our copy from the publishers, Longmans Green & Co., London.

## WANTED.

The Chaplain of the Royal North Shore Hospital requires a portable set of Communion vessels for use in the Hospital service, and would be glad to hear of someone who would present it. He has a pocket set in silver, a presentation engraved of 1870, valued at £8, which he would exchange for a set of more suitable size.

gale, yet the baby slept, rolled in the ground sheet, little aware of her position in the midst of a raging sea 13 miles wide.

Well, no one will ever know the experiences of that night in the trees with few feet to spare. Some saw visions bright—all felt God very near, and none was afraid. His hand was with us. His love about us—we were safe. An interminable night, but at dawn the cyclone passed. Then, what to do? The three native boys volunteered to swim to the mountain, more than a mile distant; cold and cramped as they were, it was the only way of obtaining help. They were hurled downstream, but caught branches of submerged trees and gradually working from tree-top to tree-top into quieter water, and finally reached the party camped on the mountain, exhausted, but able to give the messages. At 9.30 a.m. Richard (half-caste) and one of the "Holly" crew, by wonderful skill, brought the little "Heath" astern down the river and caught on to the tree as the current carried them by. It took little time for us to get aboard, and as we were carried on, the little engine did its best to get towards the mountain. There Mr. and Mrs. Port and the natives had huge fires burning and hot tea ready for us. We changed into oddments of dry clothing, and our thanksgiving was very real.

The ruin of the mission is absolutely complete. "The floods clapped their hands," and "the place thereof shall know it no more." The three "Holly" boys are heroes of the first order—Killa, Numdubbata, and Ja-barraqua—a better crew it would be hard to find. As for the "Holly," she is a great loss. I am glad I was on her to the last. God's hand seemed so clear in all our movements, especially in putting us out on the tree, that I cannot question the loss, but rather look to Him in perfect trust, for He has always provided. We think it rather fitting that of all places the "Holly" should end up alongside the Roper Mission, after 21 years of faithful service, and 30 years of life. We have salvaged the old name-plate, "Lone Hand," built by White & Sons, Brisbane, 1910. She was re-named "Holly" in 1919. The night of the cyclone was January 10th.

## THE THREE HEROES.

In a covering letter, dated February 5th, enclosing the above letter, Mr. Harris writes:—

"The three 'Holly' boys arrived from Roper in a dinghy last Saturday night, after a journey of eight days. They brought the enclosed letter from Phil, which, after you have read, you will agree that they were brave, worthy men. Phil's account shows a marvellous protecting Providence, and we are deeply grateful to God for their lives. . . .

Cases from Kiama and Moss Vale are a sad loss. The Kiama case means that the Hamiltons will have no clothes to add to their well-worn ones. We are finding it hard to clothe their children during their absence. There is no material on the station, unfortunately."

Harold and Marjory Hamilton and the baby were on the "Holly," of which Harold was the skipper. Their other children were left in the care of the Rev. and Mrs. L. Harris and Miss Harris, at Groote.



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## CHURCHMEN'S REMINDER.

"If I rest I rust."—Luther.

"Fervent in spirit, serving the Lord."—St. Paul.

## MARCH.

1st—St. David, Patron of Wales and Archbishop. Son of a Welsh prince, he became the defender of the faith against Arianism. Died about 544 A.D.

2nd—Saturday. John Wesley died, 1791. If modern Anglicans and Methodists were more like John Wesley, it would be good for the Church of England.

3rd—Fourth Sunday in Lent. In Victoria collections for the Clergy Provident Fund. This is termed Refreshment Sunday by way of relief from the austerities of some observances of Lent. Not so necessary in our times, however.

7th—Thursday. First Prayer Book of Edward 6th, 1549. Because this edition is nearer the earlier Romanistic position, some Anglicans desired to adopt its distinctive points. Which is why Parliament rejected the Revised Prayer Book in 1928.

10th—Fifth Sunday in Lent. This is also termed Passion Sunday because Our Lord foretold His coming Passion to His disciples. It helps us to prepare for Good Friday.

## To Australian Churchmen.

## MISREPRESENTATIONS.

Written for the "Church Record."

TENNYSON makes the old grandmother in her story quote the parson as saying, "A lie which is half the truth is ever the blackest of lies." The word "lie" strictly means a deliberate falsehood. We hasten to assure our readers that the type of misrepresentation to which we refer is not always deliberate. But it has this relation to the slanderous story reprobated by Tennyson's parson that it is "half the truth." This makes it easy of acceptance and difficult to refute. Quite recently certain statements have been made that are misrepresentations of this sort. Made in all good faith, no doubt, but none the less misleading on that account.

## The Blockade.

The British nation has been held up to odium because of the continuance of what has been called the Blockade after the Armistice had been agreed upon. Those who are but little acquainted either with the horrors, or with the rules of war by sea and land, have besmirched their own country, and accused responsible leaders of savage barbarism. In times of peace there is often a jaundiced view of the necessities of war. The half-truth that makes this particular story difficult to refute is that the blockade did inflict serious hardship on men, women and children in Germany. It is easy to rouse sentiment in favour of the suffering so long as no demands are made on the sympathiser. Under cover of this elementary fact grave distortions of reality have passed muster as heroic defences of Christian principle. It has even been asserted that states-

men were overborne by the insensate hate of an inflamed populace. There is not an atom of fact in such wild utterances. No one who has seriously studied the problem can deny that mistakes were made. But there was no suggestion in any responsible quarter that the blockade should be lifted. The Armistice terms included the following term: "The existing blockade conditions set up by the Allied and Associated Powers are to remain unchanged, German merchant ships found at sea remaining liable to capture. The Allies and the United States contemplate the provisioning of Germany to the extent that shall be deemed necessary." The difficulties of carrying out the rider regarding provisioning were enormous. But the obligation was honoured. In addition to the practical difficulties created by the world situation, Germany herself raised numerous problems. The sad picture of a starving, stricken nation holding out empty hands in a hopeless gesture is a travesty of the facts. Yet pictures like that have been drawn by presumably responsible people.

The whole matter is ably discussed by Mr. W. Arnold-Foster in one of The Oxford Pamphlets on World Affairs. His statements should be carefully weighed before any decision is made. Sir William Beveridge discusses the present blockade in the same series. Both pamphlets should receive careful attention. It must be borne in mind that Germany threatened more than once to reject the peace treaty. At the very last she dishonourably scuttled the naval vessels that she had agreed to hand over to Great Britain. This fact of Germany's reluctance was strongly before the minds of the military advisers, and made them insist on a continuance of the blockade after the signing of the Armistice. Germany's action with regard to her captured fleet goes far to justify their fears.

But the Allies had a peculiar problem in relation to food supplies. The submarine campaign had reduced shipping to a very great extent. The railway systems of most of the belligerent nations had been disorganised. When it is borne in mind that twelve and a half million tons of food went to Britain, France and Italy from America, mostly on credit, the magnitude of the task may be faintly grasped. If that were the situation in the victorious countries, what must have been the conditions in Belgium, Poland, Rumania, Yugoslavia, and Czechoslovakia, all of them sufferers in some degree from the ravages of war? Glib talk about what should be done ought to be silenced before the stark reality of two hundred and thirty millions of people facing the prospect of "the worst famine since the Thirty Years' War."

The first practical factor that has to be taken into account is the date of the signing of the Armistice. November 11th marks a period when the harvest of 1918 had already been garnered, and, we may add, employed to feed the semi-starving multitudes in the devastated lands, devastated in manhood through the ravages of war, and by consequence devastated of productive power. The new harvest tarried until the grim winter was over.

The second practical factor is that we had a primary duty to our Allies in war. A week after the Armistice Mr. Hoover sailed for Europe from the U.S.A. with 250,000 tons of food for European relief. The dependence of Europe on the harvests of the U.S.A., and the need of Belgium and other lands linked with our fortunes, need to be gravely considered to form an equitable judgment. Great Britain advanced twelve and a half million pounds towards food relief schemes. Belgium was saved. But the work did not stop at Belgium. Between 1st December, 1918, and 31st August, 1919, Germany received 1,215,000 tons of necessities. Of this, 110,000 tons consisted of clothing and medical supplies. The rest was food. Again a startling light is thrown on the world situation when we read that victorious France had to receive 552,000 tons out of the gross total of 4,178,448 tons of food and clothing distributed in the period under review. Germany had to finance the greater part of her food supplies with her gold reserve, but received five million pounds worth as a free gift.

As already stated, mistakes were made. The first mistake was the failure of the Allied Powers to take control of Germany's idle shipping. This was recommended before the war ended, but the mistaken idealism of some of our diplomats, including President Wilson, hindered a measure that would have issued in benefit to Germany and the world. A million tons of ships lay idle. On the 16th January an attempt was made to rectify this blunder. It was agreed to hire the German ships and permit her to import 270,000 tons of breadstuffs and fat. Then the Germans took a hand. They delayed sending gold to finance this effort. They delayed transferring their ships from the same motives that afterwards led them to scuttle the ships of their fleet. A beaten Power, Germany was reluctant to pay her hazard to fortune. Then an inevitable consequence of this dilly-dallying followed. France grew suspicious of Germany's motives. Subsequent events have proved that she had some grounds for her suspicion. France saw the liquid assets of her enemy passing into food, and felt that the repair of her devastated provinces would fall on her shoulders without any compensation, or with a meagre compensation from the invader. We now know that Germany did evade many of her obligations, and has little respect for a treaty which is not supported by force.

It might have been wiser to rush food ships to Germany, notwithstanding all these difficulties. Armchair doctrinaires at present dictate the policy of those months of tension. But at the time it is easy to see that the shuffling, haggling policy of a Power that waged ruthless warfare against shipping was adequately sufficient to occasion delay bred of suspicion. As frequently happens, the armed forces of Britain proved humanitarian and realistic. In March General Plumer made a dramatic appeal for help for Germany. But it must be noticed he did not advocate a relaxation of the blockade. Germany, too, was beginning to see

that her dilatoriness was not securing her ends. France was prepared to be more pliable in the matter of food supplies. The figures which have been quoted above relieve us of the charge of willfully and with malice aforethought withholding supplies from a destitute beaten foe. An American authority puts it quite clearly: "After having side-stepped the issue for over two months, Germany finally accepted the inevitable, signed the Brussels Agreement, began the delivery of her ships, and on 22nd March made the first deposit of gold." (American Food in the World War, p. 194.) Peace was signed on 28th June, and by that time 640,000 tons of necessities had been delivered out of the total of 1,125,000 tons delivered under this agreement. Germany was intent on saving her gold reserves, and refused offers of the Allies to import raw materials so as to enable her to increase her production. Germany would not finance the Ruhr coalfields because the Allies stood to benefit by this measure. Very natural, having regard to German mentality, but not calculated to develop measures of relief. Germany, then as later, was not so much concerned with the sufferings of her people as with her future position in the world. Then, as later, she deprived her people of fats, preferring "guns to butter." It is a strange irony, but true, to say had the blockade been lifted immediately, and Germany left alone, she would have suffered more than in the actual issue she did suffer.

## THE CHURCH IN SOUTH AFRICA.

## The Healing of an Estrangement.

At long last, and after years of estrangement, the parish of St. John, Wynberg, has come back to its former friendly relations with the Archbishop of Cape Town. A short time ago its vestry empowered the clergy and churchwardens to approach the Archbishop with "the object of re-establishing the satisfactory modus vivendi with the Church of the Province which existed for so many years." In conference with his Grace, a "special arrangement" was arrived at, and accepted by a very large majority at the annual vestry meeting. Under it, the clergy of St. John's will receive licences from the Archbishop, and ministrations from him, on the understanding that nothing shall be required of them or of the congregation which cannot be required in the Church of England as by law established. Other clauses safeguard the property, rights and Evangelical customs of the parish.

The "special arrangement" does no more than re-establish and confirm formally the working arrangement which existed until outside agitation brought it to an end, but it will have the effect of reassuring those who thought that the Evangelical tradition of the parish was endangered by any relation with the Archbishop of Cape Town. Certain small anomalies remain, but they are of no great importance, and allowance will be made for a parish which remains hampered—or, as it contends, secured—by an ancient Act of the legislature. What is of the first importance is that the old relations of goodwill and accommodation have been resumed, and that the patient forbearance of successive Archbishops has won an effective response.

St. John's is by far the most important of the "C. of E." parishes. It has two churches and three dependent chapels, with a staff of three clergymen; it maintains many good works and is generous in its support of the C.M.S. Its neighbours of the Church of the Province rejoice that the long period of alienation and misunderstanding has come to an end.—("The Church Times.")



## AUSTRALIAN CHURCH NEWS.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### THE BUILDERS.

(Contributed.)

Miss Monica Farrell conducted a most interesting teaching mission in connection with The Builders in Nowra and surrounding district. The Rev. Alan Begbie had invited Miss Farrell to work in his parish for a month. The first week an evangelistic mission was held in Huskisson. The meetings were very well-attended, and this effort was much appreciated.

The next point of attack consisted in alternate nights in Wandandian and Tomerong. Miss Farrell, in her own inimitable way, conducted a teaching mission at these centres. An interesting feature was the number of young men and women attending these meetings.

Two visits were paid to Cambewarra. On Wednesday night here there were a remarkable number of men present, perhaps accounted for by the fact that it was lodge meeting night.

The last fortnight the work was continued in Nowra. Here an interesting experiment was tried. Mr. Begbie took advantage of the opportunity afforded by the State regulation that permitted him to give religious instruction to the children for an hour every day. On each school day for a fortnight 250 children received instruction from Miss Farrell in Church History for half an hour. Starting from the Day of Pentecost the children were led through the days of heathen persecution to the time of the development of error in the Christian Church. The children committed to mem-

ory the dates when several of these errors were decreed as articles of the faith, such as transubstantiation, auricular confession, purgatory, etc., finishing with the latest development, the infallibility of the Pope. The nature of the false doctrines were explained to the children.

There are some who say that a course of this kind is too advanced for the juniors, but whether it is due to Miss Farrell's excellent methods, or whether the theory itself needs revision, the fact remains that the youngsters took the keenest interest in these studies, and instances are on record where their parents were both amused and instructed as the young people brought home the information. The younger children were, if possible, more interested than the elder. The Sunday School teachers expressed themselves as both surprised and delighted at the amount the children had learned.

As the One Hundred Texts have been taught in Nowra for the past twelve months, this gave a great opportunity to Miss Farrell, as did also the consistent support of Mr. Begbie, who examined the children each day in the subject matter of the previous talk.

At one of the meetings an elderly man asked for an interview with the Rector. He said, "Rector, I must speak to you." In the vestry he unfolded a tale of spiritual sorrow and departure from God, and told how the old Gospel message had reached him, and how he was anxious to find the Saviour he had long neglected. Work of this kind, with definite results, is the truest hope of the spiritual future of the diocese.

#### OPEN AIR CAMPAIGNERS.

Years ago the Open Air Campaigners had a Harbour Picnic and "Family Gathering," on which occasion many hundreds attended. The blessing of God was upon the Rally, and the "outing" was a spiritual help to many.

Now again they have been encouraged to arrange for a similar Rally. The largest ferry steamer of the Sydney

### ANNOUNCEMENT

## OPEN AIR CAMPAIGNERS HARBOUR RALLY

The Council believes that hundreds of friends of the O.A.C. would gladly avail themselves of the opportunity to meet one another, and so they have engaged the "KOOMPARTOO," the largest of the Sydney Ferries passenger steamers, for SATURDAY, MARCH 2nd, 1940.

This steamer leaves FORT MACQUARIE at 2.15 p.m. sharp, returning at 9 p.m. At 6 o'clock the steamer will pick up and set down at Luna Park Wharf; quite handy to Milson's Point Station and Trams. Tea at 6.30 p.m.

#### THE PROGRAMME:

A most interesting programme has been arranged to make the occasion one of happy fellowship and spiritual enjoyment.

The "Koompartoo" is enclosed with opening windows on its upper deck from stern to stern, so wet or fine, D.V., the Rally will be held.

#### THE COST:

Tickets 1/- each to cover cost of steamer hire. An offering will be taken up to help pay for the afternoon and evening teas—which will be nicely served.

Tickets for sale at—

Tyas' Book Shop, 558 George Street.  
Dalrymple's Book Shop, 20a Goulburn Street.  
Christian Workers' Depot, 145 Commonwealth Street.  
Mission to Lepers, 72 King Street.  
Children's Special Service Mission, 242 Pitt Street.  
O.A.C. Cottage Prayer League Homes,  
O.A.C. Office, 149 Castlereagh Street.  
N.S.W. Christian Endeavour Union, 140 Elizabeth Street.

Ferries Ltd. has been engaged, and judging by the keen interest being expressed on all sides it seems likely that the "Koompartoo" will not be a bit too large.

The object of the O.A.C. Council is that such a Rally will be a definite help to bring together in happy fellowship many of the great company of O.A.C. workers, prayer-partners, and interested friends. It will help all to know one another more intimately, and thus increase effective friendship and understanding, which mean so much in the work for the Master.

Widespread interest in the O.A.C. has been attracting many new friends, and such an occasion will be an excellent opportunity for the old friends to meet the new.

Careful provision is being made that this Harbour Rally of Saturday, March 2nd, will be bristling with full-time interest. Afternoon tea provided at 4 o'clock and evening tea at 6.30 will make it easy for all, so that friends need not trouble about bringing any eatables. The steamer will call at Milson's Point Wharf at 6 o'clock to set down those who cannot stay for the evening; and will also serve to pick up those who are unable to come in the afternoon.

Tickets at 1/- each are obtainable at many places, including the O.A.C. office, or at the steamer gangway. The occasion should be an outstanding time of happy Christian fellowship.

#### MITTAGONG.

Harvest Festival Services on Sunday last were attended by large congregations. At the morning service a fine stained glass window was dedicated to the memory of the late Mrs. Chester Smith, for many years a leading worker in the Church and town activities.

#### NOTES AND NEWS FROM OUR PARISHES.

**St. John's, Ashfield.**—Plans are being formulated for celebrating the centenary of the parish, which will be an important milestone in the long life of this historic church. For the purpose of co-ordinating the work of the young people's organisations in the parish, a Council of Youth has been formed. The young people have their own parish paper, entitled "Youth."

**St. Paul's, Chatswood.**—The speaker at the Fellowship Tea on March 3rd will be Dr. Peter Gill.

At the morning services during Lent a series of sermons are being preached on the general theme, "Salient Characteristics of the Christian Life." The remaining sermons are on the subjects of "Joy" (March 3rd, by the Rev. R. C. M. Long, Rector); "Love" (March 10th, by the Rev. A. J. Grace); "Magnanimity" (March 17th, by the Rev. F. W. Tugwell).

**St. Chad's, Cremorne.**—During the year an endeavour will be made to form what will be called a "Mite" society. The proposal is for each member to possess a small box in which will be placed weekly a few pence for the purpose of supplying renovations for the Communion linen, books, or other furnishings needed from time to time to replace those worn out.

**St. Barnabas', Waverley.**—Recently Mr. N. C. Reedy, for some years a Churchwarden and Church Secretary of the parish, resigned his office owing to his removal from the parish and district.

#### TASMANIA.

##### REPORT OF C.M.S. YOUNG PEOPLE'S CAMP—1940.

Surrounded by the beauties of nature at Beauty Point, West Tamar, the fourth annual C.M.S. Young People's Camp was recently held. Our leader was Miss V. C. Mannett, of West China, through whose life and lips we heard the voice of "Jesus the Master Teacher," speaking of His love for us, of His desire that His beauty might be seen in us, and calling us to answer to the challenge to which China is answering—in His power.

There was manifest amongst the twenty-two campers present the splendid spirit of fellowship and happy com-

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radeship which has been a cause for thanksgiving to God during previous camps, which again proves to us that the camp movement is fulfilling a long-felt need in our midst and is being greatly used by our Heavenly Father.

The Chairman of the Camp was Rev. Canon W. Greenwood, the Chairman of C.M.S. in Northern Tasmania, and our camp hostess was Mrs. W. Greenwood.

#### NEW ZEALAND.

##### Diocese of Wellington.

##### AN INTERESTING DIAMOND JUBILEE.

Bishop Holland writes:—

"It is not given to many Bishops to have the privilege of conducting an Ordination on the 60th anniversary of their own ordination. But that took place on St. Thomas' Day, when our beloved Bishop Sprott ordained two priests in St. Paul's. It was an event which made us all proud and glad, and to many of us it was almost a staggering discovery that the Bishop was ordained before we ourselves were even born. In the name of the diocese I want



to congratulate him on his wonderful record of sixty years' service in the ministry, and to assure him of the constant reverence and affection in which both the clergy and the laity of the diocese feel for him."

Bishop Sprott, born in Dromore, Northern Ireland, was ordained deacon in 1873 and priest in 1879. He went to New Zealand in 1887, and was appointed Vicar of St. Paul's, Wellington, in 1892. He was consecrated Bishop of Wellington in June, 1911, when his university, Trinity College, Dublin, conferred on him a Doctorate in Divinity. He resigned the See of Wellington in January, 1936.

He has won a reputation in ecclesiastical scholarship which extends far beyond New Zealand. In his book, "Inspiration and the Old Testament," he made a notable contribution to theological literature.

#### THE BISHOP'S RETURN.

It was with profound pleasure that the diocese welcomed the Bishop on his return to Wellington in December last, after his several months' health-recruiting trip to Great Britain. The Bishop, who was accompanied by Mrs. Holland, arrived at Auckland after an eventful voyage under war conditions, and was warmly welcomed by clergy and laity of the diocese in St. Paul's Schoolroom on December 11. The Vicar-General, Archdeacon Bullock, presided over a very large attendance, which reflected the widespread satisfaction of the diocese at the safe return, and their good health, of the Bishop and Mrs. Holland.

### VICTORIAN JOTTINGS

(By "Melberton.")

**Ordination.**—An encouraging ordination took place at St. Paul's Cathedral, Melbourne, on Sunday, February 18th. In the group of Deacons it is worthy of note that two men were brought into touch with spiritual realities by the Church of England Boys' Society, viz., Mr. Geo. A. Pearson, B.A., Th.L., and Mr. Geoffrey Sambell, Th.L. The former is a noted athlete.

**"For the Duration."**—It is very likely that the well-known camping premises and grounds of the Boys' Society at Frankston will be used by the Air Force until the war ends. While a substantial rent will be paid, the leaders of our boys will find it difficult to arrange for the Easter and other camps. One wonders whether the Council of one of the Secondary Schools, say, Brighton Boys' Grammar, will come forward and help in this difficulty.

#### THE BLIND SEE!

#### THE DEAF HEAR!

#### THE LAME WALK!

#### THE LEPERS ARE CLEANSED!

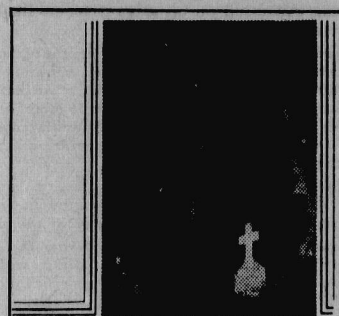
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Lord Tweedsmuir, perhaps better known as John Buchan, has hosts of admirers in Victoria who read his books. The Rev. Dr. Irving Benson, of Wesley Church Mission, met him at Ottawa when on a recent visit to Canada. He reminds us that Lord Tweedsmuir was a son of the Manse and always identified himself closely with the Kirk. He was an elder and made time to attend worship most regularly. With one remark of his to Dr. Benson many will sympathise. "I abominate anthems." How often one has longed for a heartily sung congregational hymn when forced to listen to the intricacies of choral efforts of suburban or rural choirs.

**A Timely Warning.**—"The Argus" published this letter on February 20th. How worthy it is of grave and prayerful consideration:—

#### CHURCH ATTENDANCES.

Sir,—My experiences all over the Empire show that the lapse from worship is almost universal. The fruit of this has yet to be reaped. We teachers and preachers take the gravest attitude when we see worship and Bible authority too often rudely torn down by no greater warrant than self-pleasing, and the plea that others are so acting. There have been many excuses, but few so far as I have seen have considered the unquestioned, powerful, and abiding effect on our former national life of the Bible reading and worship habits of the people. Can we risk the awful moral wreckage in Russia and Germany? If the scales of the sanctuary are to be thrust aside, to what authority shall we turn?

JAMES HAY.

Retired Commissioner, Salvation Army.

The Rev. E. G. Veal, Th.Schol., entered his 88th year recently. Ordained by Bishop Morehouse in 1877, he is still on the active clergy list and is often fully occupied on a Sunday. A man of definite convictions, he is much esteemed and beloved by many friends. He must be the oldest clergyman on active service in Australia.

The Roper River Relief Fund moves up somewhat slowly. Such a number of appeals for war and relief funds press that we fear it is likely to be overlooked. But prayerful friends are at work, and when Easter comes and the Lenten offerings are paid in we hope for a very satisfactory total. Wealthy New South Wales will no doubt do well. The majority of wealthy Victorians are Presbyterians or Methodists.

**Quiet Heroism** is the hallmark of our missionaries. Daily they face hardships and disappointments such as we know not of. What need there is of ceaseless prayer on all parts. Shall we "not strengthen their hands" in God. Are we all members of the Fellowship of Prayer?

**Bishop Taylor Smith's Life**, by the Rev. E. L. Langston, M.A., is a worthy record of a great practical saint, and one which should be in the hands of every minister, old and young. What about a gift for your Rector or Vicar? Their perusal of it during Lent would greatly edify them and amply repay you.

**A Frontispiece**, a "Taylor Smith story," which I think does not appear in any published life, illustrates his keen sense of humour. A woman said to him early in the last great war, "Why have you not gone to the front?" His reply was, "Madam, if you take a sideways view of me, you will see that I have . . ."

#### CURATE WANTED.

A YOUNG MAN is required urgently to join the Clerical Staff of the Parish of St. David, Arncliffe. Apply to the Rector, Rev. R. H. Pitt-Owen. Phone: LX 1449.

Canon R. B. Robinson has been doing deputation work on the South Coast in the interests of the Home Mission Society, Diocese of Sydney.

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## Letters to the Editor

### AURICULAR CONFESSION.

Sir,

It was with amazement that I read your article of attack on Auricular Confession in February 15th issue, and still more so on your attack at the Scriptural basis of Confession.

Surely, Sir, it shows a great lack of thought and study on the matter of one of our greatest Sacraments—namely, the Sacrament of Penance. Still, it is mainly with the Scriptural attack that I am concerned in this letter.

In the first place, Confession to a priest is a very ancient custom. In the early Jewish Church we read that when people had committed certain sins they were to confess and the priest would offer special sacrifices. Lev. v. 5-6; vi., 6-7. That was the old Covenant, and we belong to the new. Still, Christ came to build, not to destroy. God does not, therefore, contradict Himself. And so we read in the N.T. that when St. John the Baptist was preparing the way for Jesus, he had, by his teaching, moved the people to repentance—"they were baptised of him in Jordan, confessing their sins" (Matthew iii., 6). Again at Ephesus, when the Name of the Lord Jesus was magnified, "Many that believed came, and confessed, and showed their deeds" (Acts xix., 18). Again we find St. James telling us, "Confess your faults one to another" (James v. 16).

As to the powers of the priests of our Church to forgive—well, we don't claim that the priest himself forgives. Is not the priest a channel between man and God? If not, why have we priests with special divine authorities?

No true Catholic priest or layman believes for one minute that the priest alone forgives sin. That, surely, is blasphemous. They are God's words that are uttered at the Absolution. It is God using man—who has dedicated his life to the Master's service, as a means of expressing His Absolution. If it pleases God to use man to utter words for Him, who are we to contradict it?

St. John tells us the words of our Lord: "Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained" (St. John xx., 22-23).

These words of authority were uttered by our Lord to His Apostles on the great triumphant day of His Resurrection. The priest, then, in giving Absolution, is merely exercising God's Power, Commandment and Will.

Again reading your Prayer Book, in the Service for the Ordaining of Priests, "Receive the Holy Ghost for office and work of Priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained, etc., etc." Surely, then, if Confession is wrong, the laying on of hands is superstition, and the Apostolic Succession of our great Church goes "to the wind."

Thanking you,  
I remain,

JOHN D. B. SADLEIR,

St. Columb's Hall, Wangaratta.

(We are obliged by our correspondent's letter. He does not deal with the Homily which states, "this Auricular Confession hath not his warrant of God's Word." Is the Homily right? It expounds some of the passages to which our correspondent refers.—Ed.)

### EVANGELICAL UNION, SYDNEY UNIVERSITY.

Box 58, The Union,  
University of Sydney.  
21/2/40.

The Editor,  
"The Australian Church Record."  
Dear Sir,

At this time of the year the Sydney University Evangelical Union is eager to hear of Freshmen coming to the University, in order that our organisation may prove to be a helpful contact.

The constitution of the Union is based upon the Fundamentals of Christian Doctrine and avoids denominational controversy. Members find that Modern Science does not contradict the Bible, but goes far to corroborate its statements.

The activities each week are: A public meeting, 1.20 Tuesday; a prayer meeting, 1.30 Monday; Bible Study or missionary speaker, 1.30 Friday; "Squashes," picnics, tennis and house parties provide a social side for the work. Some will be arranged before lectures commence.

Clergymen anxious on behalf of young church members entering the University this year would help us a great deal by giving particulars to Norman Powys, Esq., C/o. St. Michael's Rectory, Vacluse.

Yours sincerely,

A. W. PRESCOTT.

Hon. Secretary.  
Sydney University Evangelical Union.

### THE BIBLEMAN'S CORNER.

(Rev. A. W. Stuart, B.A., Bible House, Sydney.)

#### TELLING OF BROWN GIRLS OF PAPUA AND SOLDIERS' TESTAMENTS.

I suppose one of the most welcome people each day is the postman, because there is the element of expectancy attached to his visit. The Bibleman's mail is full of pleasant surprises. A week or so ago I received half a dozen letters from girls of the Kwato Mission at Samarai, Papua, with a covering note from their missionary, Miss M. K. Abel, thanking the Bible Society of New South Wales for a gift of English Bibles.

#### Is the Bible Read To-day?

In beautiful handwriting one girl wrote: "I am a Papuan schoolgirl, and my age is 13 years. We are studying very hard to know arithmetic, English, dictation, and also Bible, but the most important thing to know is Bible. We have a big school house and inside we hang up a picture of our King and Queen, and also Princess Elizabeth and Margaret Rose. We are very thankful to get our new Bibles that you sent for us. We do indeed thank God that He has put the love into your hearts to send these Bibles for us in Papua."

Setela Hehona asks, "How are you? I hope you will be very glad when you receive this letter. Are you? Thank you very much for the Bibles that you sent, because you have very big love for us. We read these Bibles every morning in our quiet time." "I should say thank you very much for the Bibles," says Solotai Pakeha. "We begin our school at 2 o'clock and stop at 4 o'clock. After that we can go for swimming or play football. When we come home we gather together in the Power House for prayer, and we remember the Bible Society in our Quiet Times."

"How kind of you for sending these Bibles to us in Papua. We do enjoy reading and studying them," from Mimosa Tariowai. "I'm one of the schoolgirls who received a Bible," wrote Noela Gogo. "My job is to clean the sitting room every morning. Thank you for sending the Bibles. We were longing to get them." Leah David says, "We thank God for the Bibles. We are glad to read them every day."

#### "Your Friend in Christ."

These words closed one such letter. "Your friend in Christ," from a small brown girl in Papua, and there was no feeling of anomaly in this. We are members of the Big Family of God knit together by God's Son, Who is the Christ of us all.

The secret is with our Saviour, Who said, "Ye are my friends." The lady missionary in charge of the girls wrote, "We remembered the Bible Society in our prayers and asked God how we could help in the great work. The girls have no money of their own, but a friend sent £5 for

toys for Christmas. This class of girls felt guided to send their share, namely, 10/-, with the hope that some other girls, somewhere else in the world, may have the joy of possessing the Word of God and through Him find Life Eternal."

#### Soldiers' Testaments.

"The Bibleman" and the Rev. P. W. Stephenson paid a visit to Ingleburn Camp on Friday last and found Chaplain F. J. Camroux at the new C.E.N.E.F. Hut, of which he is justly proud. It was our joy to leave a large package of khaki New Testaments for distribution to all men who are willing to receive them free of charge. An announcement will be made through the military orders intimating the fact to all the men, and this will be stressed at church parades and song services in the huts. Other Chaplains are co-operating eagerly in the distribution, which will be personal rather than general. Funds have been coming in fairly well so far for this purpose, but there is much still to be done.

In addition to this special Testament for the Second A.I.F., Gospels of St. John, also bearing the King's message, will be available for chaplains and workers with the many militia camps.

#### The Hut.

"The Bibleman" was engaged in Y.M.C.A. service at the front in the Great War and he did his work in many different places, in dug-outs, in broken-down buildings, battered chateaux, in huts and marquees, and his heart was gladdened by this big hut at Ingleburn. It is spacious and airy, with facilities for meetings and concerts, with a quiet room, and the Chaplain at hand to lead men into fellowship with God. It will be valued by men away from home, and will mean much to them during their days in camp. Many helpers are needed to stand behind this work to enter into the ministry of remembrance in order that God may be made real to men during their days of testing.

#### GAMBLING.

(By the Rev. C. H. S. Matthews, M.A.)

Believing that the Archbishops and Bishops of the Church in Australia are absolutely right in their assertion that the practices of betting and gambling "have now grown to be a menace to the national character," and knowing only too well something of the awful evil which is being wrought in our districts by these practices, we desire to bring this question before the notice of our readers, and to beg that, for their own sakes, no less than for the sake of their country and their Church, they will consider it most earnestly in the light of our holy religion.

#### 1. What is Gambling?

Gambling may be roughly defined as: An attempt to get, by chance, money which you have not earned; to which you have no right; and for which you give nothing in return.

#### II. Why is Gambling Wrong?

1. Gambling is wrong because it is based upon wrong motives. The motives which underlie gambling are these:—

- (i) Covetousness: The desire to get other people's money.
- (ii) Laziness: The desire to escape from the necessity of doing honest work (either hand-work or brain-work) to make a living.

2. Gambling is wrong because the gambler is not doing any service to the community in return for the money he is taking. The labourer works with his hands; the farmer works with his hands, and to some extent with his head; the merchant or the writer with his head, and to some extent with his hands; each doing, in his own sphere, some work for the community in return for the money he gets. The gambler's one object is to get money for which he gives absolutely nothing in return. The man,

for instance, who wins £1,000 in one of Tattersall's sweeps, has given absolutely nothing in return for that money; the whole sum is made up of other people's losses; and, when one remembers that there are men who put every penny they earn into these sweeps, there can be no doubt that, apart from the appalling destruction of character which they cause, these sweeps do really result, for some people, at least, in monetary destitution.

3. Gambling is wrong, because it is necessarily degrading to character. I have known many gamblers, and I speak from personal experience when I say that the gambling spirit blinds the moral vision and hardens the heart against the sufferings of others. Some of the meanest, most cowardly and most selfish actions of which I have ever known, were done by gamblers. Well may our Bishops and Archbishops say: "The gambling spirit tends to encourage the hope of wealth without the price of steady and persistent effort; it is the cause of unhappiness and estrangement in the family; it frequently drives to crime and suicide; and upon the individual it leaves the mark of selfishness, hardness, and heartless cruelty."

#### III. The Devil's Excuses for Gambling.

There never was any great evil for which the devil did not find excuses. It is so in the case of gambling. Thus, for instance, he puts into the gambler's mouth certain phrases which are repeated over and over again:—

(1) "I can't see any harm in it." Does not this usually mean: "I do not want to see any harm in it"? The question is—Can you see any good in it—not merely good for yourself, but good for the community at large? Depend upon it, when the best that you can find to say for a thing is that you don't see any harm in it, that thing must be bad.

(2) "What does it matter, so long as I keep within the limits of the law?" What law? The law of man or the law of God? First, are you keeping even within the limits of the law of man? But even if you are, you may still be breaking the law of God. The question for you, because you are a Christian, is not "What is my attitude as regards the law?" but "What is my attitude as regards Christ?" The Roman soldiers were merely doing what the law al-

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REV. A. W. MORTON, M.A., Minister.



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

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

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

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

#### IV. God or Mammon?

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

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

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

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



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## Good Friday

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

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



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



## Easter Day

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

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

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



## Our Response

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