

DIOCESAN NEWS

Mrs. Branson's Legacies.
 perance Branson left a n
 to the diocese, £75/12/6
 Spire Fund, £75/12/6 to
 ciety, £39/16/3 to the Su
 ital, £39/16/3 to the Cl
 Orphans' Fund Capital;
 Community of the Ascensi
 to the Missions supported
 The total legacies amount

Mrs. Anne Thompson's
 has been received by the
 by the parish of Tarcutta
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 accumulated dividends on
 the diocese and the parish
 received.

Dog-Nawpers and Othe
 times the "Dog-nawper"
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 must be contemplating sor
 in the Cathedral, for on a
 last intercession before t
 "Lord, ere we close our
 Southern Churchman.

Diocese of Ne A CHURCH ARI

Miss Joan Cowland, di
 Cowland, died at her hom

The funeral service wa
 Training College Chapel,
 afterwards at Sandgate.
 Right Rev the Lord Bis
 The Bishop, in sympathy
 and Mrs. Cowland emph
 Miss Cowland will be
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 The service concluded v
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Amongst the mourners
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Another sign of missi
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ABORIGINAL ISSUE

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

No. 2—New Series.

JANUARY 27, 1944.

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 transmission by post as a Newspaper]

A New Era Begins



NORTHERN AUSTRALIA.—F/Officer J. C. Reilly, of Melbourne, purchases souvenirs from an aborigine near a North-West Australian outpost. Reilly paid the blacks in tobacco.

ABORIGINAL SUNDAY, January 30

"THEIR DEBTORS YE ARE."

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— SO OTHERS WOULD BE —
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IF IT WERE HERE

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NOTES AND COMMENTS.

It is reported that a prominent Nazi once said to Sir Philip Gibbs, "Christianity is a weak kind of religion, very unscientific, very much out of touch with the realities of human nature, denying the joy of life."

An utterance like this is a challenge to our whole theory of the universe on which we rely, and the absolute authority of the revelation of the mind of God in the life and teaching of Jesus Christ.

It is plain that many people have yet to discover the futility of paganism and secular aims. The world catastrophe through which we are passing is a judgment of God upon this view of life, exposing the fatality of dispensing with God in the affairs of nations and of men.

When war is prolonged people become so overtaxed and drained that their higher perceptions are apt to be dulled and dangerous reactions take possession.

We believe as British people that a mighty task has been thrust upon us by the hand of God and He will not let us down or allow us to fail until the task is finished in His way and in His time. It is this belief that has sustained us in all the sacrifices of home and comfort and even life itself.

This applies to us individually. Human personality is very precious to God. His love for us will rescue us from degeneracy and His hand is stretched out to hold us and He has promised to never let us go.

The aberration of character, the stagnant conscience and the moral slump can only be redeemed by Jesus Christ and His Cross. Without Divine grace human nature will never get beyond its own lusts and frailties. "Where there is no vision the people perish, there is no restraint."

We in Australia need our Bibles more than our gas masks, and our Christian Churches more than air raid shelters. Christianity will become real to others when they see it in ourselves, and make a personal discovery of its results in human lives.

The value of persons is the basis of freedom, the rights and liberties of the individual are the root of justice. The individual must not be sacrificed to any planned system which can become soul-less. The Master dealt with people one by one. It was the only way to save them.

Dr. Glover says in one of his books there are three reasons why the Christian faith triumphed over the old paganism in the first century. Christians outthought, outlived and outdid it. We to-day must exercise our moral and spiritual franchise on the problems of the day and bring a fresh insight and power to meet the needs of the times.

The need of the hour is a spiritual certainty and insight which comes from a personal conviction of the power of God in human life. We need to adjust ourselves to the mind and purpose of God and replenish our inward resources at the Throne of God in Bible study, prayer and sacrament.

We are interested in a recent statement of the Episcopal Synod of the Church of the Province of South Africa entitled **The Evil of Colour Prejudice**. We reprint it in another column.

It is interesting and hopeful to find the South African Synod making such a statement as the following:—

"We are bound to condemn discrimination which is based solely on the colour of a man's skin.

"Such discrimination is contrary to the clear teaching of the New Testament with its great twin doctrines of the Fatherhood of God and the Brotherhood of Man.

"We affirm that the effect of colour prejudice is cruel, wasteful and dangerous."

This is interesting in view of the treatment meted out by so-called Christians to such an outstanding Christian educationalist as the late Dr. Aggrey, who patiently bore indignities for the sake of his ministry to his own race. The same class of treatment meted out in South Africa to the notorious Mahatma Gandhi has hindered his conversion to Christianity and produced a pack of trouble for our Empire.

We hope this august Synod is implementing its strong utterance of Christian truth. We seem to remember that only a few years ago this same Synod refused to consecrate a coloured priest as bishop in the South African Church because of this strong colour prejudice amongst its own communicants. We hope that the Synod will be as strong in action as in speech and get rid of a very real "scandal" in their part of the Church of God.

A timely protest was made by a Queensland Methodist minister against thoughtless statements calculated to breed resentment in our world of races. He said:—

"An Allied General lays himself open to criticism when he refers to the Japanese as a cross between ape and man—yellow vermin that must be exterminated. Such statements were not really helpful to the general cause. This was a total war into which must be thrown all moral, spiritual and material forces. Speaking of the enemy like that was only whipping up resentment and hatred.

"After all, those people were created by the Almighty, and why should we say that He has made a mistake? The real trouble is the military spirit, which whether it is German or Japanese, is a curse and a danger, and peril to the human race.

"We might well ask ourselves these questions: What has been the effect of our attitude to the coloured races? Can White Australia policy remain?

"There are no inferior races, only backward races."

Of course people without any conviction of Christ's Saviourhood and Lordship will never appreciate the true quality and value of men and women in the sight of God; but Christian people have an urgent responsibility to fight against such attitudes of mind as negating their Christian faith.

We were interested in reading in the Jewish Missionary Intelligence the suggested subjects of prayer:

The Jews. "For the awakening of the Church of England to the obligations of Jewish Missions in view of the purpose and plan of God, our debt to the Jews and the amazing possibilities of Jewry won for Christ." It made us think how far we have got from the mind of Christ in our attitude of thought towards a race that was privileged to become the "home" of the Son of God when He "became flesh and dwelt among us."

The mad lust for Jewish blood that has become so frightfully manifest in Nazi persecution has directed the attention of Christian people to the Jews and has stirred up in all Christian hearts a sympathy with them in the horrors that cloud their living. Perhaps it stirs up in our minds discomfiting thoughts concerning our lack of interest for a people through whom has come to us the best that we pos-

ness and to whom, surely, in the mind of Christ, we are debtors to bring to them the knowledge of the wonders of His love Who died for them as for us upon the Cross of Calvary.

In our contemplation of the sacred Scriptures, the mystery of the Crucifixion and Jewish history, we may think we see the working out of the judgment of God in their national life. But let us beware of the warning "Vengeance is mine, I will repay, saith the Lord." No enthusiasm for Christ can properly lead to bitter thoughts concerning a nation that in its blindness rejected the Lord of Glory. The great commission He has left for His Church is for our witness for Him to begin at Jerusalem.

Consequently it is incumbent upon all who name His Name to examine themselves lest in thoughtless disregard of His Will of Love we be found wanting in our obligation to those His brethren.

We know how easy it is to use colloquialisms that can only arouse grief and anger in the minds of these our brethren who perhaps see in them rightly a "carry-over" of old-time and present-time Jew-baiting. A writer in an American Review has entered a protest against such usage. He says: "We know there is a mawkish sentiment existing that Jews should not be countenanced; that they will cheat at every opportunity; and it has become a saying that a person swindled in any manner was simply jewed. Yet we have never been in possession of evidence that satisfied us that the Jews were more amenable to these alleged weaknesses than other classes."

This is a reproach that might well be taken to heart, so that we Christians may not give offence to those who should be "beloved for the fathers' sake."

The Bishop of Newcastle, in his January letter quotes extensively from a great speech by General Smuts recently made at a great celebration in the Transvaal. The closing paragraph of the quotation protests against the stepping down of the Church from her lofty ministry to the souls of men. Bishop Batty remarks:—

"I make no apology for making so long a quotation from General Smuts' speech, not only because I believe him to be one of the greatest of living thinkers, but because I believe that what he says is entirely true and profoundly important. I have repeatedly expressed my own fear lest the leaders of the Church should abandon their

proper task of proclaiming the everlasting Gospel for the advocacy of this or that change in the social and economic system. If that danger were realised on any considerable scale I agree with General Smuts that it would be an immense calamity for the spiritual interests of mankind."

This is a timely emphasis upon the danger that is threatening the Church to-day, when the New Orders that men so loudly proclaim are seen to be practically impossible of achievement unless the **Old Gospel** is proclaimed and realised in the hearts of men. A New Order after the mind and will of God will require a new humanity indwelt by the Spirit of Christ.

We welcome to his new position as Home Secretary of C.M.S. in N.S.W.

A Mr. R. A. Hickin. He has been known in Sydney as an ardent Churchman and a Christian business man. We understand

that he is looking forward to ordination to the sacred ministry. We were interested to read Mr. Hickin's first message to the C.M.S. constituency. It was intensely Christian in its appeal and outlook. Writing anent Aboriginal Sunday—January 30—Mr. Hickin said:—

"It is right that I should say, in this my first message to you, that what has appealed to me most strongly during the past few days has been the discovery that every member of the staff does his or her work only after prayer, and that in the fellowship of the staff prayer gathering every morning we learn to yield ourselves in co-operation with each other to the will of God. Prayer is a very potent factor in all our work for God, and is resorted to in every difficulty and opportunity.

"This month, beginning as it does a new year, we are called to think and pray—and work—for the welfare of the aborigines of our own land. Sunday, 30th, is Aboriginal Sunday, and throughout Australia the Churches will remember the needs of the Australian black. Australia's most pressing moral problem is how best to deal with the Aborigines, and on our approach to this problem much depends. The aborigines are a dispossessed race; contact with our own people has degraded them; the Church must strive to recover for them the dignity and integrity of which they have been robbed. The problem is first Christian, then economic and civic. The black man must be rehabilitated, educated, enthused, raised so that he can take his place in Australian life as a partner of the whites. This is the lowest estimate of our responsibility, and the Churches must take up the task as one of the first charges upon their resources. We envisage a black race, owning Christ as their Redeemer, self-supporting, and contributing their quota to our national life. Will you pray that this great design may be accomplished?"

The ancient seer cried, "Watchman, what of the night?" The Watchman answered: "The morning cometh."

THE COLOUR PROBLEM.

The Polish Socialist, Zygielbojm, said that when he was in Harlem earlier in the war he had asked a Negro friend what exactly educated coloured people felt about the whites. His friend had answered: "In the beginning men were all of one colour. There came a day when God came to Cain and said, 'What have you done with your brother?' And Cain turned white with fear."

CHANNEL ISLAND.

LEPER SETTLEMENT.

Channel Island, a small, rocky, barren island lying five miles across the harbour from Darwin, has been a leper settlement for many years. It consists of two big, airy, fibro dormitories, a hall, a clinic, a half-caste's boys' dormitory, and a white man's dormitory. Along the coast are the cottages of the natives. A mile away from the settlement is the matron's home. The patients numbered from 100 to 70. When Darwin was raided the patients left the island and went to the mainland for six months. Some of the natives died in the bush.

After six months the lepers were collected and brought back to the island by a Roman Catholic priest, Father Henske, and Brother Smith; and two sisters have since been looking after the settlement.

Just recently the Bishop of Carpentaria visited the island with Chaplain T. Gee and confirmed several of the patients, who had been prepared by the chaplain.

One of the patients, Esther Shutter, has written down asking for clothes, as they are badly needed for children, men and women. Any parcels may be sent to the "Record" Office, addressed to Miss Esther Shutter, Channel Island, Darwin.

PEACE PRINCIPLES.

"Whatever peace settlements are presented to the peoples of the world should express the following principles:

"1. Man is a child of God and all men are brothers of one another.

"2. Mankind is one in nature and in the sight of God. No group of men is inherently superior or inferior to any other, and none is above any other beloved of God.

"3. The whole earth is given by God to all men for their common dwelling place, and the resources of the earth should be used as His gifts to the whole human family.

"4. All men should be free to move over the surface of the earth under international agreement, in search of the fullest opportunity for personal development.

"5. Freedom of religious worship, of speech and assembly, of the press, of the arts, and of scientific inquiry and teaching should be available to all men everywhere.

"The Church in its long-established missionary work recognises its responsibility to bring all men into full relationship as children of God."—Selected.

QUIET MOMENTS.

THE APPOINTED DAY.

(By Eric Loveday.)

(An address broadcast to the Empire on August 15.)

"But God hath appointed a day."—Acts xvii 31.

That speech of St. Paul that I have just read to you was delivered on Mars Hill in Athens. It was spoken to a people that had produced one of the greatest civilisations this world has ever known. If you are interested in the finest poetry, drama, architecture and thinking that man has been given, you will never be able to escape what happened five centuries before Christ in this small country centred in Athens. When Paul spoke, those great days were over; as a civilisation it is now dead. And if anyone is now at this moment speaking on Mars Hill, he is speaking as the tyrannous oppressor of a stricken country and he is reviving in other forms those superstitions that false religion which Paul in these noble words rejects. The civilisation is gone. The pillars and columns of some of the loveliest beliefs concern nobody but the scholars. But what Paul said there remains: more people believe it now in Greece and in every other land than ever believed it before.

Nineteen centuries afterwards when Athens, with many another city, has become important again, we read a truth that was proclaimed there, that God has appointed a day.

All over the world there are men who are doing that: planning, in so far as human skill can, a day for Greece and Poland and the other occupied countries, the appointed day of deliverance. Somebody presumably planned Sicily's day, and secretly it was appointed. And gradually all this will be revealed, the day for friends and enemies. And after the fashion of our leaders, most of us, in one way or another, are now doing the same thing. We have measured for ourselves the length of this war and given our own date to the ending of it. Millions are buoyed up by the day they have planned when they return home in peace and honour. And more and more as the tide turns and hope and confidence rise, the day, when all that we mean by it, grows in reality and significance: counting the days, the free and the captive alike, the honourable with joy, the tyrant with dread. For each of us so much hangs upon the day.

As we are perfectly sure that it is no part of the will of God, as we see Him in Jesus Christ, that men and nations should suffer as now they suffer so we may be sure that the day of deliverance, the day of the victory of right and truth is part of the day of God. But we do well to realise that it is only part of it: because our common temptation as the war goes on, and we grow more tired, is to live just for that day, and then to sink back feeling that the work is done, feeling rather proud that we have striven and sacrificed for other people, restored their liberties, and removed torture and fear from their hearts.

If this war is in any sense spiritual, if under the obvious waves there is a tide deep and full of meaning, if at rock bottom this war is being fought around such a question as "what life is for?"—how should it be planned for the peace of the world?—then when our day comes it is only the very beginning of God's day. His day is another kind of victory—more permanent for peace than any military victory—it is, in St. Paul's words, the day of a man's decision for God. It is not a day far distant, it may be now or to-morrow. It is God's victory over the selfishness and sin of men and in consequence over the systems, controls, the barriers and the privileges that this sin has produced. The peace, for which a million men are giving their lives, can be really achieved at no less a price than a million million lives given-over willingly to the purposes of God, taking shape in the corporate life of men. A new and a better order must proceed from new and better men and women. And if this war leaves God with just the old material to build with, then it is written deep in His judgment that in due course that building will crash in blood and tears. If you build on sand, if you legislate and curb and devise never so cleverly and yet leave man essentially the same, history will once more record the fall of that house. We can expect nothing better. That is how God made the world.

For nineteen centuries since Paul spoke, that truth has been told to men. It has gradually covered the surface of the earth and now, by the wonder of wireless, one voice can proclaim it in many lands at once. For every man God has appointed a day. It is the day when, having heard it often, you believe for the first time that in God is our hope and peace. When the sorrow and ruin and waste of this war speaks to you and says, "Do you really

believe you can explain all this simply in military and economic terms, without asking any question about the unbelievably dark depths in the nature of ordinary men? Are you quite prepared for yourself and your children to trust the future to that kind of nature, with a few more safeguards? Or are you prepared to begin to believe that there are roots to all this, and that any cure begins with them—with them in you and everybody else?"

It is the day when He speaks to those who have said so often "I believe" and He asks them what they believe. Something rather vague and emotional and very private, a doctrine of personal salvation that has never been released from your own heart? His day begins when that belief takes a shape: becomes incarnate, visible, becomes a government or a way of doing business, or a voice or a vote, or an educational system, wherever your life and gifts may be set. God's will is not chiefly that when we die we shall personally reach Heaven, but that while we live we shall enjoy and enable others to enjoy the foretaste of Heaven. Let each of us hear again this judgment:

"He made of one blood every nation for to dwell on all the face of the earth, the times of ignorance therefore God overlooked: but now He commandeth men that they should all everywhere repent inasmuch as He hath appointed a day in which He will judge the world in righteousness."

When the day of our final victory comes, that will still be true. It is the one source of any hope, the key to peace, the appointed day of God.—St. Martin's Review.

BUILDING A HIGHWAY.

There is in the city of New York one of those magnificent highways built, as so many are built, by the vision and energy of our American Allies. It's called, I believe, the East City Driveway. Along it men and women of many races go on their peaceful errands.

At one point stands a great hospital dedicated to the care of sick children. Opposite the hospital is a playground, with green lawns that run down to the wide river. And by the road where the playground and the hospital meet there has been erected a tablet. This is what it says:

"The foundation of this road is the rubble from the bombed City of Bristol, England."

Yes, the stones from the shrines of Bristol raised in worship and bricks of humble dwelling places—all broken by man's wickedness, were brought over as ships' ballast from the Old World to help to build this broad highway in the New World. The image is there for all to see, the dream for all to interpret.—London Daily Telegraph, Oct. 4, 1943.

PERSONAL.

The marriage was celebrated in St. Saviour's Cathedral Goulburn, on Tuesday, January 11, between the Venerable Joseph Pike, Archdeacon of Goulburn, and Eva Mary Ethel Rapley, Diocesan Organiser of the Church Mail Bag School. The Bishop celebrated the marriage and also the nuptial eucharist which followed, assisted by the Vice Dean. Mrs. E. H. Burgmann gave the bride away. Mr. Ransome T. Wyatt was the best man and Mrs. J. O'Hehir matron of honour. The bridal party, of immediate friends only, was entertained at "Bishopthorpe" by the Bishop and Mrs. Burgmann. Archdeacon and Mrs. Pike will make their home in Goulburn and Mrs. Pike will continue her work for the diocese.

Mr. Philip Pyke, younger son of the Rev. and Mrs. Pyke, of Gordon, N.S.W., has completed the Arts course at the University of Sydney and has graduated with 1st class honours and the University medal in History and 2nd class honours in English.

Rev. C. R. Mills, rector of St. Mary's, Woodend, has accepted the charge of St. Luke's, North Fitzroy, Victoria.

Everyone connected with the Tasmanian Seamen's Mission, and those interested in it, will regret to hear of the Superintendents' illness. Mr. A. H. Jerrims has been granted three months' leave of absence, and his work will be carried on by the Rev. J. W. Bethune, C.B.E., M.A., as Acting Superintendent.

The Ven. H. S. Kidner, of the Diocese of Central Tanganyika, is to be the chairman of the Church Missionary Society Summer School, to be held at the Retreat and Conference House, Belair, S.A., from Friday night, January 28, to Monday night, January 31.

Rev. C. F. Eggleton, vicar and sub-dean of Ballarat Cathedral, has accepted the living of St. Andrew's Walkerville, S.A.

Rev. J. H. Bleby, rector of Millicent, has accepted the living of Christ Church, Strathalbyn, S.A. He will begin his work at Strathalbyn on April 23.

On the Feast of St. Thomas, in the Cathedral Church of St. Peter, Adelaide, the Bishop ordained to the priesthood the Revs. Allan Graham Daw, John George Moyns Gent, and Reginald Stanley Thomas Pettet.

Rev. Ross Border, R.A., rector of Tarcutta, has been accepted as an R.A.A.F. Chaplain. He will be succeeded at Tarcutta by the Rev. J. C. Whight, B.A., at present assistant priest at Young and in charge of Thudungra.

MEYER—LONG.—December 18, 1943, at St. Michael's Wollongong, by the Most Reverend the Archbishop of Sydney, assisted by the Rev. Canon T. C. Hammond and the Rev. Canon R. B. Robinson, Lois Rachel Mountjoy, elder daughter of the Rev. and Mrs. R. C. M. Long, of the Rectory, Wollongong, to the Rev. Rex. Sydney Rudolf Meyer, younger son of the late Captain H. W. Meyer and Mrs. L. A. Meyer, of Lilyfield. Address: The Rectory, Abbotsford.

A bevy of C.M.S. Missionaries from Tanganyika has arrived in Sydney on furlough: Rev. and Mrs. O. T. Cordell, from Dodoma, where Mr. Cordell has been doing a splendid work in the educational policy, and has had the satisfaction of seeing the boys' school formed into an Alliance Secondary School. He has also done a great deal of translation work in Chigogo, mainly in the Old Testament, and has been doing a pastoral work among the Europeans and soldiers in Dodoma. Miss Katie Miller, almost the doyen of our Australian missionaries, has returned from her work at Berega. Miss Miller, after her 38 years of unsparing service in Africa, has farewelled her friends in Berega, because there is some uncertainty of her return to that field. Deaconess Robinson has been engaged in a fine evangelistic work in the district of Buigiri. We join in welcome to these fellow workers and wish them God's blessing in their time of re-creation.



NORTH-WEST AUSTRALIA.—To provide fresh meat for Allied Soldiers in the North-West the Army has established its own slaughtering yards, cooling chambers and delivery systems to the Forces guarding Australia's North-West Coastline. Butchers from the Army resumed civilian occupation on Army pay—and use was made of aboriginal labour. The aborigines are used as drovers to bring the cattle in to the slaughtering yards at widely dispersed areas. Aborigine women are also employed on light duties at the yards. This is a picture of Lily.

SPARK—HAWKEY.—The marriage took place on December 18, in Christ Church, St. Laurence, Sydney, of Isabel Patricia, third daughter of Mr. and Mrs. C. E. Spark, of Young, N.S.W., to the Rev. Eric Hawkey, acting-rector of Kandos, N.S.W., and younger son of Mr. and Mrs. R. E. Hawkey, of Menangle, N.S.W.

Deaconess Dorothy Bransgrove has been appointed as Bursar to the Arusha School of European children in Tanganyika.

C.M.S. circles will hear with delight of the birth of a son to the Rev. and Mrs. Max Hart, of Adelaide, late of C.M.S. It will be remembered that Mr. and Mrs. Hart had to resign from missionary work on account of the illness of Mrs. Hart.

Rev. Canon E. M. Collick celebrated the jubilee of his ministry on December 21. He went to Western Australia as rector of Coolgardie in 1894. He not only ministered to the white people but showed amazing love to the aborigines. The hope is expressed that he will be granted many more years of usefulness.

The Archbishop of Sydney, with Canon R. B. Robinson, Organising Secretary of the H.M.S., are at present in Tasmania taking part in the C.M.S. Summer School.

The Rev. William Leathbridge, vicar of Bunyip, Victoria, and sometime missionary in Groote Eylandt, has become engaged to Miss Ivy Christine Hogarth, of Melbourne.

Rev. H. M. Arrowsmith, of C.M.S., has just returned from a successful Summer School at Mt. Evelyn in Victoria, where he conducted the Bible readings.

Rev. and Mrs. J. E. Jones and Mrs. F. M. Wilks, from New Zealand, have arrived in Sydney en route for India. Mr. and Mrs. Jones are returning after furlough, and Mrs. Wilks is on her way to marry the Rev. R. A. Carson when she reaches Karachi.

Rev. A. A. Bennett, of St. George's, Hobart, is returning to the Diocese of Gippsland, as rector of Traralgon.

The death is announced of Mrs. Clara Draper, sister of Mrs. Ernest Cameron, of St. Luke's, Mosman, Sydney, in her 84th year. We desire to express our sincere sympathy.

Rev. Eric Thornton, B.A., has been appointed Home Secretary of the S.P.C.K., England, in succession to the late Canon Gosling.

Rev. A. E. and Mrs. Hutchison, of Longford, Tasmania, celebrated their golden wedding recently. Mr. Hutchison was rector of Hamilton, Tas., for 15 years and warden of Bothwell for 20 years.

PAYNE—McWILLIAM.—January 8, 1944, at S.C.E.G.S. Chapel, North Sydney, by Canon F. W. Tugwell, B.A., Joan, only daughter of Mr. and Mrs. N. G. McWilliam, of Lindfield, to L.Sgt. William Walter Payne (A.I.F.), only son of Mrs. B. B. Payne and the late Mr. W. S. Payne, of Cremorne. The bridegroom is a nephew of the Rev. Horace McWilliam, of Strathfield, N.S.W.

The Bishop-elect of Riverina, Canon C. H. Murray, who preached his farewell sermon in Christ Church, South Yarra, Victoria, on December 26, will be consecrated in St. Andrew's Cathedral, Sydney, by the Archbishop of Sydney, Dr. Mowll, on February 2. At a farewell gathering his parishioners presented him with a full set of episcopal robes, and Mrs. Murray received a cheque.

Miss Betty Evelyn Humphries, youngest daughter of Mr. and Mrs. W. Humphries, of Lidcombe, Sydney, was married on December 6 last to Captain Oswald George Gordon Dent (A.I.F. returned), second son of the Rev. and Mrs. O. G. Dent, of the rectory, Lidcombe. The bridegroom's father officiated at the ceremony, which took place in St. Stephen's, Lidcombe.

Rev. W. P. Daunt, of Cranbourne, Victoria, has been appointed to the charge of Berwick, Victoria.

Miss Margaret Devitt has taken up her work as Federal Secretary of the Heralds of the King.

Sister Constance Eime is proceeding to the Forrest River Mission this month as a missionary nurse. Her dismissal service will take place in Adelaide.

Rev. F. A. Keay, of the staff of St. Peter's Cathedral, Armidale, has been appointed chaplain of the Armidale School.

Major Kathleen Deasey has been appointed liaison officer between the Chaplains-General Department and the Army Women's Service. Major Deasey is a daughter of the late Rev. D. M. Deasey, of Geelong, Victoria. She graduated at Melbourne with M.A. and Dip.Ed., and at Newnham College, Cambridge, where she obtained B.A. and honours in the Theological Tripos, Part I.

The death occurred at Grafton Hospital on January 4 of a well-known churchwoman in the Diocese of Grafton, in the person of Mrs. Alda Orr Morris, J.P., wife of Ald. T. H. Morris, first assistant at the Grafton Public School. She was a life member of the Grafton District Hospital and the Grafton Benevolent Home. She was the recipient of a Red Cross Medal for distinguished services.

Very deep sympathy is felt for the Rev. and Mrs. F. J. McCabe, of Holy Trinity, Hobart, who have been notified that their son, Lieut. Angus W. McCabe, had died of wounds received in action in New Guinea. It will be remembered that another son, Lieut. Donald McCabe, was lost in H.M.A.S. Sydney, while a third, Flight-Lieut. Graeme McCabe, is a prisoner of war in Japan.

Miss Dorothy Quin has been appointed Head Teacher of St. Michael's Church Day School, Henley Beach, S.A., which has sixty scholars on the roll.

THE A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: St. Stephen's, Willoughby, 10/-; amount under 5/-, 4/-.

THE HERO OF MALTA.

The following interesting testimony to General Dobbie's consistency of Christian witness is taken from an exchange:—

"A little over 21 years ago I had just recently arrived in Aldershot, England, from Southern Ireland, where I had been serving with the British Army during the Irish Rebellion.

"In 'off duty' hours, amongst other things I performed the duties of local secretary of the 'Soldiers' Christian Association.' The occasion I have in mind was the regular weekly 'Rally' meeting of converted men. It was my first experience as leader. The large room in the 'Smith-Dorrien' Soldiers' Home was well filled with men of all ranks from almost every unit in the greatest military camp in Britain.

"I had just begun reading a Scripture passage when the door opened and there entered a man of striking physical appearance: broad of shoulders, close cropped head, erect, steady and quiet of eye. I remembered it gave me a thrill to see this big man kneel humbly on the hardwood floor in silent prayer. After the Reading came 'testimonies,' when men of all ranks and grades, one after another, rose and gave testimony of some recent personal experience of Our Lord's saving grace and keeping power. The 'big man' was amongst them and sentences in your article of last week are very reminiscent of the testimony given them.

"Prayer followed and again the 'big man's' voice was heard and it was obvious that prayer to him meant talking with Someone he knew very personally and in Whom he had absolute confidence.

"After the meeting I had the privilege of being introduced to Col. Dobbie, of the Royal Engineers (as he was then). It was my privilege to contact him frequently after that and always with real blessing and inspiration to myself.

"Subsequently I was Visiting Missioner to the British Army of Occupation on the Rhine and later acted in the same capacity to all military garrisons in the north of England, Wales, Scotland and Northern Ireland; in many of these places I heard serving men, on their knees, thanking God for Colonel Dobbie: such is the power of a consecrated life: largely due to such men there has ever been within the ranks of the British Regular Army, another not insignificant army of 'Good Soldiers of Jesus Christ.'

"Now, with promotion and fame, the testimony of this 'man of God' still rings as clear and unmistakable as ever."

PRAYER.

O Lord Jesus Christ, Who hast promised in Thy Gospel that whatever is done unto the least of Thy brethren Thou wilt receive as done unto Thee: Bless we beseech Thee, Thy servants whom Thou hast sent to minister amongst Thy children the Aborigines of Australia. Fill them with Thy Holy Spirit, and so prosper their labours that the darkness of the ignorant ones may be enlightened, and their weakness enabled by Thy strength, Who with the Father and the Holy Spirit art God over all, blessed for evermore.

CHURCHMAN'S REMINDER.

"A danger is never overcome without danger."—Roman Proverb.

"When thou passest through the waters I will be with thee."—Isaiah 43: 2.

January.
30—4th Sunday after Epiphany. What a Collect for the times we live in; "in the midst of so many and great dangers." It is this spirit of prayer which has carried our Empire through "all temptations" to forget God.

February.
2—Purification of the Blessed Virgin Mary. The leading title of the day is "The Presentation of Christ in the Temple," and the growing exclusive use of the second title is in line with the modern desire to return to pre-Reformation exaggerated regard for the Blessed Virgin. But we may well remember her without such peculiar effort.

6—Septuagesima Sunday. A forecast for Lent. The word meaning 70, which, roughly speaking, is the number of days from Easter. Thus we have 30 days to prepare for a good spending of the Lenten 40. So let us think about Lent forthwith.

"It is my confident hope that my subjects may never cease to cherish their noble inheritance in the English Bible, which, in a secular aspect, is the first of national treasures; and is, in its spiritual significance, the most valuable thing that this world affords."—King George V.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

ABORIGINAL SUNDAY.

The Australian Church has its own "colour" problem. We are called to prayer for our Aboriginal brethren by the National Missionary Council of Australia. Upon what grounds are we to pray for them? It is interesting to read in the brochure sent out by the Council the following statement:—

"It will not be denied that we have a solemn duty to discharge on behalf of these aboriginal people. While there has been much to deplore in our past dealings with this weak and defenceless race, we are now more deeply concerned with our future plans for its welfare. We desire to arouse public opinion so that some reparation may be made for the regrettable past, and we feel that the Church should be led to a deeper concern for the moral and spiritual condition of these unfortunate people.

"The problem of the half-castes calls for particular concern that these peoples in whom our own blood is mingled should have full opportunity to become worthy citizens of the Commonwealth."

On the last page of the booklet there is a reference to "a new order for the Aborigines," which indicates an uncertainty of policy which may be found to be a grave hindrance to their development. Considering the fewness of the full-bloods and their wide diffusion over this immense continent, a policy of segregation would appear to be bound to fail. This policy has been at the back of all the dreadful lack of progress throughout the many years of lost opportunity.

As the C.M.S. Report truly says: "The work has most peculiar difficulties and progress has been necessarily slow and often discouraging. That it should be so lies not in the incapacity of the native to respond, but rather in the inability of the white Australian to approach the task with wisdom, courage and justice."

We fear that the story of our Aboriginal Missions has been oftentimes a story of egregious unwisdom and lack of courage to accept implicitly the Christian way, and to act under the conviction that the Name of Jesus has still its ancient power. The report we quote from goes on to say so truly:

"It is only by the Gospel of the love of Christ that all these things can

find a true perspective and we are debtors to the Aborigine to minister to him of the grace of God which has lifted us into the safe shelter of His love and salvation—for in our Australian Aborigines

"there is
Such hope of soul recoveries,
Such grace of soul-discoveries,
That in each life the seed there lies
Of high immortal destinies."

"What a tremendous responsibility the white Australian must carry—a responsibility which has its roots in God's unbreakable covenant, and its fruit in eternity!"

This strikes the Christian note, and what is needed is a courage based on faith in the Presence and Power of Christ to implement the line of policy indicated. It is the Policy of Faith—not now so much for supplies for the work, but faith in the Power of Christ to uplift them as He has uplifted us—faith to accept to the full the implications of the Incarnation and the Cross and to remember—not so much **our** blood or **their** blood—but the fact that "God has made of **one blood** all nations that dwell upon the face of the earth."

It is failure to implement this belief that creates an almost unbelievable condition of things in the South African Church, that hinders the progress of native Churches, and is responsible for very much of the hindrance that has made our Australian problem so difficult and acute.

Then again there are preconceptions that have hindered the development of these people. In some cases the theories of anthropologists have weighted the scales against the missionaries in their approach. Consequently we have had a confused policy of love and suspicion, of sympathy and isolation, as if heredity was to be a bar to the preaching and living of the Gospel peculiar to the denizens of Australia. Charles Darwin made the mistake of his life when he posited the Patagonian as beyond redemption, but was man enough to acknowledge his error when he found out what the Gospel had done for them.

As Professor J. Y. Simpson—the distinguished Edinburgh scientist—said, "One of the most remarkable, doubtful assumptions of modern scientific work is that it is possible for any

trained anthropologist qua anthropologist to arrive at as sound a knowledge of the religious beliefs and practices of a tribe, after, let us say, some five or six months' sojourn in an island, as he has reached in his purely anthropometric investigations. The implicit assumption, which becomes explicit in many misleading ways, simply serve to show how far the nature of the problem is from being even understood. It can only be an error in judgment that supposes it possible for an irreligious man to make any satisfactory investigation of religion in a people; he does not **know** what he is investigating. Only by long residence amongst a tribe and by a life of sympathetic service that will in turn elicit a corresponding response in which the secrets and mysteries of the tribal and individual experience are laid bare, can any investigator hope to approximate to a satisfactory understanding of the matter he is pursuing."

This is an important demurrer and deserving of careful consideration.

Then again we are in danger of other preconceptions in our approach to our native problem. Take, for instance, this statement regarding the half-caste position: "Generally speaking, they are despised by white and black." This looks like a carry-over of the Eurasian problem from India and the East, where you have the totally different circumstances of ancient systems of religion and civilisation. This statement concerning the half-caste is controverted by some missionaries; and on our own C.M.S. stations there have been incontrovertible demonstrations of its inaccuracy. But such a prejudice on the part of missionaries could lead to a mistaken and wrong-headed policy involving a very sad waste of opportunities of service and growth.

The challenge to-day is the cultivation of a real sense of responsibility to God for these His children and for a loving, considerate and gracious ministry full of patient and long-suffering endeavour. Let us set forth before them the challenge of the Incarnation—that consecrating fact of all human life that reveals the purpose and value of human life and leads to the growth of a responsible and self-respecting manhood. Our aim—

That they be no longer children.

The R.A.A.F. offers you a new and interesting life of comradeship and adventure. It will help to fit you for a better post-war career. Enlist to-day in the Royal Australian Air Force.

THE EVIL OF COLOUR PREJUDICE.

Statement by the Episcopal Synod of the Church of the Province of South Africa, October, 1943.

In view of the widespread opinion that Southern Africa may be destined to play a leading part throughout the whole Continent in post-war reconstruction, we feel impelled to address the members of our own Church, and indeed all people of goodwill, on what we believe to be a grave evil in our midst—that is, the evil of colour prejudice.

Clause 6 of the Atlantic Charter lays down, among other things, that after the destruction of Nazi tyranny it is hoped to see established a peace which will afford assurance that all men in all lands may live out their lives in freedom from fear and want. But we have grave doubts whether the "colour bar," which is entrenched in the laws of the Union and is customary in Southern Rhodesia, will allow that, and whether in consequence Southern Africa has the right to take such a lead as suggested. Our reasons are as follow:—

1. While we recognise that in Southern Africa there must be differences based on the racial characteristics of the various groups composing the population, and on the varying standards of culture and education, yet we are bound to condemn discrimination which is based solely on the colour of a man's skin. Such discrimination is contrary to the clear teaching of the New Testament, with its great twin doctrines of the Fatherhood of God and the Brotherhood of Man. The idea of a "Herrenvolk" or super-race is wholly repugnant to the Christian religion. Yet it is held by many in Southern Africa to-day.

2. When the civilisations of India and the East are remembered it is ridiculous to maintain that civilisation and culture are the prerogative of the white-skinned races. In all ages persons of colour have won distinction in the spheres of religion, art and science.

3. We affirm that the effect of colour prejudice is cruel, wasteful and dangerous: cruel, for it deprives those who are its victims of the opportunity of making full use of their capacities and talents, and so causing frustration and despair; wasteful, for it deprives the community of the skill of many, which would otherwise be used for the benefit of all; dangerous, for unjust treatment meted out by one sec-

tion of the community to another creates fierce and ever-increasing resentment, with results that no one can foresee.

4. It must not be forgotten that such injustice also adversely affects those who are responsible for it, and may well induce grievous spiritual results.

We are sadly aware that colour prejudice is to be found amongst our own Churchpeople, and that is the reason why we address them as we do, and urge them with all solemnity, fearlessly to think out anew their own attitude, and to confront this colour prejudice and its attendant results with the statement we have made above. We ask them very earnestly to consider whether it can possibly be reconciled with the teaching of our Lord Jesus Christ, the Head of the Church.

NATIVES' NEW ERA.

W. E. HARNEY INTERVIEWED.

(By Mel Pratt.)

A large number of aborigines, who a short time ago were myalls roaming the wild country of Arnhem Land, are to-day eating at tables with knives and slicking down their hair "properly white-man fashion."

This is just another violent change wrought in the Northern Territory by the Army. These myalls are to-day Army personnel. Some work on assembly lines in Army workshops, others carry ammunition, work in gravel pits, sawmills, and in hygiene and gardening squads.

They live in tents like white soldiers and they are learning quickly camp discipline, hygiene and tidiness.

They attend sick parades and are developing an appreciation for the good the white doctor can do. This perhaps is the greatest change in the black man's character. Black "doctors" had engendered such fear of the white man's medicine into their tribespeople that even the more civilised blacks would go bush when doctors reached stations to carry out routine medical inspection.

I was told of these developments by Mr. W. E. Harney, a man with probably a greater knowledge of the aboriginal than any other living man. He was in Sydney for Christmas.

Mr. Harney says that the year 1943 was one of the greatest milestones in the history of the Australian black.

With the bombing of Millingimbi and other places along the native inhabited coast, the tribes which had roamed these countries for centuries began to migrate into the inland.

They heard from their friends of the amenities enjoyed by natives already working with the Army and moved down the centre to "join-up."

"I was often present when a party of new recruits arrived, and it always mused me," Mr. Harney said. He is a member of the Natives Affairs Department which supervises the black labour for the Army. "They would

walk out of the bush half naked. The men with their spears, the women with their kolamins (wooden baskets), their dogs, and the wide-eyed, fat-bellied children hiding behind their mother's legs in fear as a big truck would come lumbering by in the dust.

"Unless you knew of the utter isolation of the myall's life you could comprehend little of what this new life means. They have a long mess hall, and each native gets a plate, pannikin, knife, fork, and spoon. The women wait on the men. They get roast beef, potatoes, onions, bread, rice, tea, sugar and milk.

"No dogs are allowed in the mess hall, and these long-tailed creatures sit outside in the dust scratching themselves and wondering why, for the first time in their happy lives, they should be deserted.

"Pay days are still a mystery to the native. He knows that he must get 10 shillings every second Friday, but he does not know why he has to line up at attention, step forward when his name is called, and place his thumb print in the pay clerk's acquittance roll against his name. Nearby is the canteen's truck, which follows the pay truck down, and the native usually goes straight to this and spends the lot on tobacco and chocolate. But he does not see why he should not get his tobacco without so much ritual.

"In one of the biggest camps there are 20 tribes. At night they dance and sing their tribal songs, and it is significant that most of these tribes are mixing for the first time. They dance and sing to the music of the resonant didger-dee-do and the beating of did-dit sticks.

"Nearby from the whites' camp you can hear the voice of Bing Crosby telling some woman that 'Moonlight becomes her.' Mr. Harney sees in all this the beginning of great changes for the Australian native.

NEW ORDER FOR NATIVES.

"The native is mixing with the soldiers—white men—more closely than ever before," he said. "The soldiers are friendly and ready to learn from the black as well as to teach him.

"The natives are seeing there are more amenities off the reserves than there are on them. Under the Army they are being better treated than ever before in regard to wages, conditions, and medical treatment. I have been told their pay is the highest for a native people in the British Empire.

"Now what we want to know is what is going to happen after the war. The natives must never be allowed to go back to the old conditions where they could be exploited by the whites. The existing reserves should be opened up for their welfare and their lines of drift must be controlled. To-day there is some control by our placing ration depots at certain points to keep them in areas best suited to them.

"Missionaries should be under Government control on reserves to assist in educating the natives, who should be held on the reserve until they are strong enough to resist outside conditions.

"Aborigines have proved their worth in this war. The first Japanese taken in Australia was captured by one. They have worked with Army unity in lonely areas, they have rescued lost airmen, they have worked in bombed areas after some whites fled. Their cry for a square deal must not be drowned in the post-war clamour."—Sydney Morning Herald.

A NEW DAY FOR THE ABORIGINES.

(By Rev. H. M. Arrowsmith.)

There is not much new to be said about the Aborigines. But there is something new that remains to be done. The outbreak of war in the Pacific projected an entirely new situation into the administration of aboriginal affairs. The aboriginal reserves of necessity had to be opened to the defence arms of the nation and its Allies. A vast change came over the whole of Australia, not least of all in the North, where so many of the Australian blacks have been placed in reserves. By the fierce exigencies of war these reserves, which were something more than theoretical, have for the time being been broken down, and black and white have been merged together into a common purpose, to keep Australia free from the attacker, and certainly free from invasion.

This has not been without its benefits. Larger numbers of Australian troops and those of our Allies have combed North Australia. Areas which were at one time almost completely isolated have now been woven into the pattern of communications. Black and white have worked together. Defence services have called upon the aboriginal in a number of capacities. He has been guide and friend—he has shepherded marooned aviators—he has been a hewer of wood and a drawer of water—all in connection with the prosecution of defence measures in that area. His work has not been so spectacular as that of the Fuzzy Wuzzies in New Guinea, and he has received a correspondingly smaller light of publicity and glamour. In his own way, however, and in the opportunities given to him, the Australian aboriginal has made a definite contribution to the defence of his own country, and has been a willing craftsman in the structure of Australia's security.

This has meant that a great number of white men who previously were strangers to the North, have come in contact with their black fellow-countryman, and have learnt to appreciate him. This sympathetic awareness of the aboriginal, and his mode of life, is a new factor which may develop into a potent force in the realignment of this country's policy in regard to these people.

On the other hand there are severe problems involved. The very heat of war-time pressure, and the necessity for immediate labour, has brought the aboriginal into a sudden economic maturity. He has been sought after by Authority. He has been paid wages in excess of anything he has known before; he has received supplies, rations, tobacco, clothing, in varying quantities, from Authority. This is all to the good, except that it has been so sudden,

and not all of them were prepared for this degree of developing financial independence. There will be unavoidable economic implications when the war is over, so very quickly has the black been brought into the labour market. There are going to be implications upon our Trades Unions, as well as upon the general economic structure of the North. The immediate post-war period, therefore, is going to be one of extreme delicacy, so far as the treatment of the aboriginal is concerned. Several factors will enter into the situation:—

1. There is the general obligation which Australia has theoretically felt, but in practice scarcely recognised, that the debts of past generations to the natives of this country should be amply met.

2. There is need to give continuity of employment when the war is over, so that the cessation of hostilities will not cause these people, who have been brought into the position of wage-earners and spenders, and who have been given some awareness of the value of money, to be thrown back again into the insecurity of dependence upon rations, whether governmental or missionary.



The Rev. H. M. Arrowsmith and Aborigines at Groote.

3. There will be the general application, in their local form, of the principles of the Atlantic Charter, so that these people should have freedom from fear, and freedom from want.

4. There will be the need to lead the aboriginal into a settled form of life, in which his new-found independence may be integrated into a fully developed society in the North, and in which he will have such a part as by training and by education he is able to fill.

5. The general principles of British colonial administration, involving a high sense of trusteeship of minorities, and a sympathetic tutelage of weaker races until they come to a position of self-realisation, will need to be applied as carefully and as wisely as is possible.

6. Lastly, and this is most important of all, the foregoing must be so engendered by a Christian spirit, directed by a Christian dynamic, and enlivened by a Christian sympathy, that these people shall grow into an awareness of spiritual things, and be conscious of their own importance in the plan of God.

But this is not going to be easy—some mistakes will be made—there will be individual difficulties created. This notwithstanding, Australia will have an opportunity to do such a work amongst the aborigines as should make complete atonement for the wrongs of the past, and give a positive expression to those new principles upon which a new world order will be based.

Into this programme the Church Missionary Society plans increasingly to project itself. It is commonly known that the three stations conducted by the Society at the present time are Roper River, Groote Eylandt, and Oenpelli. With one exception, the C.M.S. stations are the only aboriginal missions on the mainland of Arnhem Land.

Since 1908, with the usual fluctuations that appertain to missionary endeavour, this work has been carried on. In complete honesty it cannot be said that there has been an unbroken series of achievements. Sometimes the tide of missionary vigour and of native response has been on the ebb. This, however, is part of the general experience of the Church of Christ in history.

For example, there has not yet been a single aboriginal confirmation at Oenpelli, nor has there been a single aboriginal baptism at Groote Eylandt. To express these facts, however, is by no means to admit to failure in these areas. On the contrary, there is being built up not only an increasing understanding on the part of the Society and its missionary, of aboriginal background, thought form, culture pattern and civilisation, but there is also being built up an increasing understanding on the part of the aboriginal of the principles of the Christian faith, and of the motives underlying the service of faithful and devoted missionaries, who since 1908 have given a considerable volume of time and prayer and love and patience to the solving of aboriginal problems. To-day the Society is beginning to reap the harvest for which the seed has been sown in previous years.

ROPER RIVER.—Let us look at the Roper Mission. The population of this station is really the second generation of missionary contacts, and it is a revelation of the work of the Spirit of God to notice the spiritual response and the alertness of these folk. The writer had the opportunity recently of observing closely the manner of life of some twenty to thirty of these people from Roper River. Their knowledge of English, of the Scripture, of the Prayer Book and of the hymns of the Church was an eye-opener. Their attitude of reverential worship, the participation of a few in the Service of Holy Communion, all this gave evidence of the faithfulness of the ministry of missionaries in this field, and the development of spiritual life among these peoples, who promise an early blossoming into an indigenous and missionary church.

OENPELLI.—Recent developments on this station have been extremely encouraging. Certain baptisms of aboriginal people had taken place in earlier years, but for various reasons (chief of which was the difficulty of transport) it had not been possible to arrange for Confirmation. In the meantime, the Gospel of St. Mark and the First Epistle of St. John had been translated into Gunwingu. These had been circulated amongst the people, some of whom have now been able to read the Word of God in their own tongue. The Great Book spoke again. The Spirit of God took this Word of God, and made children of God. Part of the result

of the translation and distribution of these Gospels will be seen in the fact that another twenty-four candidates were baptised recently. Archdeacon Barrett, of Christ College, Hobart, had the privilege of conducting this service.

What is the meaning of this? It means that there is now a group of between thirty and forty aboriginal people at Oenpelli who are ready for early Confirmation. Rev. L. J. Harris, the Chaplain, is proceeding to that mission early in February, for the fur-



A Young Man of Groote Eylandt.

ther instruction of these candidates. So soon as they are confirmed, by the Bishop of Carpentaria, we shall have at last a native church at Oenpelli. And this is but the beginning, and not the end we aim at in our missionary programme.

The Church Missionary Society has agreed to the principle of having an ordained man in priest's orders on this and the other stations. It is hoped soon to send an ordained man as a resident chaplain to Oenpelli, by whom, under the guidance of the Spirit, these people will be instructed and built up in the faith. The aim will be to train native teachers so that in the ultimate there can be, please God, a native ministry.

GROOTE EYLANDT.—Various considerations have moved the Society recently to change the headquarters of its mission station at Groote, and at the present time the new station is being constructed, at a site called Nawadinamadja! A number of considerations have influenced this decision:—

1. The new site is more isolated and will remove or lessen contacts with outside interests, and thus minister to a more settled aboriginal life.

2. The new position is nearer to the native "lines of communication." The aborigines have a frequent traffic from the mainland to Groote Eylandt, and the route followed is generally from island to island, bringing them normally to a position proximate to this new site. Often they bring their native canoes up the river, and make it the terminus of their sea journey.

3. The site is better for native camping purposes, with more sand by the River's bank.

4. There are some five hundred acres of good gardening land, with an ample supply of fresh water for gardening and domestic purposes.

5. The site is on a neutral tribal area, and no tribal prejudices are likely to be disturbed. Gradually these tribal rights are breaking down, but sometimes may burst out again with serious results.

It is believed that this new site will give new and better opportunities for the

reclamation and rehabilitation of the Groote Eylandt natives, and will also be a base from which new work will be possible on the mainland. The site, the buildings, the gardens are but implements. The primary purpose of the work is the evangelisation of these people, leading to their conversion and their spiritual maturity. There has been much encouragement in this work so far, although it has been carried on under unusual difficulties. The results are not great if tabulated in statistics, but there are many features which promise well for a spiritual harvest. Let us notice some of these encouragements:—

1. There has come a definite breaking down, though not the abandonment of the tribal child-marriage customs. Gradually the ideal of one man one wife is being apprehended by the native people.

2. There are signs of a spiritual awakening and enquiry. By the teaching in the school, by the holding of services, by the preaching of the Gospel, by personal work and witness, the influence of the missionaries has meant much to these people. Ere long we may expect an ingathering into the Kingdom.

I wish the readers of this article could have been present at a service of Morning Prayer which I attended at the old Emerald River Mission. The "chapel" was a simple iron shed, open to the elements around the upper part of the walls; the roof was of bark. The "sanctuary" had a wooden floor. The rest of the hut had earth for floor. A simple wooden bench, covered by a rough cloth, served for a holy table. A cupboard made of kerosene cases served as a vestry. Some wooden stools were available for adults; the children squatted on the ground. The appointments were meagre, inadequate and crude. But I shall never forget that service. It followed the order of Morning Prayer. It was reverent. Hymns were sung. The Psalm was repeated. The children sang their choruses: "Every Day with Jesus is Sweeter than the Day Before," "Jesus is With Me," "Yesterday, To-day, for Ever; Jesus is the Same," "How greatly Jesus must have Loved Me." And the Chaplain spoke to



Aboriginal Mother and Child.

them. It was the Gospel in essence, simple, direct, appealing. He told them why the missionaries had come north. They knew the Lord Jesus, he said. They had learned to love Him. And they "couldn't stop still." They just had to come to Groote to tell the aborigines about Him. That phrase of the Chaplain's will never die: it will remain forever vivid in my recollection: "We couldn't stop still."

And herein is the compulsion of Christian missions. We who know Him have seen the

Vision, have caught the Passion, and received the Mission! We can't stop still!

The Church Missionary Society is planning extension of this work in four new areas. This will mean an enlargement of the missionary staff, and will mean the employment of additional funds. The Society has put its hand to the aboriginal plough. We will not turn back. With God's help we shall build and work for that new day for the aborigines, as well as for the half-castes, for whom so much yet remains to be done.

DID YOU KNOW A JEW TO DO A HARD DAY'S WORK?

Hitler has advised the liar to make his lie as large as possible. It will be more impressive and will take in your dupes more effectively.

The suggestion behind this question about the Jew is either the fabrication of conscious mendacity or the utterance of ignorance about one of the greatest achievements of modern times.

If a Gentile has the brains and the capacity to escape physical labour, he is simply regarded as doing the natural thing. The aim of all our education at present seems to be to teach boys and to train them to earn their daily bread at some occupation that does not require them to soil their hands, and to teach girls enough to enable them to become typists instead of domestic servants. If the Jew follows suit he is, of course, a lazy rascal.

The Jew found Palestine a desert, he has transformed it into one of the most fruitful regions of the world. He found it treeless, sterile, malarial and by dint of hard manual labour he has made its pestilential swamps productive fields. He has planted its treeless hills and terraced its bare slopes, from which the torrential rains of winter had swept the soil, leaving little but the arid rock. He has founded eight or more Agricultural Schools in the country to prepare young Jews for the labour of the hundreds of Jewish agricultural colonies scattered up and down the countries.

Numberless books have been written on the achievement of the Jew in Palestine and the evidence of his willingness to toil and his amazing skill in a form of labour which his treatment by Gentile populations in other parts of the world had made impossible for him is a further testimony of his versatility and genius. Anyone wishing to know the truth, if he cannot go to Palestine and see for himself may write to any of the following for information: Federation of Jewish Labour, the Agricultural Settlement Organisation, "Kapay," "Tenuva," "Yakhin," Jewish Labour Party, Zionist Labour Organisation, all with their headquarters in Tel-Aviv, that wonder city of the modern world which in 1907 was a heap of sand-hills and is today an up-to-date city of 150,000 Jews with first-rate public services of all kinds, schools, colleges, libraries, social and medical centres. Contrast the squalid Arab town beside it—Jaffa. The mention of Jaffa reminds us that those luscious Jaffa oranges which used to come to us in such quantities before the war were almost altogether the product of Jewish labour.

Let us cite the case of one Jewish colony, Hadera. When the Jew found this region in 1890, it was a deadly swamp. A few Arab huts were scattered over it here and there.

Sir John Hope Simpson called it a "plague-spot." Here Jews settled and began the work of reclamation. They had paid 600,000 gold francs for it to the great amusement and enrichment of the knowing Arabs.

Malaria at once broke out amongst them and of the 540 original settlers 214, including many little children, died in the first few years, but the "lazy," "toil-shirking," Jew remained undaunted. They toiled and sweated and died, but they drained and planted it.

As others saw the death-roll mounting they besought them to leave the fatal spot. But the Jews stuck to it. What is the result? To-day Hedera has a population of 5000. Malaria has been banished. It is a flourishing centre of dairy produce, gardens of oranges and other citrus fruits abound. This poisonous marsh has over 500,000 trees and is the home of farmers, artisans, business and professional men.

The same story might be told of many other colonies in lesser degree.

The Jew goes about his work intelligently. Side by side with this manual labour he set up laboratories, bringing science to the aid of his physical efforts. He has introduced types of grain that resist hostile conditions of soil and weather with the result that he has greatly increased the output. He has introduced modern machinery and modern methods of agriculture to replace the laborious and wasteful methods of the Arab. He has put thousands of pounds worth of fertiliser into the land from which the Arab was content to wring crop after crop until the exhausted soil could produce no longer and become sterile.

The charge of course arises from the determination of detractors of the Jew to bludgeon him at any cost to truth and justice. It is argued for instance on the one hand that the Jew having taken this is the way the detractors express the fact that the Jew has paid the landowner full and often exorbitant prices for his land—the land from the Arab refuses to employ Arab labour. When it is pointed out to him that in many instances the Arab is being employed on Jewish farms, he changes his tune and accuses the Jew of exploiting the Arab peasant. It matters not to this type of vilifier that the Arab peasant is being paid current wages. He finds a further stick to beat the Jew with in this. He is a lazy rascal who when he can secure Arab labour is content to lie in the sun and reap the fruits of his toil.

So much for agriculture, one of the most laborious forms of human toil.

Neither is the Jew behind hand when his country calls on him to fight its battles. Twenty thousand Palestinian Jewish volunteers are to-day serving in the Middle East and Italy.

In the last war six Jews won the highest award our country makes for gallantry—the V.C. They were: Lieut. Frank Alexander De Pass; Acting Corp. Issy Smith; Leonard Keyser; Capt. David Phillip Hirsch; Jack White; Lieut. Robert Gee, who also won the M.C. Indeed from the days of the Maccabees the Jews have been fine soldiers. The C.O. of a Cape Town regiment that has distinguished itself in many engagements in North Africa in the present war said: "After seeing the mettle of these South African Jewish soldiers, I should be honoured to receive under my command as many as you can send up. I have seen Jewish soldiers in action under all conditions, and I have found them very fine soldiers."

The long list of Jewish boxers is testimony to their capacity to take as well as give punishment.

Jewish lazy-bones? Of course there are. Are there no British?

Jews in the food queues? Of course. But are there no Britons?

Jewish war shirkers? Of course there are. Are there no British?

Jewish evacuees in safe areas? Are there no British?

Jews in the black market? Are there no Britons? At any rate there would be fewer Jewish sellers in this market if there were not so many British buyers.—From the Jewish Missionary Intelligence.

THE BIBLEMAN'S CORNER.

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

THE RISING TIDE OF LITERACY.

"It is useless teaching people to read, if we do not provide them with literature," says Max Warren, in the London Church Missionary Society Leaflet No. 43; and this truth is stressed by the Madras Conference report: "The world is striding on towards literacy." "It is estimated," adds Wilson Cash, "that before this century ends, one thousand million people, now illiterate, will have learned to read." "Movements for literacy in the world are working one of the greatest revolutions in history." Support to these statements is given by the announcement of Dr. T. Z. Koo that in the last two years six million Chinese have learned to read their own language. Another arresting thought may be considered. An entirely new reading public has arisen in Soviet Russia. Children born during the Revolution are now literate men and women, many having completed university courses. Among the 170 millions in the Soviet Republic is a new field for literary and scientific works and the demand is great for books of all kinds. Unfortunately, the Bible Society has not been successful in its appeal to be permitted to circulate the Russian Scriptures.

Challenging Issues.

The fact is reiterated that it is useless teaching people to read if we do not provide them with literature. "Difficult and challenging issues face the Christian Church in every part of the world. The menace of illiteracy, the tragedy of literacy achieved and no literature available, the provision by commercial and other agencies of pernicious literature—here are three problems intimately related to one another. They are exercising the most careful attention of missionary leaders in England and in America, no less than in Africa and the East." Mr. Warren mentions specialist literatures societies such as the S.P.C.K. and the U.S.C.L. and goes on to say, "Like the Bible Society, they are the indispensable servants of the missionary societies, nay, more, of the whole Church. They deserve from Christian people in this country far greater financial support than they are getting at this moment. These societies may be expected to remain the principal source upon which the Church overseas can draw, not only for its literature but also for that store of technical knowledge and experience so essential in any literature campaign."



Children Loved Him

Up on the high promontory, surrounded by happy children, he'd relate absorbing tales of the sea. And he'd show the little audience his treasured books filled with pictures of ancient sailing ships. The children still await him, but he doesn't go to the cliff-top now. . . . Yet sometimes when I look out of my window I fancy I see him there.

Inevitably the time of parting brings sorrow. But I feel a sense of abiding peace in the realization that our sad farewell was accompanied by the true fulfilment of my wishes, through the sympathetic and beautifully conducted services of Australia's premier funeral directors.

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Illiterate India.

We do well to think of the mass of illiterates in India. "Recent statistics show that the adult literacy campaigns are barely keeping pace with the mass movements of illiterate people into the Christian Church. Eighty-two per cent. of the Christians in India cannot read the Bible, or enter intelligently into the church services, or grasp the principles of their new faith. An illiterate Church can hardly be expected to be a stable Church."

J. G. Sundaram, who is Director of Adult Literacy for the Andhra and Hyderabad State Christian Councils, writes:—"As regards morals, public health, economic standards and church life, our country's defects can be remedied through the literacy and education of adults. It is necessary for the amelioration of village conditions. It is necessary if an intelligent interest is to be taken in politics. It is needed to give new life to the village schools; and without it there can be no stability in our Christian congregations. Every Christian should be an evangelist. But it is rare to find an illiterate who can be an evangelist in the fullest and truest sense, for the very reason that such men are unable to point their hearers to the written Word of God."

What one Indian village worker thinks about the adult literacy movement can be seen from the following extract from a letter:—"The villagers' newly-acquired literacy has been the greatest help to me in my Christian work. The life of Jesus Christ, which I have been labouring year in and year out to teach them, they are now learning, through the adult primers, within the space of a single month."

Task of Bible Societies.

The task facing the Bible Societies in the days of peace will be enormous. Dr. J. R. Temple, one of the Bible Secretaries in London, says the Society should distribute 25

millions of Scriptures in the first year after the war. The usual annual circulation is eleven millions. He said recently, "Part of the immediate task is to make contact with governments in England to find out what service we can render to lands now occupied, where there is a famine of Scriptures." He adds: "The task before us is so immense that it will demand the resources of all the Bible Societies, both English-speaking and on the Continent of Europe."

What is the Urgency?

Is the matter important? Dr. Samuel Zwemer writes: "To-day in every Moslem land the battle of the Books is on. Every Christian colporteur is a captain in the fight. Every bookshop is a battle field. Every tract a missile of truth against error. Christian literature is the hammer of God, more powerful than that of Charles Martel at Tours. Think of the ever-increasing circulation of such books in Persia, Arabia, Moslem India and Egypt! Holy places which less than twenty years ago could be visited only in stealth by Christian workers, now receive the Word openly—among them the city of Mecca."

"The more literacy takes the place of illiteracy, as in the case of Turkey, Egypt and India, the more important is the production and circulation of clean, Christian literature for all classes. If the government schools create a reading public Christian missions must produce books for them to read. One drop of ink can make a million think. Mohammed said, 'The ink of the scholar is more sacred than the blood of the martyrs.' This was true in the lives of the apostles as their little epistles prove. They began the battle of the books. It will not end until the Word of God rides triumphant and all that is untrue and unholy in life and literature are forever banished by His glory."

The Bible Society is privileged to be the handmaiden of the Christian Church in providing the Book of Life for men and women in their own tongue. The Word of God has gone forth in 758 forms of speech. "The Bible is the most powerful of all teachers. It goes where the human preacher cannot go. It hides in the memory and soul and cannot be expelled. 'The Living Christ is the life and power of the Living Book' cries Dr. Zwemer. 'Empires rise and fall and are forgotten, but the Bible abides. Kings are crowned and uncrowned, but the crown of Christ is not taken from His brow.'"

TO AN AIRMAN WHO GAVE HIS SIGHT—D.F.

Can passing years e'er dim that vivid day,
The sudden crash, the last swift flash of light.

And then, new life in long unending night
Leaving with him war's bitter price to pay?
Forever then, from him fate shut away
Glories of sunset skies, the stars so bright,
One woman's smiling face, the joyous sight
Of his young children laughing at their play.
How shall we measure these, the things he gave?

"Equality of sacrifice," men call;
Such foolish words, they know not what they crave;

To give and not to count the cost at all
We need to tread the heroes' way and save
From soul-destroying self, our greatest thrall.
—J. McDonald.

C.M.S. (VICTORIA) SUMMER SCHOOL.

The 34th C.M.S. Summer School was held from January 4 to 11, 1944, at St. Mark's Holiday Home, Mt. Evelyn, which is an ideal place for the purpose. It was found necessary, owing to war-time conditions, to limit the number of members to 75, with the result that some applications had to be refused.

Our chairman, was the Right Rev. M. C. James, Bishop of St. Arnaud, and, although this was the first time he had been able to be present at a C.M.S. Summer School, he was quickly at home with the members, and in the closing devotional addresses each evening, as well as by his wise chairmanship, he made a real contribution to the life of the school. The Bible readings, based on the messages to the Seven Churches in Revelation chapters 1 to 3, were given by the Rev. H. M. Arrowsmith, Acting General Secretary of the N.S.W. Branch, and they proved to be most stimulating.

For the morning addresses we were fortunate in being able to secure Dr. C. I. McLaren, of Korea. With a background of 30 years' work in that country, as well as his more recent war-time experiences, his addresses aroused such interest that on each of the three afternoons, members gathered together again to hear more. He gave a vivid account of the difficulties and dangers of the Church in Korea, and of the conflict of loyalties with which Christians are confronted as a result of the Japanese demand for shrine worship. Compromise is as impossible as it was with the demand from Emperor worship in the old Roman Empire.

The evening sessions provided some missionary addresses of outstanding interest. Dr. Mary King gave an impressive account of her work in China. The Rev. Dr. A. Capell spoke of the work among the Aborigines, giving us from his wealth of first-hand knowledge, new light on their customs and languages, and also on the right method of approach in presenting the Gospel. Rev. W. Port, from an American Mission in the Netherlands East Indies, gave a graphic account of pioneering work, first in Borneo, and later in Dutch New Guinea. He told of village after village in Borneo where there was a wonderful welcome and response to the Gospel which helped us to realise the open doors that will be there when the war is over.

Rev. C. D. Maling told of something of his work in our own diocese of Central Tanganyika.

The study groups, as always, proved a most helpful part of the school, using as the study book the C.M.S. Report, "Building for To-morrow."

The school was characterised by a spirit of fellowship and helpfulness, and also by real spiritual power. Some results were seen in decisions made and lives dedicated to the service of God, but there will assuredly be other results in the days to come, which will be for the extension of the Kingdom of God and to His glory.—C.P.Y.

Applications are invited for the position of ORGANIST and CHOIRMASTER of All Saints' Church, Woollahra. Remuneration £150 p.a., plus fees. Applications should be made in writing to the Rector, stating age, qualifications and experience. G. A. Conolly, rector, 81 Ocean Street, Woollahra.

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THE N.Z. CHURCH MISSIONARY SOCIETY.

SIND MISSION

Extracts from a report for the period January to June, 1943:

You will no doubt wonder why you are being afflicted with another report so soon! The reason is that from January 1, 1943, the C.M.S. work in the parishes of Hyderabad and Karachi came under the direction of the N.Z. C.M.S., and they desire us to start our financial year on July 1, each year. So henceforth, our year will run from July 1 in one year to June 30 in the following year. This has advantages, for each year the missionaries send home an annual letter covering this period and the new financial year will save them a great deal of time each year.

We are very sorry that Sukkur Parish did not decide to come into the new scheme from January 1 last, but we hope to have them with us eventually. If they do not join for some time there will be this advantage that we shall be able the better to consolidate the work farther south. If Sukkur joined us at the moment our work would be more scattered than we consider that it should be at this stage.

The first six months during which the new scheme has been in operation have been very encouraging indeed. The new Sind Church and Mission Council which directs the work of the mission on the field had a very good meeting in March and gave very wise direction to the work here. The Bishop of Lahore presided, and all seemed satisfied with the amount and quality of the business done.

We have not yet had time to receive news of the reactions of the N.Z. C.M.S. to the proposals of the Council, but we feel confident that most of them, if not all, will meet with their warm approval.

The Church services in Karachi City have been well attended on the whole, but as in every other parish, there are many more who could attend, but who do not do so. The attendance at the great festivals, particularly on Good Friday, is most encouraging. The Sunday Schools are very faithfully staffed, but many children are not able to attend Sunday School owing to distance from their homes to the Sunday School.

The lepers love their very fine, cheerful chapel and attend in full strength whenever we can visit them—about once in three weeks in these days of petrol restrictions. They have daily services on their own.

The Hyderabad City congregation is not very large but it has been very faithful in spite of the lack of an ordained man. Last year they had the help of an army chaplain, but he was transferred recently, so they are in great need of a priest. I am afraid they may have to wait some time before a new man can be provided.

THE VILLAGE WORK.

The Karachi Parish supports nine lay agents in the area (another is studying in the U.P. with a view to becoming a padre), and the Hyderabad Parish supports four. These are doing excellent work, most of them in the villages. The men are not paid entirely by the City congregations, as a certain amount of help comes from the mission funds for the purpose. Most of the money, however, is found by the city Churches.

During the past six months there were 100 baptisms, and in some places there are several very keen enquirers. The work in the village areas is most hopeful, particularly among a class of cultivators or tenant-farmers. Many of these have made grand progress in understanding and worship, and though many of them cannot read at all, they have memorised a surprising number of hymns, and seem to have a firm understanding of the faith. We hope that many more of their relations will join the growing Church, though there are a few, naturally, who oppose the change of faith. The most hopeful aspect of the position is the natural, spontaneous way in which the faith is spreading, and how scattered groups have remained faithful and have even grown in grace though we could not always supply them with a teacher. Some of them are spending a very great deal of time as voluntary evangelists, and though poor, their gifts to God have been most generous. The witness of such joyous people is creating a deep impression on non-Christian landlords, in some cases.

When the Roman Catholics, according to their usual technique (in India, at least) made a sharp attack on our work in our best centre, helped by one of our teachers, to whom we had given notice, all these young converts stood firm and resisted the most tempting pleas to betray their Lord. But they did more than this, they actually persuaded the erring teacher to repent and ask for our forgiveness. This he did, and we naturally with great pleasure forgave him, though we were not able to reinstate him in the work, as we felt he could no longer command the respect and attention of those he had tried to mislead.

There is no doubt that Christ is working mightily in the villages, and it is there that the real India is to be found. Most of the people of India live in villages, and these are usually very much finer people than the very sophisticated town-dwellers with their thin veneer of civilisation. I feel that we must put more and more men and money into the village work.

THE CHINESE MISSION OF GOODWILL.

A reception was arranged by the United Aid to China Fund and British Missionary Societies in honour of the Chinese Mission of Goodwill which is now visiting Britain. It was held in London on December 23. The Bishop of London presided over a large and representative gathering, including many prominent missionaries and churchmen. The Rev. H. B. Rattenbury, of the Methodist Missionary Society, gave an address. Three members of the Chinese Mission replied; they were Mr. Wang Yun Wu, Mr. Han Li Wu, and Mr. Li Wei Kuo. The Bishop of London, in his speech, referred to the close links existing between the Christian communities of both countries. The Chinese speakers all testified to the value of the work of the British Missions in China, especially in the realms of education, and medical and social service.—Protestant Newsletter.

HISTORY.

An extraordinary statement appeared in an article in the "News-Chronicle" late in August. This paper's correspondent in Cairo committed himself to the assertion that the Arabs have an older historical claim to Palestine than the Jews. We wonder what historian, Mr. Emeny has been reading. German historians and scientists have, we know, been treating the world to many curious theories since the reconstruction of ethnology and kindred regions of investigation to meet the needs of the Nazi regime, but as far as we know not even a Nazi historian has ventured to state that the Arabs had a home in Palestine earlier than the seventh century A.D. Historians may differ as to the exact date of the Israelite invasion of Palestine, but all are more or less agreed in claiming it 2000 years earlier than this. During the many vicissitudes of their history there never has been a time since then when some Jews at least have not resided in Palestine. They were the ruling power there for several hundred years. Even though at times they were sorely pressed by the Philistines and others, they never lost their hold on the soil from their conquest about the year 1450 B.C. until the Babylonian captivity. It was still at least their home as a people all through the Roman domination, and it should be borne in mind that the Jerusalem Talmud was compiled as late as 320 A.D., and although it is true to say that the Saracens were originally an Arab tribe the term came to be applied later to the mixed races of non-Christian peoples against whom the Crusades were directed. Many of these were no more Arabs than the indeterminate jumble of people now passing under that name who to-day inhabit Palestine. Many, perhaps most, of these are themselves recent immigrants to the land who have no claim whatever to descent from the 7th century Arab conquerors. Since the Arabs base their claims to Palestine on the verdict of the sword, it is well to remember that the same verdict has wrested it from them. The Mamelukes took it in 1291; Tamerlane conquered it in 1402; the Turks took it in 1517; and General Allenby led the victorious British forces into it in 1917.

If then it belongs to anyone by right of conquest, the British are lords of the land to-day and have the right to give it to whomsoever they will. If the right to the land be based upon its development it belongs to the Jews who have turned a howling desert into a flourishing garden rather than to the people who allowed it to fall into malarial swamp and arid wilderness. It is true that Nazi propaganda harps continually on ownership by settlement, but in doing so it is careful to refer to the Jewish settlement under modern Zionism in the last forty years and not to the settlement under Joshua 3000 years ago.—From the Jewish Missionary Intelligence.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

A FINE TRIBUTE.

From the parish paper of St. Peter's, Croydon, we cull the following:—

VICTORY

An In Memoriam to

Doric Phillip Birk and Hilary Eldred Birk, Flight-Sergeants, both of whom gave his life on Active Service in the R.A.A.F. Abroad, 1942 and 1943.

The battle fought, the victory won.
It seemed they were too young to die.
Yet had they lived their normal span
Could their record have been so high?
Would they have died "the better man"?
They went out to meet their Maker,
Full of charity of youth,
Serving their fellows, boldly, bravely,
Fighting a battle for the Truth.

Many an old and hardened heart
Would envy them their youthful fame,
Their clean brief lives, their ardent souls,
Their noble end, their honoured name;
And in the hearts of all who loved them
Angels they will ever be.

—E. Gillroy.

(The Rector and Mrs. Birk desire to express their thanks to so many friends who forwarded messages of condolence or Christmas messages; and to the C.E.B.S. Leaders and members for arranging the In Memoriam Service to the memory of their gallant sons.)

BIG PETITION.

Restoration of Local Option.

The Premier, Mr. McKell, and his Cabinet are to be asked to restore the Local Option polls in New South Wales. The Temperance Alliance, representing the Churches, has launched a big petition campaign for this purpose, and many thousands of special "household" forms have been circulated through the clergymen, church societies and temperance organisations.

The request of the petition is urged on the grounds: (1) It was definitely understood that the suspension would be only temporary; (2) these provisions for taking Local Option polls have never been repealed, and Cabinet can, without reference to Parliament, remove their suspension; (3) Local Option gives the electors the power to decide whether liquor licences shall continue or not in their own electorates, and is, therefore, essentially democratic.

It is expected that the present Parliament will end its life early this year. It is being aimed, therefore, to have all signed forms in to the Alliance (for presentation at the one time), by the end of February, thus to give the Government time to deal with the request before going to the country.

The smaller "household" forms have been adopted so that they may be distributed to the homes for signing. Further supplies are available at the Alliance Headquarters, 77 Castlereagh Street (a few doors south of King Street), Sydney.

It is hoped that clergy of all Churches will co-operate through their Church press and collect the petition for transmission to the General Secretary of the Alliance.

WORLD COUNCIL OF CHURCHES.

In connection with the World Council of Churches, the Bishop of Armidale, who has recently returned from the International Round Table of Christian Leaders, will speak in the Chapter House, Bathurst Street, Sydney, on Thursday, February 3, at 7.45 p.m. The Archbishop of Sydney will preside, and a cordial invitation is given to members of all Churches to be present.

IN MEMORIAM

Dr. Leslie Cowlishaw.—To the great grief of his many friends and patients, Dr. Leslie Cowlishaw, a greatly respected physician, died on Saturday, December 11.

He was one who raised the profession of medicine above the realm of the physical to the realm of the tender, and the inspiring, and we appreciated him the more for it. He had a long and memorable career. During the previous war he served on Gallipoli and in France with the 12th Light Horse, and the 6th Field Ambulance, and he was ever the able doctor, brave officer and the gallant gentleman.

He was a man of wide literary interests. His library on the side of medical history was one of the most outstanding in Sydney. He was a member of the Legacy Club, which does so much for children of deceased and disabled soldiers. He was ever a reticent man. He belonged to the class so dear to our Lord, who do not believe in allowing the left hand to know what the right hand is doing.

To his wife, his daughter and son-in-law we extend our deepest sympathy.

Mr. Harold Noble.—One of the friendliest souls the writer has ever known was Mr. Harold Noble, who died on December 18. It has been said that "a man cannot keep open house to every passer-by but to a friend he draws every bolt and bar."

This was so true of Harold Noble. He loved to draw the bolts and bars of his life to his friends and to open wide the doors of his heart. If, as Edward Hale said, "The making of friends who are real friends is the best token we have of a man's success in life," then Harold Noble's life was indeed a wondrous success.

But there are other splendid evidences of success. He was a great member of his profession. His fellow dentists gave him positions of honour and the University was pleased to give him a place of responsibility on its staff.

But great as he was in these spheres he was greatest of all as a homemaker. It is not for us to write on this sacred side of a man's life but we can be pardoned for saying that his home was one of those rich sources from which rich, living streams of influence flow out into the larger life of the world.

Our sympathy goes out to his wife and his family and to his mother, brothers and sisters. Harold Noble was the son of the late Rev. H. J. Noble, and of Mrs. Noble, of 6 Middle Harbour Road.—From Lindfield Parish Paper.

VICTORIA.

Diocese of Gippsland

EXTRACTS FROM THE BISHOP'S LETTER

This last month it has been my duty and privilege to attend two Bishops' conferences. The first at the end of November was held at the Community House, Cheltenham—22 Bishops from all over Australia attending. It is of course an unofficial conference, in which we take counsel together for the good of the Church, so we cannot disclose much of what takes place. It was a joy to meet the Bishop of New Guinea for the first time and to hear from him first-hand news of the work there and also of Rev. Hugh Andrew, who is to be placed in charge of the clergy training school for the time being.

The second conference was that of the Bishops of the Province of Victoria, at Bishoppoort, Melbourne, early in December. Much useful planning for our dioceses was done. A Provincial Synod is to meet early in 1944, and a General Synod in October.

On December 5 I had the joy of preaching at the Patronal Festival of St. Andrew's, Brighton, a very fine church and a very fine work being done by the keen vicar, Archdeacon Hewett, and a wonderful vestry of keen, earnest laymen.

The outstanding event of the months has been the installation of Rev. J. D. Sansom as Canon-in-Residence of the Cathedral. Thanks to the work of the Cathedral Chapter, the Cathedral rectory was nicely decorated and made comfortable for the incoming canon. It has been a wonderful relief to me to have such a worthy successor of the late beloved Archdeacon Blundell installed at the heart of the diocese.

The functions in connection with St. Anne's this year had a note of sadness in them—as it was the 10th and last year of the wonderful Headmistress, Miss Constance Tisdall. Few realise what a tremendous work she has done for the Church and people of Gippsland in these 10 years. She came to a school just struggling to live, with poor equipment and buildings and very few scholars. She leaves St. Anne's one of the leading schools in the country areas of Victoria.

The highlight of my parochial visits this month has been the time at Bairnsdale on December 19. This was the actual day on which the foundation of the lovely church of St. John the Baptist was laid by Rev. W. G. Hindley sixty years ago. Fine services of commemoration and thanksgiving were held all day and in the afternoon a splendid pageant, portraying the Christmas story, was presented in the church by the children of the Sunday School, assisted by the choir. It was really very effective and reflected credit on Mrs. Lovegrove and her assistants. It was a joy to preach at the R.A.A.F. Parade service that morning.

WANTED—Unabridged, Liddell and Scott Greek Dictionary. Apply "Church Record" Office.

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SOUTH AUSTRALIA.

Diocese of Adelaide.

C.E.M.S. AND C.E.B.S.

The last meeting of the Diocesan Executive for the year was held on December 9. The Lay President, Bro. L. Allen, presided. Following the devotional session, the business meeting was proceeded with. Bro. W. F. Gray reported that another successful gathering of combined branches in the Eastern Federation was held at St. Mark's, Maylands, on December 7. The service was conducted in the church by the Rev. A. B. Blades, and the address was given in the parish hall by the Ven. Archdeacon A. E. Weston. The speaker took for his subject, "World Sicknesses and the Remedying of Them." His remarks covered a wide area, and he pointed out that it was a great opportunity for the C.E.M.S. to help in this matter, and appealed to all to put the dynamic of religion into practice whenever possible. Concluding his stirring and inspiring address, the speaker left his listeners with three points which are worthy of consideration: 1, Reclaiming of Sunday as a day of Worship and Refreshment; 2, Reclaiming of the Social Expression of Religion through Worship; 3, Reclaiming of the Bible as a book to be read regularly and intelligently. The speaker appealed to every member of C.E.M.S. to be the leaders in their respective parishes in all things which will lead to the restoration of these three great principles.

SPECIAL PSALMS AND LESSONS.

January 30, 4th Sunday after Epiphany.

M.: Amos iii; John iii 22 or James iii; Psalms 60, 63.

E.: Amos iv 4 or v 1-24; John vi 41 or I Cor i 1-25; Psalm 74.

February 6, Septuagesima.

M.: Gen. i 1-ii 3; John i 1-18 or Rev. xxi 1-14; Psalm 104.

E.: Gen. ii 4 or Jer. x 1-16; Mark x 1-16 or Rev. xxi 15-xxii 5; Psalms 147, 148.

February 13, Sexagesima.

M.: Gen. iii; Mark ix 33 or I Cor. vi; Psalm 139.

E.: Gen. vi 5 or viii 15-ix 17 or Eccles. xv 11; Luke xvii 20 or I Cor x 1-24; Psalm 25.

"There can be no question that the greatest blessing to any land is the Word of God. When the Bible began to have free course in England, then the land prospered. This is so in every land. Those countries that have the Scriptures freely circulating, openly taught, and simply read in churches and homes, have developed in the knowledge and fear of God, and in that righteousness that exalteth a nation. The reverse is true; where the Bread of Life has been withheld from the people, superstition, ignorance, cruelty, and crime, have abounded. The Lord graciously maintain among us the reading of the pure Word of God."—George Goodman.

OVERSEAS NEWS.

THE UNITED NATIONS AT ST. PAUL'S CATHEDRAL.

A striking international service of intercession organised by the World's Evangelical Alliance, was held in St. Paul's Cathedral on January 8, 1944, the concluding day of the Universal Week of Prayer. Representatives of many nations took part. The Dean of St. Paul's, Dr. W. R. Matthews, preached the sermon from this text: "Inasmuch as ye are partakers of Christ's sufferings, rejoice that at the revelation of His glory also ye may rejoice with exceeding joy."

"This service is notable," he said. "At any time a gathering of men of many nations and of the various Christian communions for fellowship in worship and prayer would be a memorable event, but to-day it has a significance which transcends any which could have attached to it in normal times. For we feel with profound emotion that the service is an expressions of a need of our souls."

After dealing with the anxiety and sorrows of many of the countries represented at the service, the Dean continued: "What are we learning? or rather, and more important, what is God teaching? One obvious answer is that we are learning the need for unity; that we are members of a nation. If one member suffers, all suffer—the cause of Christ in the world is really one. The question arises: in which spirit shall the Church of Christ address itself to the work which is laid on her by history?" The Dean said that the Church should not deliver its message in a spirit of pharisaic self-righteousness, but should identify itself with the suffering world, following the method of Jesus Who said that He came not to judge the world but to save it, and Who suffered with and for it that it might be redeemed. The Dean concluded: "If from the furnace of affliction the Christian Churches come forth with the spirit of Jesus renewed in them our problems will be seen in a new light, and we shall have gained the deepest unity—we shall have learnt the reality of the fellowship of the sufferings of Christ."

LEADING DANISH CHRISTIAN MURDERED

The murder of the Danish pastor and playwright, Kay Munk, has made a great impression in Britain. The "Times" of January 6 devoted considerable space on its main page to the murder as well as the publishing of an obituary notice. The "Times" said that Kay Munk had made it plain in his sermons that Christianity and Nazism could not exist together. The murder has also created a deep impression in Sweden. The Swedish wireless gave striking testimony to the dead pastor on January 5.

RELIGIOUS BROADCASTING IN 1944.

In view of the stirring times through which the nation is likely to pass in 1944, the Religious Department of the B.B.C. is making a special effort, spreading over 15 weeks, to present the claims and challenge of the Christian religion with special relevance to the needs of the times. In a broadcast on January 4 the Director of Religious Broadcasting, Dr. J. W. Welch, described the coming programmes showing how 10 of the leading religious broadcasters of England had met together and designed a joint programme. This will cover the Christian faith

in many aspects of its application to modern times in a course of broadcasts extending from the New Year to Easter Day.—From the Protestant Newsletter.

"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, Diocesan Church House, George St., Sydney. Advertising and Business Communications to be addressed to the Secretary, Diocesan Church House, George St., Sydney, N.S.W. Victoria.—Melbourne: Rev. A. Law, D.D., St. John's Vicarage, Toorak, S.E. 2, Victoria. Tasmania.—Hobart: T. A. Hurst, 14 Dynnorne Road, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street. Issued Fortnightly. Subscriptions: 8/- per year, post free. 3d. per copy.

Telephone: MA 2975.

"THE FOUR POINTS OF THE COMPASS."

O God of Love abide in me,
That I may make men think of Thee;
So cleanse my heart that I am free
TO LOVE WIDELY.

O Thou Who hast created man,
Grant me some vision of Thy plan,
Help me, within my little span
TO BUILD BRAVELY.

Eternal Light whose diverse rays
Shine through men's minds in many ways,
Guide and enable me always
TO THINK FAIRLY.

Let Thy pure Spirit through me flow,
That my whole life my faith shall show,
In serving others I may grow
TO WITNESS HUMBLLY.

—J. McDonald.

TO LET—Modern Furnished S.C. Flat, Elizabeth Bay. Suit couple. From February 25 to March 11. £4 per week. No linen. References required. Apply "Holiday," "Church Record" Office, Sydney.

"It was cheap for a pound," said Mrs. Jones, viewing her new mauve hat in the glass.

Mr. Jones surveyed it critically. "Yes," he said, "It's a nice hat. But I suppose you know that you blinded four Africans because of it."

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THE CHURCH RECORD LTD.

ADVERTISING 10th. FEBRUARY 1944.

IN

A.C.R. PUBLISHING FUND

The Management Committee acknowledges with grateful appreciation the following amounts:— St. Stephen's Willoughby, 10/-; amount under 5/-, 4/-

WOOD COFFILL LTD.

C.M.S. 13/6. s/c.

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TANGANYIKA FAMINE APPEAL

Amount already acknowledged £7- 0- 6. Mrs R. Harrison 10/- Total £7-10-6

"SPECIAL APPEAL" PUBLISHING FUND

Amount already acknowledged £185- 1- 0, Per Rev. T. Knox £172. per Mrs Bragg £11-1-0. Mrs Bragg £1-0-0.

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