

## THE BIBLE

(By Rev. A

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Original Sunday, Jan. 31

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN

## Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

No. 2—New Series

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transmission by post as a Newspaper

## The Challenge to the Australian Church.



YOUNG ABORIGINAL MEN WITH TURTLE EGGS.

—Photo: Rev. T. T. Webb

(By courtesy of the Methodist Churches Department of Overseas Missions.)

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"Lift up thy prayer for the remnant that is left."



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— IF IT WERE HERE —

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**A RULE OF LIFE.****FOR A CHURCHMAN IN MILITARY SERVICE.**

1. Seek out a chaplain at once; offer your services to him for any assistance he may require.
2. Make your communions regularly.
3. Attend Church service every Sunday.
4. Make daily use of your Prayer Book and New Testament.
5. Be a good soldier; obey commands promptly and with goodwill.
6. Seek wholesome amusements

with good companions during your recreation hours.

7. Write home frequently.

8. Give a good example as a Christian gentleman. Others will judge the Church by you.

9. Accept your terms of service as the responsibility of a citizen, and fulfil its duties conscientiously. Look upon it as an opportunity given you to develop a sound body and a strong character. Strive in all things to lead a clean and upright life. Remember you can serve God and Country best by being true to yourself.

**PRAYER OF ST. FRANCIS OF ASSISI.**

"Lord, make me an instrument of Thy Peace: where there is hatred, Let me sow Love; where there is injury, Pardon; where there is doubt, Faith; where there is darkness, Light; where there is despair, Hope; and where there is sadness, Joy. O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to have eternal life."

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**NOTES & COMMENTS.**

The National Missionary Council appeals for a special observance of Sunday, January 31, the Sunday

Aboriginal Sunday, nearest to Anniversary Day, as Aboriginal Sunday. It is

hoped that throughout the Australian Church special reference will be made to the claims of our coloured brethren. Even at this late hour they suffer from wrong-headed treatment at the hands of our white population, and our past history has some very dark blots upon its pages. We have, as a Christian Church, very far to go in attempting a true and lasting amelioration of the sad conditions of their life. We are so slow to understand the Incarnation of our Lord as the sacring of all human life and as stressing the fact that "God has made of one blood" all the races of men upon the earth, and that in His sight no man is common or unclean because of circumstances of race or social order. Time and again it has been proved that our aborigines have great capabilities and it is our responsibility as a Christian people to cast away for ever a false policy of segregation and distrust and seek their absorption into our Australian order of life as is their proper due.

An important step has been

taken by the Diocesan Council of

Goulburn in authorising the appointment of a Bishop Coadjutor for the

diocese. At the same time, Bishop Burgmann is to transfer the bishop's residence to Canberra. The Wagga Wagga Church Council has allowed the amending of a land ordinance by which provision will be made for the stipend of the Bishop Coadjutor. As Bishop Burgmann says, the new arrangement will allow the Bishop of Goulburn to give "closer attention to the Church's work in the National Capital." This, of course, will not mean that the bishop is to become a "glorified" rector of Canberra—the diocese of Goulburn will continue to make large demands upon his lordship's time and attention. We congratulate the diocese upon forward step in organisation for the Church's efficient working.

The Archbishop of Brisbane has a useful comment on our Parliamentary muddle.

**A Just Criticism.** After praising the Federal Government for their avoidance of trouble in their acceptance of counsel over the Constitutional Amendment, his Grace proceeds to indicate the appalling state of our present parliamentary system. Dr. Wand writes in his January letter to his diocese:—

"In Australia Parliamentary proceedings pursue a very uneven course. On the one hand the Federal Government has shown a statesmanlike quality in the way it has handled the question of acquiring greater powers. To have pressed forward its original proposals would have brought disaster, but a round-table conference has produced an agreed scheme which avoids the very real dangers of the tentative draft and should be quite effective in giving the Federal Parliament the powers it most needs.

"On the other hand the way in which the proposals to enlarge the usefulness of the Militia have been handled has brought to public notice the worst features of our present parliamentary system.

"There can be no one now in Australia who does not realise that we are really governed by powers not amenable to the electorate. What we need is some reform which will make everyone in Parliament regard himself not as the delegate of a Party but as a representative of the whole body of

his constituents, and will at the same time make the Prime Minister, with his Cabinet, solely responsible for the programme put before the House.

"In a democracy it is utterly intolerable that anybody outside Parliament, whether it be Caucus, or 'Big Business,' or the Trades Unions, should be acknowledged as the responsible authority for framing the laws of the country or the policy of the Government. To make Parliament a mere rubber stamp for the decisions of some outside persons who cannot be controlled by the votes of the citizens is to reduce to absurdity the whole system of parliamentary government."

Dr. Wand has a useful word of caution in relation to the continued state of "brownout" in which we have to live, and its effect on the morale of the people. His Grace writes:—

"The first practical step taken by the Queensland Christian Council for Social Morality has been to urge the speedy abandonment of the brown-out. It is obvious that in regard to this question there must be some conflict of interests. The military authorities, on whose advice we understand the brown-out is maintained, are concerned primarily with public safety. The Council is concerned primarily with public morals. By many it will be regarded as axiomatic that safety must have the first place; and what is necessary for safety only the military authorities can say. But at least we may hope that they will not insist upon the brown-out a moment longer than is really necessary.

"There is no doubt that it is conducive to a lowering of the moral tone of the community. Everyone concerned with social welfare knows that well-lighted streets are a very great help to public decency. We hope therefore that the considerations of morality will be given due weight by those who are responsible for our security."

"The iniquity of the Amorites was not yet full," and so vengeance tarried. It is

An interesting case with the Liquor Conversion. Traffic. But things are going from bad to worse, and there is steadily growing in the public mind a disgust and an indignation. The Licensed Victuallers Association would do well to read the omens. We are interested in the conversion to Prohibition of a constant writer in the Brisbane Church Chronicle. His nom de plume, S., scarcely hides from the eyes of



the older clergy a venerable representative and exponent of Church thought. In the current issue of the above journal, S. has some illuminating things to say:—

#### THIS DRINK QUESTION.

About twenty or more years ago I wrote an article against prohibition which was so good (I blush) that the Bishop of North Queensland quoted it. To-day I think that all our Bishops feel that prohibition is not what is needed, but the longer I live the less good I can see in the use of intoxicating liquors, and I feel pretty well convinced that if we are going to make worth-while progress we are going to have prohibition. Several Bishops have written within the last month or two on the "drink evil," one endorsing the suggestion that light beer be cut down to 2 per cent of proof spirit; that coupons be required for the purchase of spirituous liquors; that "shouting" be prohibited, and that no liquor be sold except for cash.

It seems to me that if one can endorse that one might as well endorse prohibition. It is no use saying you can't make men sober by Act of Parliament; that is worn out. In any case we don't want to make them sober; we want to keep them sober. We want to make it very difficult for anyone to make a sober man drunk, and you can do that by Act of Parliament.

#### Better Without.

We must judge the drink question by its own evidence, and by that it stands condemned. It can best be overcome, probably, by the power of suggestion; a slogan for every home might be "you are better without." Refraining from "drink" won't hurt anyone; indulging in it might destroy anyone.

Major-General Fewtrell (brother of the Dean of Tasmania) was quoted in "The Telegraph," 9/12/42, as follows: "There is far too much drinking in the Army. I warn members of the Women's Army to keep off it. When you go on leave you are bound to encounter a lot of temptations. If you start to drink, you can easily go on. Drink a little too much and it is then you do foolish things and all trouble begins. Let the AWAS be a service completely free from the reproach of immorality and drinking."

And the "Courier-Mail" (14/12/42) quoted Professor J. V. Duhig as follows:—In an article in the "Queensland Digger," saying that total prohibition of the production and consumption of alcohol is the ideal solution of the liquor problem, he describes drinking in bars as "amounting to secret drinking."

#### "It Failed in America!"

With due respect to our American visitors, let me say that in the U.S.A. there are millions of people who have never caught up—they are never with-

in eye-range—of the Anglo-Saxon respect for the decent observance of the law. U.S.A. has done great things, but she has not yet absorbed all the millions of the Mediterranean littoral whose outlook is very different from ours. Believe me, that if the Australian people voted for prohibition they would see that it was carried out. I am more than half afraid that we have missed any easy opportunity for cleaning up the whole business; we ought to have got in before the cock-tail habit amongst women was so strong.

May we hope that the bishops to whom "S" refers may reconsider the question of Prohibition and St. Paul's injunction, "Let your moderation be known to all men," remembering that the "moderation" refers to that "sweet reasonableness" that does not cling to "rights," but realises, as another bishop puts it, that "the Christian's right is to give up his rights," like the divine Master he follows.

We suppose the war conditions must have over-clouded the usual

sense of humour we desire in our pressmen. **"Fifteen Children Each."** The Bishop of Adelaide, whose astonishing (!) statement has been heralded far and wide, is forced to an explanation of a statement whose context has been woefully distorted. In his January letter to his diocese, Dr. Robin gives an explanation which all readers will appreciate and enjoy. His lordship writes:—

"I seem to have stirred up a fine hornet's nest throughout Australia by talking about 'families of fifteen children.' I am, I may say, entirely unrepentant about this; but quite apart from the fulminations of the press and the sheaves of anonymous letters, I find that my own clergy are still asking me, when they get a chance, what I really said and meant; and since I think it is very hard on loyal clergy and faithful church-people to have to explain and defend their bishop without knowing what it was all about, I feel I owe to these a word of explanation."

"Last October I was asked to address the boys and girls of two magnificent high schools in the north-eastern corner of the Diocese. They were among the most splendid children I have yet met in the State, and they and I had a great time together. I spoke to them of the great and striking series of deliverances which our Empire has experienced since the war began, and I asked the question, 'Why, at what seemed to be the end of its history, when half the world thought it decadent and outworn, should it have been

thus defended, delivered, and given a new lease of life?' The answer, I said, was clearly that in the counsels of God, our Empire had a contribution still to make to the well-being of the world. I spoke of what I thought this contribution was intended to be in a general imperial sense, and then narrowed the issue down to the future of Australia. I said that if we were to be worthy of the trust which God had committed to us in this great good land, and even if we were to be able in the future to confront, without our recent terrors, 'the enemy in the gate,' we had to be ready to make sacrificial ventures for the population and development of our land. I congratulated those splendid children on living in the hinterland of Australia and not in its coastal cities, and said, 'What you all have got to do when you leave school and grow up, is to get married and have fifteen children each.' They all shouted with laughter, as I meant them to; but behind the deliberate and jesting extravagance of the statement, they saw, as I meant them to see, my serious purpose and something of the great tasks that lie ahead of our younger generation."

"What I said to them I quoted in a public speech at Perth. The press, with its usual excellent intentions, turned the whole speech upside down, destroyed its balance and its spirit, and 'behold how great a matter a little fire kindleth.' I had thought that '15 children' was a long enough bow to draw and a sufficiently obvious extravaganza. If I had not thought so I would have said '40 children,' and so might have saved the solemn people from holding conclaves about my knowledge of economic, political, domestic and maternal problems. But if, as perhaps is the case, my startling statement has done what a sober, reasoned argument would never do, and awakened people in some small degree to one of the conditions upon which our continued tenure of this country wholly depends, I am, as I said, not penitent but glad, for

"Like as the arrows in the hand of the giant, even so are the young children. Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate."

"Australian Commandos in Timor," read Mr. Jones. "Great stuff—we'll show 'em."

"Yes, my dear," said Mrs. Jones. "I heard the Secretary of C.M.S. tell how the Church Missionary Society is planning to send a Mission of Help to the native Church in the Netherlands East Indies."

"Mmm," said Mr. Jones. "A fine gesture—and I believe there are over sixty million people there—I"

## CALEDON BAY



The Chief of the Tribe.

Caledon Bay will always be remembered for the Peace Expedition by the late Rev. H. E. Warren, Rev. A. J. Dyer, and Mr. Fred Gray, of Groote Eylandt.

The natives had a very bad name for violence and cunning, enhanced by the murder of the Japanese pearl-ers. The expedition was to seek in a peaceable manner to bring the murderers to justice. The upshot of the expedition was disappointing for our C.M.S. missionaries, because it is so hard to get justice for the Aborigines. The Japanese had been to blame over some lubra stealing, and naturally had to suffer for it.

A visit some years later by a Superintendent of Groote Eylandt at Christmas-tide revealed the peace-loving nature of these supposedly fierce black-fellows. The pity of it is that no forward move was made at the time by any missionary society to found a mission to these denizens of Caledon Bay. The public was at the time very interested in the condition of these people.

The illustrations indicate the fine type of people the Caledon Bay blacks are.

"Wherefore lift up thy prayer for the remnant that is left."



A Group of Natives at Caledon Bay.

## QUIET MOMENTS.

### A MESSAGE FOR THESE TIMES.

To those men and women who have written to the Press to say that their faith in God lies shattered in this time of war, and that their prayers and those of their children seem to go unanswered, the Archbishop of Canterbury sends this message of comfort, sympathy and hope for these times:—

The stories of shattered faith which have appeared call for the utmost sympathy. It is not possible to supply any rapid comfort. To pretend to heal easily such hurts as these is to insult people on whom life has pressed hard and heavily. So what follows does not pretend to do this; but only to point to the way in which faith may be made strong to resist such shocks and so continue to supply peace in the midst of the world's sorrow and misery.

What is the real aim of either faith or prayer? Is it to gain power for OUR purposes, or to persuade God to carry out OUR wishes? Not if the faith and prayer are Christian.

For a Christian faith in God is a trust that all things are in God's hands and that He can turn to good results even what seems to us utterly evil; and prayer is the bringing of our minds into touch with God so that He may use us for the doing of His will.

In other words, the outline of a Christian prayer is not "Please do for me what I want," but "Please do with me and through me what You want."

This involves the surrender of our own wills; but the surrender is made to a Father Who loves us, and, therefore, though it may be painful, it is not unhappy. And we remember that while this world is part of His realm and we are to work and pray for the coming of His Kingdom, yet He has eternity for the fulfilment of His purpose. Consequently in the place where Our Lord speaks most strongly about the Father's care for each one of us as individuals—"The hairs of your head



are all numbered"—He also says "Be not afraid of them which kill the body but are not able to kill the soul."

God does not promise to save us or our loved ones from being killed because we trust Him and pray to Him. He does promise to have us and them in His loving care through life and through death.

If we have that trust, we can find new grounds for our faith even in the pain and loss which seem at first to destroy it.

For in pain and sorrow we find a way of coming into companionship with Christ, Who suffered and died on the Cross, but Who, as He faced what was coming to Him and His disciples said: "In the world ye have tribulation" (we know that, and our faith does not deny it but accepts it)—and went straight on: "Be of good cheer; I have overcome the world."

WILLIAM CANTAUR:

## PERSONAL.

There passed peacefully away at her home, Marshall Street, Dapto, N.S.W., on December 17, Mrs. E. Simpson, wife of Mr. Edward Simpson. She always lived a quiet life and brought her family up in the Church of England. Her two daughters, Ada (Mrs. A. I. Wilson) and Myra (Mrs. E. Parks) formerly of Berkeley, and both now living in Dapto, have always worked diligently for their Church.

Mr. John Lofts, son of Rev. H. J. H. and Mrs. Lofts, has succeeded in securing honors in organic chemistry at the University. Last year he obtained B.Sc. degree. At present he is in Melbourne on investigation and research work.

The death is recorded of Mrs. Granville Sharp, wife of Dr. Granville Sharp, son of the late Canon W. Hey Sharp, sometime Warden of St. Paul's College, Sydney. The deceased was a granddaughter of the late Archdeacon Farr, of Adelaide, and therefore a niece of Mrs. W. Hey Sharp, of Sydney.

To synchronise approximately with the service to be held (presumably in Canterbury Cathedral, England) for the consecration of Rev. W. Wynn Jones as assistant bishop of Central Tanganyika, a service of Holy Communion will be held in St. Andrew's Cathedral, Sydney, on St. Paul's Day, Monday, January 25, 1943, at 7.30 p.m. The Most Rev. the Archbishop will celebrate and Rev. R. J. Hewett will preach. C.M.S. friends are invited.

Miss Dorothy Elizabeth Walker (1st Australian General Hospital, A.I.F.), second daughter of Rev. and Mrs. Edward Walker of All Saints' Rectory, Parramatta, N.S.W., has announced her engagement to Lieut. Clifford G. Whiting.

The Archbishop of Brisbane has licensed Rev. Cyril L. Biggins as rector of the parish of Killarney, Qld.

The son of the Bishop of Singapore was recently baptised by the rector of St. Jude's Church, Bowral, N.S.W.

Mr. Aylmer John Langley, who died at Arcadia, Victoria, on New Year's Day, was the son of the late Bishop Henry Langley, first Bishop of Bendigo, and brother of Dr. Frank Langley, of Dandenong; Mr. A. Langley, of Hawthorn; Dean Langley, of Melbourne; Archdeacon Langley, of Sydney; and Miss Langley, principal of St. Catherine's. Mr. Langley was 70. He was born in N.S.W. and educated in Melbourne, and during most of his life he was associated with banks as a land expert. He was a keen golfer, and for some time was captain of Riversdale. He served in the last war in the A.I.F. His wife predeceased him and his only daughter, Mrs. C. Williamson, lives at Arcadia.

The Registrar of the Goulburn Diocese, Mr. R. Wyatt, was discharged from the Army in Christmas week on medical grounds and has since resumed work at the Church House.

The death is announced of Dr. R. V. Williams, a well-known Goulburn churchman.

Miss E. M. Loxton, for some years organiser of Religious Education in Diocese of Adelaide, has sailed for England.

The Rev. R. V. S. Adams, rector of Clare, has been licensed also as priest-in-charge of the Koolunga Mission District, S.A.

The Rev. H. J. C. Hughes has accepted the offer of the rector of Wilunga, S.A., and hopes to take up work there at the beginning of February.

Mr. William Merry, who was for over 50 years in the Church Office at Adelaide, died recently at the advanced age of 79 years. He resigned in 1938.

The Rev. Canon H. C. Barnes, who recently resigned the parish of St. Peter's, Hamilton, N.S.W., to take up his residence at Chatswood, has been appointed a Canon of the Cathedral. In announcing this the Bishop of Newcastle paid a tribute to the work of Canon Barnes during his twenty years as rector of Hamilton, and as a member of the Diocesan Council, religious education and missions committees, on all of which he had given most valuable service. The Canon's resignation was due to ill-health.

The Rev. J. R. S. Taylor, Principal of Wycliffe Hall, Oxford, has been appointed to the bishopric of Sodor and Man.

Bishop Spencer Burton, D.D., Suffragan Bishop of Haiti, was enthroned as Bishop of Nassau on November 2. He is the first bishop of the American Episcopal Church to be appointed to a British diocese.

The death is announced on August 19, at Sunnyside Hotel, Johannesburg, the dearly loved wife of the Rev. Alan Ewbank (Vicar-General of the Church of England in South Africa) and eldest daughter of the late Griffith and Martha Davies, in her 77th year.

Rev. Josiah Tyssen, vicar of St. George's, Malvern, Vic., celebrated the 50th anniversary of his ordination on December 20.

Rev. N. Woodhart, recently curate of Hornsby, N.S.W., has been appointed curate-in-charge of The Oaks and Burrigorang, N.S.W.

Rev. J. Dale has been appointed locum tenens of Dapto, N.S.W.

Rev. Harry Cotterill Dormer, who has been admitted to the diaconate by the Archbishop of Sydney, was licensed to the charge of Kangaroo Valley, N.S.W.

The Rev. C. Woodhouse was inducted as rector at St. Mary's, Fitzroy, on Wednesday.

Canon E. H. Bleby, rector of St. Paul's, Adelaide, died on January 2. He had been in Holy Orders for 46 years.

Mr. A. H. Nevett, Chancellor of the diocese of Ballarat, has founded a scholarship at the Ballarat Church of England Grammar School in memory of his son Horace, who gave his life while serving in the R.A.F. Among the Old Grammarians who have recently made the supreme sacrifice is Ivan Hare, son of Mr. R. V. Hare, of Geelong, and son-in-law of Mr. J. McKay, of Ballarat. Ivan Hare, prior to enlisting, was a teacher on the staff of St. Peter's College, Adelaide.

Canon Williamson has been appointed to the rectory of East Maitland, N.S.W., and Canon Campbell has been appointed Stanton Chaplain in the diocese of Newcastle.

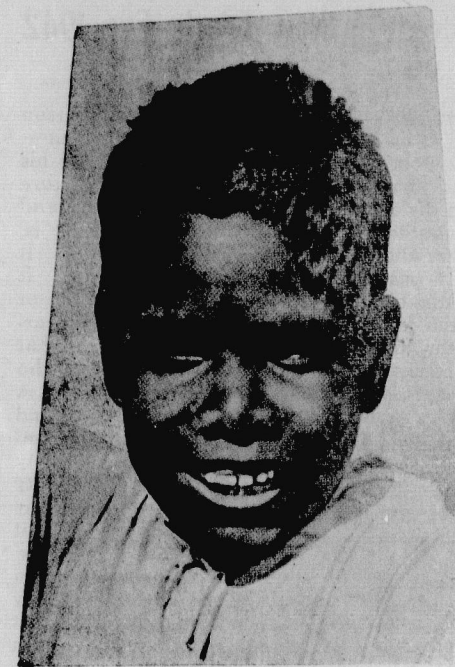
The Archbishop of Melbourne cabled a message of remembrance and goodwill to Mrs. Head, at Cambridge, and has received from her the following message to the diocese: "Happy memories and grateful thoughts. Love to diocese.—Edith Head."

Miss M. Scarborough, who has been a Sunday School teacher at St. Luke's, North Fitzroy, Victoria, for the past 31 years, recently retired from the staff of the school. At the annual prize-giving on December 18, the vicar, Rev. A. M. Levick, presented Miss Scarborough with a combined prayer and hymn book as a token of gratitude and affection from teachers and scholars.

Mr. G. F. J. Dart has been appointed headmaster of the Ballarat Grammar School in succession to the Very Rev. H. P. Fawcett, now Dean of Hobart.

Rev. F. H. Peake, of East Malvern, assisted by the Rev. J. W. Brown, M.G.S. Chaplain, celebrated the marriage of his only daughter, Karring Hope, to Cpl. Vernon F. Dudfield, Staff Corp. H.Q., at Grimwade House chapel, on December 18, 1942. Miss Peake has been on the staff of "Korowa," C.E.G.G.S. for five years.

## The Appeal of the Aborigine.



Australia's Challenge.

### PRAYERS FOR OUR ABORIGINES.

O Lord Jesus Christ, Who wast filled with compassion towards the downcast and oppressed, bless and protect the remnant of our Aboriginal people whether still living under tribal conditions or detribalised, and also the increasing coloured population in whose veins our own blood is mingled. Save them from their sins and superstitions and from the destroying influence of our civilisation. Frustrate the callous treatment of any who oppress or ill-treat them. In the mission and other reserves may efforts for

their uplift be crowned with success. Move the hearts of all our people to assist the Aborigines to take their true place in the community, and strengthen Thy Church, that in her witness of loving service for Thee the darkness of ignorance may be dispelled and Thy true light may shine; for Thy Name's sake. Amen.

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. Amen.

WANTED by young married couple, husband in Army, furnished flat or flatette, Malabar to Randwick. Handy tram. Mutual references. "A.B." "Church Record" Office.

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## To Australian Churchmen

### The Primate's Broadcast on New Year's Eve, 1942

For the fourth year in succession I am speaking a word to listeners at the close of the year, but this year the authorities, having made up their minds to dislocate the sun every six months, have now gone a step further and finished the year at half past eleven. I feel that the little bit of sentiment attached to the last moments of the dying year are no longer here, but none the less, I hope I have something to say to you.

Many years ago when the old horse buses in London had rather risky stairways up to the top floor, a common saying of the conductors was, "Hold tight, lady," and I fancy "hold tight" is a good word in all critical times. The quality of steadfastness is, I believe, the quality which is most needed at this time and which is best exemplified by Old England.

I have been reading intimate books and intimate letters recently about England, and still more recently have had intimate conversations with those who have only come away from there a short time ago, telling me the sort of way in which the country parts of England specially have been facing up to their most critical and dangerous times. And the deepest impression in my mind is that, without boasting, without conceit, without swagger, but with a most notable pride and gallantry England has not argued about the possibility of surrender at any time, but has made up its mind without question that surrender is impossible, and what England has learnt in the course of centuries, and stands for now, are things which are worth dying for. It seems to me that that is the mind of the ordinary man, in England at any rate.

We have heard a great deal about courage, about dash, about initiative, but one word seems to me to have been overlooked, and I venture to think that it is one

of the most important. I mean dignity—the dignity of man—that man should stand up on his own feet is the greatest adventure that creation has made, and standing up on your two feet is, I think, the mark of dignity. It is not the same as freedom. It has nothing to do with class nor with riches, nor entirely with fearlessness. I don't believe that dignity can come to anyone who has not disciplined himself. A drunken man cannot be dignified because he has simply lost control, but a man may be at liberty to get drunk. I claim that liberty myself, but that is no reason why I should use my liberty in that way. I think that dignity implies not only discipline but a conquest of the natural self by the grace of God. Dignity is not the same thing as assurance. You may be quite sure you are going to win and be most undignified about it—in fact the only thing that you can be sure of is to be sure of yourself. A man who is sure of himself is like the man once described to me, who is too like a gentleman to be a gentleman. I fancy that true dignity need not be looked after very much. It is simply there or absent. A man may be alarmed and dignified, yet, but he cannot be screaming and dignified. Among all the nations of the world in the last couple of years I fancy that Britain stands out as the people who have known how to behave. And my own particular belief, shared, I am glad to say, by millions, is that Religion above all things gives dignity because it gives assurance, because it sets your feet upon a rock, and that all the blasts of storm and the shakings of blitz cannot upset that fundamental and eternal steadfastness.

Rev. D. Rettick, of Grafton N.S.W., who has been appointed to St. Bartholomew's, Burnley, Vic., plans to arrive early in February.

## THE YARRABAH JUBILEE.

### The Mother of the Mission.

The third son of the founder of Yarrabah writes, after expressing his appreciation of the articles in connection with the jubilee of the Mission in the October issue of the "Northern Churchman," as follows:—

"However, I was rather disappointed that no mention was made of the one woman in the world to us as a family, namely, Mother. She who brought into the world eleven children and reared nine. She never knew what it was to have a permanent home anywhere, yet she never complained, and helped father along his hard track and gave him all the encouragement and help he needed. She it was who sewed, cooked for, and reared us all, and yet found time in her unselfish way to help the Aborigines, to whom she was mother, doctor and nurse. We can never forget her, and will keep her in loving remembrance even as we do our father."

The late Mrs. J. B. Gribble, two months after her husband's death, with her three youngest children, one only three years of age, joined her eldest son at the newly formed Mission, and was the only white woman there for several years. She finally left the Mission in 1910 and during those years of service had but one leave of absence. For three years she acted as Matron at the Fraser Island Mission and when the people there were finally removed to Yarrabah, she returned with them to Yarrabah by the schooner "Rio Logue." She died in Sydney in 1928, aged 81, having survived her husband for 35 years. — From the "Northern Churchman."

Lady Hodges, widow of the late Mr. Justice Hodges, passed away recently at her home, "Dreamthorpe," Mt. Macedon, Victoria, in her 83rd year. The charming grounds and garden of this lovely alpine residence were the centre of a generous hospitality and tender support of all church, school, and charitable activities; and Lady Hodges was a true mother and friend to a wide circle of needy and sick folks, and in full sympathy with all the families of the district.

## "AUSTRALIA'S PACIFIC PERSPECTIVE."

Extracts from a broadcast by the Rev. H. M. Arrowsmith, in the "C.M.S. Calling Session of 2CH on Sunday, December 13, 1942.

The title of this article divides our subject naturally into three parts. Considered separately, each word is of vital concern, and importance, to the people of this great Commonwealth. Taken together they form a great international obligation which rests especially upon each Australian member of Christ's family, and which sets a challenge to that Christian brotherhood, which was the plan and purpose of Christ for the nations of the world.

Australia and New Zealand, with the islands and territories attached to them, make up a vast area, considerably more than a quarter of the British Empire, and they are outposts of British civilisation and of Christianity, set amongst 900,000,000 Asiatics who live within a few days' sail of their coasts. In the not far-distant future, moreover, we believe, through the magical development of air-transport, that when peace shall be once more our happy lot, only hours will separate us from our neighbours. We are proud to claim our Christian heritage. Has Australia's interpretation of that heritage to the millions of people whose countries border the Pacific, really been Christian? . . .

If we are to express a missionary fellowship to our Pacific neighbours, it must begin with the Australian aborigines. Then, what of the Christian message in Japan? For many years, the Japanese nation has believed itself to be uniquely qualified to provide the meeting-place of the cultures of East and West. She looks back to an ancient and continuous national history, whose origins are wrapped in mists. In economic and military organisation, the Japanese have learnt all that the West has to teach, but their fanatical nationalism has swept the religious poll, and brought Japan to where she is to-day. Where has Australia been in the task of bringing the Message of the Christ and His love to Japan?

In 1869 the first C.M.S. missionary from London landed at Nagasaki, in Kyushu. In more recent times, the Church Missionary Society of Australia and Tasmania had but one representative labouring in that country. In 1940, the Church in Japan, numbering only some 300,000 in a population of 90,000,000, decided to become independent of foreign financial aid, and to place leadership in Japanese hands, and now there are few missionaries left, yet we believe that the ark of Christ's Church will eventually be piloted safely by His Grace, among the rocks and shoals and currents of Japanese Nationalism. Believing this, the C.M.S. in Australia looks forward to a future in which, once again, their

partnership of service with the Church in the three dioceses of the Sei Ko Kwai, which they formerly established, will help to bring to her people a vision of their Saviour, Jesus Christ. And it is only that vision which can bring to men and women who see the Cross of Calvary against the mental, emotional, and battle-stained background of the past years, that peace which is peace indeed.

And now China! Out of an experience of war, far longer, far more intense and bitter than our own, and with a Christian heritage of less than a century, Chinese Christian leaders have hammered out the following certainties on the anvil of suffering:—

"Christianity is seen at its best in times of danger and crisis; luxury, comfort, and ease dilute its message. In the darkness of our national crisis comes the dawn of our spiritual awakening! And it is into that dawn of spiritual awakening in China, that Australia must see her opportunity to give to her 480,000,000 of suffering people, the vision of the new life in the heart of the Cross of Calvary. In China's desperate need, in her wonderful spirit of resistance, in her deep sacrifice, in her eager striving after truth, is that great out-reaching after Him Who is the Way, the Truth, and the Life."

The C.M.S. of Australia and Tasmania, sees the tremendous issues which are at stake in the Pacific perspective, and in our policy of expansion, help to China comes definitely in the forefront of our considerations.

But Australia's immediate responsibility in the Pacific does not end with China. An old, yet new challenge, lies before us nearer home. Sixty-three millions of people live in the many islands of the Netherlands East Indies, which stretch in an almost unbroken chain to the north and west of Australia. What must be our answer to the once-flourishing, growing missions of the Dutch Church, now impoverished, many of them suffering shortage of even the bare necessities of life? For the Netherlands Church the age-long call sounds clearly over the seas, from those places where enemy-invasion and occupation are meting out their tale of suffering: "Come over and help us."

In answer to this call, the Church Missionary Society has included in her recently adopted policy of expansion, a clause to "provide a mission of help and succour to the Church in the Netherlands East Indies, including Dutch New Guinea, acting in co-operation with the agencies already established. There are dark, unevangelised places in these islands, waiting for the same glorious message of life, spent for us in the Cross of Jesus Christ. The number of Protestant Christians in the Netherlands Indies is one and a half million, and the Batak Church has been outstanding for its work among the Moslems. It is believed that a greater proportion of Christians won from Islam is to be found in these is-

lands than in any other country of the Moslem world. For the great majority of the population, the whole Bible is accessible, either in their own language or in Malay. "Other men laboured." The challenge is for us to "enter into their labours," to "strengthen the weak hands, and confirm the feeble knees, and to say to them that art of a fearful heart, 'Be strong, fear not!'"

Australia's Pacific Perspective is woven into a world-wide pattern of the Pre-peace and Post-war Policy of the Church Missionary Society of Australia and Tasmania. Let us explain this by quoting a summary of the preliminary report of the C.M.S. Committee on future policy:—

"The C.M.S. Policy of Expansion will be in five directions:—

1. To develop the work in the Northern Territory amongst aborigines, according to the plan outlined at a previous Federal Council Meeting of the Society.

2. To render such help to the five dioceses in China and the three dioceses in Japan established by C.M.S., acting as far as possible on the suggestions made by the Bishops in Council of those dioceses, and in addition and more especially to help in theological education.

3. To develop the work in the diocese of Central Tanganyika in support of the policy of the Bishop in Council of that diocese.

4. To provide a mission of help and succour to the Church in the Netherlands East Indies, acting in co-operation with the agencies already established, including Dutch New Guinea.

5. To send such help to the diocese of Travancore as the Bishop in Council may request and to the neighbouring ancient Syrian Church of South India.

Our message is still the message of the Cross, and this is the ONLY message for this pain-racked world. The Church Missionary Society has this message, and answers the question, "Who is my neighbour?" with a "going-out" in love and service to the great Pacific, so that the Gospel of the Prince of Peace may not only be TOLD but lived, experienced, and manifested in the lives and love of the followers of Christ.

Rev. E. D. Kent, M.A., Dip.Ed., has been appointed head master of Bosstock House and assistant chaplain of Geelong Grammar School, Victoria, in succession to Rev. P. Wisewould, who has been appointed to Holy Trinity parish, Thornbury. As chaplain and house master of Brighton Grammar School, Mr. Kent has had considerable experience in this work, which he is resuming after a period of parish work. At present he is vicar of St. Andrew's, Clifton Hill. Mr. Kent is a returned soldier of the last war. Mrs. Kent is a trained teacher and an old girl of The Hermitage Girls' School, Geelong.



## MR. CHURCHILL AND THE BIBLE.

The following quotation from "The World Crisis, 1911-1914," by the Rt. Hon. Winston S. Churchill (Vol. I, p. 67-69) reveals the Prime Minister's personal regard for the Bible and the help it brought him in a critical hour.

Early in October (1911) Mr. Asquith invited me to stay with him in Scotland. The day after I had arrived there, on our way home from the links, he asked me quite abruptly whether I would like to go to the Admiralty. He had put the same question to me when he first became Prime Minister. This time I had no doubt what to answer. All my mind was full of the dangers of war. I accepted with alacrity. I said, "Indeed I would." He said that Mr. Haldane was coming to see him the next day and we would talk it over together. But I saw that his mind was made up. The fading light of evening disclosed in the far distance the silhouettes of two battleships steaming slowly out of the Firth of Forth. They seemed invested with a new significance to me.

That night when I went to bed, I saw a large Bible lying on a table in my bedroom. My mind was dominated by the news I had received of the complete change in my station and of the task entrusted to me. I thought of the peril of Britain, peace loving, unthinking, little prepared, of her power and virtue, and of her mission of good sense and fair play. I thought of mighty Germany towering up in the splendour of her Imperial State and delving down in her profound, cold, patient, ruthless calculations. I thought of the army corps I had watched tramp past, wave after wave of valiant manhood, at the Breslau manoeuvres in 1907, of the thousands of strong horses dragging cannon and great howitzers up the ridges and along the roads around Wurzburg in 1910. I thought of German education and thoroughness and all that their triumphs in science and philosophy implied. I thought of the sudden and successful wars by which her power had been set up. I opened the Book at random, and in the 9th chapter of Deuteronomy I read:

1. Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven.

2. A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!

3. Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.

4. Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee.

5. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac and Jacob.

Mr. Davies, of the British and Foreign Bible Society, tells this most interesting story about Mr. Churchill:—

A Brazilian at the isolated Fort Fife on the Motto Grosso side of the river, asked me if the Bible I was offering for sale had in it Matthew chapter seven, verse seven. He had been "listening in" on the wireless, and one night he had heard reference to the message our Prime Minister, Mr. Churchill, had cabled to Sir Archibald Wavell, then Commander-in-Chief of the Middle East. Great was the Brazilian's delight when I read to him the words of the Lord Jesus: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." So, thanks to Mr. Churchill, I was not only able to sell a copy of the Bible to our friend, but also to preach to him the Way of Salvation from Matthew seven, seven.

Mr. Davies and his fellow workers were responsible for the distribution of 11,000 volumes.

## MISSIONARY NOTES.

### "LET US FORGET ABOUT POLITICS."

"Let us forget about politics, let us talk about Christ." The speaker was a Hindu gentleman travelling by train with some friends at the time of Sir Stafford Cripp's visit to India. In the same compartment was an Indian clergyman, retired but still active. As he listened to the general talk on freedom for India he ventured with some fear and trembling to say that a deeper and fuller freedom was offered to men in Christ. To his surprise his fellow travellers responded with the words quoted above. He went on to tell them more about the historic Christ Who is alive and able to make men free indeed. They all listened with interest and attention.

The same clergyman was invited by another group of men to go to a village some miles from his home to show them how to give Bible teaching in their schools. When he arrived to find a large crowd to greet him, one man after another told how he had been to a mission school and how he valued the Scripture teaching he had had. They wanted similar teaching in their schools.

The friend from whose letter we quote, makes this comment: "India is greatly stirred these days, and while there are influences making for trouble, men are weary of barren political talk and seeking for something better. It is a great opportunity for Christians, individually and as a Church, to witness to revealed truth and its power in times of crisis."

When the Bishop in Jerusalem visited Beirut shortly before Easter one of his engagements was a confirmation at which forty Maoris, who form part of the New Zealand contingent in the Middle East, were confirmed. The outburst of praise when they sang the hymns in their own language made a deep impression on those who heard it.

## KHOTAN.

There are the happy "cases" in our hospital at Anantnag, but, as is inevitable in a country such as Kashmir where medical aid for women is almost nil outside the capital, and where grave diseases are rife, we have many tragic and many hopeless cases also. We are glad they come, for it shows that they look to us to give them a welcome and loving care, and we have the joy of telling them of the One Who loves them with an everlasting love.

Khotan was one who came back. Very weak, very ill indeed, she insisted on being brought to us. Earlier in the year we had treated her for some weeks and when again she was in desperate need she prevailed upon her husband to make the long journey once more. We were able to give her temporary relief, and I suggested that she would perhaps rather go home than stay longer in hospital. She told the helpers: No, let her husband go but she would stay. One morning I had just seen her and she was very weak and troubled. I had spoken a few words to her about the Good Shepherd and His presence with her, and then continued with the round of the patients. Where I was examining a patient, I heard Khotan say: "Miss Sahib!" and looking across to her bed saw her two hands raised in the oriental gesture of salutation and supplication. "All right, Khotan," I said; "don't be anxious"—and she said no more. Nor could she, for we found that in that moment the Good Shepherd had called Khotan from among us.

I shall never forget the last gesture Khotan made. In it I saw Kashmiri womanhood pleading with us, with you, not to slacken in our efforts for their uplift and their aid, until the day comes when the State can shoulder the burden of the medical work, and we, or our successors, can put on to help women in other regions, as needy then as these are now, while the members of the Church in Kashmir become the pastoral and evangelistic agents among their own people.—Dr. B. Noel Fletcher.

## THE LATE JACK CREAGH.

(Contributed.)

The passing of Jack Creagh removes from the ranks of social and spiritual workers in Sydney one whose main activities reached to the poor and outcast, and whose ministry proved a blessing to not a few. There are many who will miss the touch of his kindly hand, but who will thank God for his pointing them to Christ through Whom they found the true way of life. Jack Creagh was converted nearly forty years ago through Archdeacon Hammond, and for many years "Jack" remained his loyal colleague and staunchly backed up the many-sided activities of the Archdeacon. He was particularly known in late years in his capacity as Police Court Missioner and for the valiant way he fought to bring drink addicts to a higher way of living.

Shortly before his death he published a story of his life under the title, "Giving God a Chance." It is a story that grips and undoubtedly will find a wide circle of readers. A review appears in this issue of our paper.

The funeral service was held in St. Barnabas' Church, George Street West, on Monday, January 4, conducted by the Archbishop of Sydney, who, in a few words, paid tribute to Jack Creagh's triumphant faith and faithful service for his Lord and Master. The address was given by Canon R. B. Robinson, acting at St. Barnabas for Archdeacon Hammond. He also paid tribute to Jack Creagh's great work amongst needy people in our great city and gave instances of personal contacts with him in church and other activities.

The great crowd that thronged the church was a striking testimony to the high regard in which Jack Creagh was held and to the value placed on his work by many sections of the community.

The Premier, Mr. McKell, sent a representative with a message that he was sorry he was unable to come in person. Other well-known people were noted in the congregation. Archdeacon Hammond, who was absent from Sydney, telegraphed the following: "Jack had great qualities, loyalty, hope for the hopeless, and tenacity of faith that was beautiful. Sorry I cannot be present at service." When the Archdeacon returns he will find a big gap in the ranks through Jack Creagh's passing.

A memorial service was held at St. Barnabas' Church last Sunday night, and many were present to honour the memory of a friend whose life and witness had been such a blessing to so many.

"Au revoir, Jack."  
"Till the day breaks."

Unique Ceremony at Central Police Court.

The following report has been forwarded:—

"At the Central Police Court this morning (January 4), before the opening of the Court, the Court officials, together with those before the Court, men and women, charged with drunkenness, met, and had a ceremony in memory of Mr. Creagh. The leading Magistrate spoke and referred to the work Mr. Creagh had done in the Court for inebriates, 'to the honour of our Lord and Master Jesus Christ.' The Rev. W. Coleman (Methodist) spoke and paid his tribute to Mr. Creagh's work, also the Salvation Army lady representative at the Court. Others also spoke, and Mr. Arthur Stoe (who had been taking Mr. Creagh's place at the Court) responded."

## SILHOUETTES OF GROOTE EYLANDT.

(By Constance.)

(3)

### CHRISTMAS AT GROOTE.

When the wild plum trees are in flower the Groote Eylandt natives know that Xmas is near, and they ask the mission people how many more moons it is to Xmas—then the news is soon told all over Groote, and some men go to Bickerton Island, and to the Rose River, which is two or three days' journey away, to tell their relatives and friends the good news.

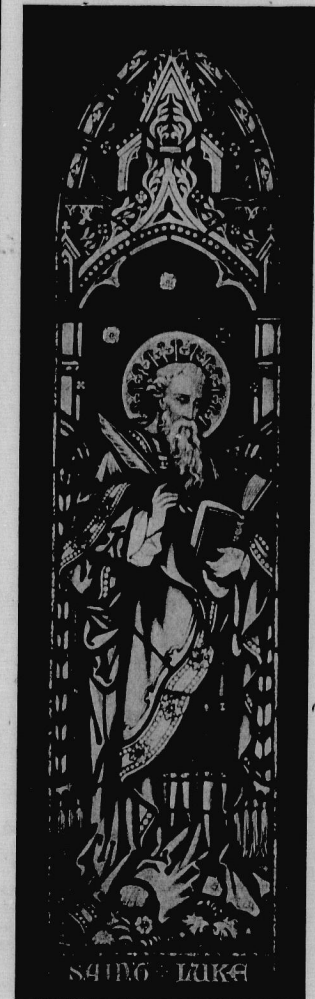
The natives had often been told how Christians bring offerings to God and many of them save their pennies so that they can give something to the Lord Jesus on His birthday. Each morning the boys and girls from the camp mission would do overtime work to earn something too, and the women would come from camp to work for their offering money. As Xmas Day drew near everyone grew more excited, the camp would grow bigger each day as more and more people came.

One Christmas two young men brought an old man from the north of the island, taking it in turns to carry a bag of flour on their heads for 40 miles. They had bought the flour with money they had earned and the flour was to provide for them during their stay at the mission. They asked the superintendent to keep it in the store and give them so much each day.

Three days before Xmas Day the decorating would begin in the mission. Young trees are brought in from the bush by the men and planted everywhere. Each year a bough chapel is made large enough to hold the people. There the service is held. The children, being taught hymns and carols, sing them beautifully at the service; and very early on Xmas morning, "picaninny daylight," the little girls would go round to the different homes and sing carols.

In the camp during the few days and nights before Xmas, there is much

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merriment and corroborees are held. The men catch plenty of tucker.

A very large Xmas tree is put in the centre of the mission compound on which bags containing presents for men, women and children are hung. Sometimes 300 bags are hung.

After an early breakfast on Xmas Day all the men and women are asked to come to the mission. They are given cakes of soap and combs, and go to the river for a bathe, looking very clean and tidy when they gather in the bough shelter for service.

The children and women and some of the men sing the Xmas hymns and they are told the Christmas story; large coloured pictures are shown; some have never heard of Jesus before and all listen with great interest. The offering hymn is sung while all who have offerings walk up to the Holy Table and put them in a dish.

After service everybody gathers round the Xmas tree, first standing to sing "Thank You for the world so sweet," etc., as it is well known. And the missionary thanks God for the many gifts kind friends have sent.

Then Father Xmas reaches down the bags of presents and toys to read the names—some are tongue-twisters, such as Mangalala, Jubugogooma, and Father Xmas makes many mistakes, which cause roars of laughter.

When all the presents are given out the cooks carry out tubs of wallaby pie, sliced pineapple, coconut, and puddings, and then each one is given their Xmas dinner. Such fun and noise, whistles being blown, trumpets, balloons bursting, crackers fired behind someone who does not expect it; then out comes a tin of lollies, which are scattered everywhere, while everyone rushes madly to get a few, bumping each other in the rush.

As the day gets hotter babies and small children begin to sleep, and so the mothers and fathers take them home.

Before they leave all are invited to the sports on Boxing Day. In the evening the people from the mission go up to the camp and all gather round a camp fire to sing choruses and hymns.

When the missionary asks the people what sort of Xmas they have had, the answer comes, "Ga-ra-mung guera"—which is "very good"!

Much sympathy will be felt for Mr. and Mrs. N. G. McWilliam, of Lindfield, N.S.W., who were notified on Christmas Eve by the Naval Board that their son, Lieutenant David McWilliam, was among a short list of those killed in action on H.M.A.S. Perth in February last.

WANTED: A Christian woman to share furnished Flat on North Shore line. Reply "Flat," c/o Record Office.

## CORRESPONDENCE

### THE DRINK EVIL.

(To the Editor, "Church Record.")

Every churchman who thinks of his country's moral and spiritual needs must be grateful to "Laicus" for his article on the above in your issue of the 7th inst. That it may not fail of its intended effect, may I be permitted to correct some figures, that give to the economic field of the liquor traffic an importance not possessed by it: 33,000 men are not employed in Australia in the beer industry. The last Commonwealth Year Book gives the number of employees in all of the breweries of Australia as 3800—a vast difference. This includes all brewery employees directly engaged in transport. The same authority states that the number of publicans in Australia total 6360. The 44 hotels in Broken Hill staff 170 persons. At that ratio the whole of the hotels of Australia would employ but 24,572 persons. Thus the breweries and hotels combined do not employ 30,000 persons throughout Australia.

No adjustment of trading hours should be made for war workers; as there is no necessity that they should get a glass of liquor on the way home. Liquor is not a war necessity—it is a war hindrance. After all, the whole of the war workers do not demand liquor during hours illegal for its sale. There are a great number who do not trouble about it at all. The others are noisy; and the liquor traffic encourages their noise. The closing of liquor bars at 6 p.m. was the result of 60 per cent. of the vote being for that hour. This overwhelming victory should not be set aside for any section of the community because they prefix their labours with the word "war." Other workers have as much right to demand preferential treatment. This would lead to chaos.

Yours, etc.,

FRANCIS WILSON.

### "CAN IT BE TRUE?"

(To the Editor, "Church Record.")  
Dear Sir,

In your issue of October 22, 1942, you have published a letter from Mr. R. Powell, of Perth, West Australia. This, under the heading, "Can it be True?" contains his story of a native girl whom he names Dora.

May I crave space for the other side of that story?

In the first instance, Dora's mother is my wife, and to her and myself must the honour be given for Dora's removal from the Mt. Margaret Mission.

The following (no doubt being omitted from testimony meetings) may throw a little light on the story of Dora.

Dora was spending the 1941 Xmas vacation at home with myself and

mother, when she expressed the desire to get away from the mission. We kept her home, and got in contact with higher authority as to the legality. In the meantime Dora will talk nothing but "lingo" with mother, and is contemplating marriage with a half-caste.

Acting in full accord with my wife, I made an appeal to the Native Affairs Department, to take charge of Dora, and give her an opportunity in the white community, rather than marry her back to black, and condemn her to a life of drunkenness and debauchery as lived by the coloured people in the vicinity of the mission.

If Dora is clever as Mr. Powell suggests, and a born teacher, according to the missionaries, why were the missionaries so keen on having Dora married retrograde?

It is only when they find opposition to the marriage proposals for Dora that the missionaries discover the born teacher.

Last occasion, in order to offset Dora's removal, she was a nursing genius.

Mr. Powell's is a rambling story—he explains that quarter-caste and quadroon in law are not native, but white, and are entitled to be treated as white. His next sentence, he criticises the Native Department for taking her out from among the black, and placing her in a white community, and this in response to a parental appeal. As to taking her from her companions, who are they? Black and half-caste, none of her own quarter-caste, and certainly none white.

Mr. Powell emphasises the danger of any drunken man or evil disposed person to which Dora was exposed, but he omits any mention of worse dangers at the mission from which she was removed.

Insofar as Dora is concerned, the attitude of the W.A. Government has been very sympathetic. If Mr. Powell's hopes are realised, then Dora's mother and myself will be more happy than if the missionaries had married Dora back to oblivion, as they tried so hard to do.

Trusting that you will grant me space and thanking you in anticipation.

I am, Sir, yours respectfully,

D. S. McDONALD.

c/o 103 Hannan Street, Kalgoorlie,  
January 6, 1943.

[We have also received a long explanation in protest from the W.A. Department which seems to bear out the contentions of the above correspondent.—Editors.]

(To the Editor, "Church Record.")

Dear Sir,

Have you noticed that the tramway poles and walls around the city and suburbs have been disfigured during the past week with posters advertising a carnival at the Sydney Sports Ground

every Sunday afternoon at 2.30, in aid of Boys' Town, a Roman Catholic organisation.

Surely something can be done to prevent these people from, firstly disfiguring the city and suburbs with their posters on places where they are not permitted to display advertising matter, and secondly, holding a great sports carnival, with all kinds of professional people taking part, on Sunday afternoons.

It certainly is an insult to the Protestant section of the community, but I suppose under the present administration, Protestants do not count.

Yours faithfully,

January 6, 1943.

DISGUSTED.

## BOOKS.

**Giving God a Chance, or Adopting a New Order**, by Jack Creagh, with a foreword by the Ven. Archdeacon R. B. S. Hammond, O.B.E. Price 1/-. Our copy from the publishers.

The writer was well known to "Grit's" readers, as Archdeacon Hammond's chief henchman. In this booklet we have "a gospel romance." It is the story in brief of a life transformed by the power of Christ from "defeatism" to victory and soul-winning power. This sincere and unvarnished account of what God had been doing with a man who has "given God a chance," will bring new hope to many a despondent and defeated wanderer. Incidentally, it is a fine and timely testimony to the great work of Rev. R. B. S. Hammond, coming as it does on the eve of his retirement from active work. Copies obtainable at the "Record" Office or "Grit" Office, 160 Castle-reagh Street, price 1/- postage 2d.

**Rendezvous with Destiny, or Civilization at the Crossroads**, by Colonel Frank Bell, of the Salvation Army, with a foreword by the Archbishop of Sydney. Published by the Evangelical Publishing Agency, N.S.W. Price 1/-. Our copy from the publishers.

Colonel Bell has occupied a leading place in the training work of the Salvation Army for many years. The booklet contains some addresses delivered on special occasions dealing with the War Situation. In the opening address on "The International Imbroglia," Colonel Bell gives an indication of the trend of his thought and conviction when he says, "In the Old Testament I see a philosophy of history which, I believe, provides me with an infallible indication of the kind of Providential Discipline which is being, and which will continue to be, applied to the people and nations of our own time." Following that line of thought we have some searching questions put to our own nation and the Church in reference to that war scourge through which we are passing. Colonel Bell, in the spirit of the prophet, seeks to rid the eyes of the Church and nation of those scales of smug complacency as he placards before our minds our

terrible failings. He stresses the need of a thorough-going repentance for our national and personal sins, and calls upon us to realise the need of a spiritual re-birth if we are to avert the catastrophe with which the war threatens us. "These are days of amazement, but most amazing of all that few see the emblazoned writing on the wall. History repeats itself. A race favoured by God for many generations is under His judgment."

This book certainly contains a trumpet-call to the Church and nation.

**Lawrence of Lira**. A C.M.S. Publication. A sketch of the life-work of the late Rev. Canon T. L. Lawrence, Th.L., of Lira, Uganda, Pioneer, Administrator, Teacher, Translator. Our copy from the Publishers, C.M.S., St. Paul's Buildings, Melbourne, Price 1/-. This is a short record of a missionary career which was commenced in 1915 and closed in 1941. The numerous testimonies called forth by Canon Lawrence's illness and death in 1941 indicate a fruitful and joyous ministry. At Lira where he worked since 1926, he spent five hours a day in training teachers. Lira became one of three centres in the diocese for training teachers in the vernacular. Canon Lawrence completed a translation of the New Testament into the Acholi language and translated or wrote text books for the schools. The Victorian C.M.S. have established "The Lawrence Scholarship Fund" as a thankoffering to God for a life of splendid service.

**Study Village India**, by Ilsey Ingram, with a foreword by the Rev. G. T. Manley, M.A. (Published by the C.S.S.M., London, on sale at the C.M.S. Bookroom, Sydney, price 2/6.) The writer, in his early twenties, is the son of two veteran missionaries in India, from whose wealth of experience and his own growing up in the midst of Indian life, he has produced a book brimful of information regarding India, well arranged and well calculated to form an excellent book for study circles to get a good foundation knowledge of India, its religions, its customs, the missionary work that is being carried out and the inadequacy of the workers, in numbers, in view of the great opportunity and responsibility that India offers to the Christian Church of Great Britain.

Mr. Manley writes: "In preparing this book, Mr. Ingram has done a splendid piece of work, and put everyone who uses it under an obligation. He has had access to first-hand sources of information, and has spared no labour of his own that he may render the task of Leader as light as possible. . . . It should, with God's blessing, lead some, when the war is over, to offer themselves for work in this fruitful field and to such it will be an excellent preparation." The contrasts presented of Hindu and Christian homes, of Hindu and Christian worship, are remarkable for lucidity.

The second half of the book deals with suggestions for study circles and is well done. The opportunity that India presents is indicated by the truly remarkable increase of adherents to Protestant Christianity for the decade 1921-31. In 1921 the census returns gave the number as 2,136,835. In 1931 the number is given as 3,002,558, an increase of 41 per cent. We are told that the whole Church is increasing at the rate of 20,000 per month. In view of our historic relationship with India and the opportunities indicated, we cannot dispute Mr. Ingram's claim, "If there is one mission field that should be regarded as the special responsibility of the Christian in this country, that field is India."

We heartily commend this book to Christian people who want to know something worth knowing of India and missionary work.

—Anon.

January.

24—3rd Sunday after Epiphany. Christ manifested as Healer is the lesson of this day. The Collect is one we shall need more and more as war clouds thicken in the world. They are but the evil conditions which forecast the Manifestation of Him Who walks upon the storm.

25—Monday. The Conversion of St. Paul. What do we not owe to St. Paul! He cleared incipient Christianity from being strangled by a spurious Judaism. "St. Paul in Britain," by the Rev. R. W. Morgan, has not only the virtue of connecting this great apostle with our Mother Land, but it incidentally provides strong argument against the Roman origin of our Christianity.

31—4th Sunday after Epiphany. This day presents us with another fitting thought and prayer for times of danger.

February.

2—Tuesday. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin. The second part of the Heading in the Prayer Book cannot properly be taken as suggestive of an alternative title for the day, but as an explanation of the substitution by the Reformers of the first part to be used in place of the former title. Some church calendars, entirely without authority be it noted, show prejudice by actually omitting the first part altogether. The first part is the true Prayer Book title.

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January.



## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### C.M.S. SUMMER SCHOOL.

(By one who was there.)

The organisers of the 1943 C.M.S. Summer School at Lawson were most gratified when a week before the closing date for applications the full accommodation of "Stratford," Lawson, was booked out.

The theme of the school, "Out of the Crucible—What?" indicated that the school was pledged to a thoughtful consideration of the world situation from the standpoint of the Kingdom of God.

From the start there was a feeling of friendliness and enthusiasm. Hikes and the Olympic swimming pool served as contrast to the school's programme.

The day started with well-attended intercessions. The peace of the early morning was admirably in keeping with the devotions.

Breakfast over, outline studies were given by Rev. H. Bates, on "The Greatest Missionary of the New Testament." Illustrated by concise blackboard outlines, these talks were really inspiring.

After a 10-minute leg stretch, the Rev. L. S. Dudley gave characteristic fluent and illuminating presentations of the missionary problems in the field. His introductory survey always promoted valuable discussion. These studies were a challenge to young life to face squarely and thoughtfully, world problems from the Christian standpoint.

After morning tea came the question box. Each problem raised was dealt with clearly and simply by Canon Hammond. After the first day so many and varied were the queries that notice of questions had to be given. Inimitable touches of humour and crystal-clear illustration made this session extremely popular with the seventy members of the school.

The visiting speakers approached the subjects of the evening studies from a variety of angles. Sister Ann told of training for missionary work at Friesenhort, and Mrs. Mowll gave a very practical survey of her training in its varied phases. Both speakers emphasised the necessity for the surrendered will, and the need to prepare to fit in with other workers in the difficult circumstances of missionary life. A politician and a diplomat gave their views of modern India and Japan to most appreciative audiences. An L.M.S. missionary opened our eyes to an awakening China. A Dutch missionary from the N.E.I. gave us a bird's-eye view of the indigenous churches of this vast archipelago so near to our Eastern gateway. Bishop Hilliard, surely the most accomplished of chairmen, day by day summarised the day's thoughts, bringing out our personal responsi-

bilities to our Lord. His closing address followed a memorable half-hour, when one and another told how they had received the vision of personal service.

The school was outstanding for the number of young folk who attended, and it is a good augury for the future activity of the Church effective at home and overseas that so much enthusiasm to come to grips with practical issues should have been expressed by all those present.

#### AN APPRECIATION.

On the occasion of the consecration of St. Alban's Church, Lindfield, N.S.W., on December 13 last, a gift was made to Canon F. W. Tugwell, the rector, by the women of the parish. A note accompanying the gift, which came as a surprise to the recipient, expressed the appreciation of all the canon had done towards the beautification and enlargement of the church, and also as a slight recognition of his many acts of kindness during his ministry. The gift consisted of a Bachelor of Arts hood, a Chaplain of the Forces stole, and several books. It is noted that the rector refers to it in the parish paper as a "much appreciated act."

#### JOTTINGS FROM OUR PARISHES.

**St. Cuthbert's, Naremburn.**—There are very few men who have had the experiences that have fallen to Corporal Jack Parker, D.S.M. Jack was at Crete, and became a prisoner of war. He is now back in Australia, and all his relatives and friends are glad to meet him again. Mrs. Gumley, of Naremburn, has handed the rector the following paragraph from the "London Daily Mirror":—"Not even His Majesty the King could make Corporal Jack Parker, of Naremburn, talk about the exploit at Crete which won him the D.S.M. With other heroes, Corporal Parker went to the Palace to receive his Distinguished Service Medal which he won for gallantry at Crete."

"At the investiture, King George showed a great interest in this tall, fair-haired Australian, and spent more time questioning him than any of the other men."

"Corporal Parker, however, just wouldn't talk about his exploit which won the coveted decoration."

"I was the proudest man in England when His Majesty handed me the medal," he told the "Mirror."

All St. Cuthbert's folk wish Jack God's continued blessing for the future.

**St. John's, Rockdale.**—The following has been culled from the January issue of the "Parish Echo."

#### Soldiers Love Mail.

We have been told so often—and have so often forgotten!—what letters from home mean to the men of the A.I.F. abroad, that we may now appreciate the poignancy of these lines written by an Australian soldier in Palestine and forwarded to the "Mel-



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Chapels in all Suburbs

bourne Herald" by Colonel E. Cohen, M.L.A.:—

"Praise God from Whom all blessings flow."

The padre said, and row on row  
The rustling hymn books, in the sun,  
Flickered, were folded. Then as one  
A thousand voices stirred the air—  
Were silent. Heads were bent in prayer.

Above the padre's voice we heard  
An engine drone; then, like a bird  
With silvered wings, we saw the plane  
Above the sandhills, out to sea  
Heading, with mails to Galilee.  
And in the clouds we saw again  
Our homes; the noonday shimmering sun

On farm and beach and station run.  
The stock knee-high in summer grass.  
The shearers nodding as we pass  
Each stand; the silos crammed with wheat.

The sheep dogs panting in the heat;  
The breakers' curl, the lash of foam—  
The aching, taunting thoughts of home.

"Praise God, from Whom . . ." and each man bends

His head to thank his God, Who sends  
Half way across the world, the mail;  
Ordains those engine shall not fail,  
But that they bring across the sea  
The mail, to his own Galilee.

**C. OF E. BOYS' HOME, CARLINGFORD.**

The eighth Xmas party, provided by the centre at St. Stephen's, Willoughby, for the residents of the Spurway Cottage, of the C. of E. Boys' Home, Carlingford, was accorded as great a success as previous ones by those who partook of it on December 16.

The room was beautifully decorated and no pains had been spared to make the room attractive and inviting.

After organised games, arranged by the Rev. A. E. Palmer, the boys did full justice to the sumptuous tea provided.

but this did not interfere with proceedings, which included an inspection of the Voluntary Aids, Red Cross Aids and patients by Lady Wakehurst.

"Berida," the first convalescent home for service women in Australia, was a gift to Red Cross by Dr. Jessie Free-



With Mrs. Gabbott and Mrs. J. H. Kershaw as president and vice-president, this centre works continuously for the welfare of the 140 lads cared for in the Homes. Each boy returned with a new blue shirt, and £20 was donated to the funds.

#### "BERIDA" RED CROSS SOME.

The official opening of Berida Red Cross Convalescent Home at Bowral, took place on Saturday, January 2, with an attendance of about 400. The Society's State President, Lady Wakehurst, performed the opening ceremony, after having been introduced

man. A large addition, named the "Schofield Wing," in memory of the late Professor J. A. Schofield, of Sydney University, was made possible by a gift of £5000 from Mrs. Schofield.

The Home has been tastefully decorated by Berida Red Cross Convalescent Home Auxiliary, with funds raised locally. Its three acres of lovely grounds make it eminently suitable for convalescing patients, and its location is ideal.

Matron Davis, in charge, is a returned Army Sister of the last war.

#### VICTORIA.

##### Diocese of Melbourne.

##### INDUCTION OF NEW VICAR OF ST. MARY'S, CAULFIELD.

(From our Correspondent.)

On Wednesday, December 30, at 8 p.m., the Rev. Canon J. H. Dewhurst, Th.L., was inducted to the incumbency of St. Mary's, Caulfield, by the Archbishop of Melbourne. The combined choirs of St. Mary's and St. Margaret's led the procession, followed by a number of clergy of neighbouring parishes, the Rev. Cyril Chambers, General Secretary of C.M.S., the Rev. C. H. Dunstan, curate of St. Mary's, the Archbishop and his chaplain, and Archdeacons H. B. Hewett and J. A. Schofield, who assisted the Archbishop in the induction.

There was a large gathering of St. Mary's and St. Margaret's parishioners

to welcome their new vicar. A number of Canon Dewhurst's old parishioners from St. John's, East Malvern, were also present.

The Archbishop preached on Matthew 22: 42, "What think ye of Christ? Whose Son is He?" He said that the most important thing for the world to know to-day was that the Christ was the Son of God. This, he said, was the glorious message which God had committed to the Church to proclaim.

After the churchwardens presented Canon Dewhurst to the Archbishop, the oaths of loyalty to the King and obedience to the Articles were made, the terms of licence were read and the licence was presented by the Archbishop. The Canon was then conducted to the main door of the church, where he was presented with the key of the church and was inducted by Archdeacon Hewett. The new incumbent then tolled the church bell in token that he was installed as vicar of the parish. The procession then moved round the church to the Font, the Reading Desk, the Lectern, the Pulpit, and the Communion Table, to the singing of appropriate verses of the well-known hymn, "We love the place, O God." With appropriate passages from Scripture read by Archdeacon Hewett, and words of exhortation read by the Archbishop, the incumbent pledged his devotion in the aspect of his ministry associated with each of the above mentioned furnishings — Baptism, Public Worship, the Reading of the Word, etc.

After the service of induction a social gathering was held in the parish hall to welcome Canon Dewhurst. Mr. Eggington, one of the churchwardens, welcomed his Grace the Archbishop to the parish for the first time since his enthronement as Archbishop of Melbourne. The Archbishop, in a delightfully informal address, referred to his happy associations with Canon Dewhurst in the past and informed the parishioners of the unanimity of the parochial and diocesan nominators in the choice of Canon Dewhurst. The Rev. E. C. Kent welcomed Canon Dewhurst on behalf of the Caulfield Ministers' Fraternal. After Canon Dewhurst had spoken briefly supper was served and the parishioners met their new vicar personally.

#### TEACHERS' SUMMER SCHOOL.

The annual summer school for Sunday School teachers was this year held at Trinity Grammar School, Melbourne, from December 25 to January 2, and proved very successful. This was mainly due to the wonderful organising ability and untiring energy of Miss B. L. Glascombe, of the Sunday School Association of Victoria.



A happy group of convalescent girls of the Auxiliary Services at the opening of "Berida," the new Red Cross Convalescent Home at Bowral.

by the chairman, Mr. Wilfrid Johnson, supported by the Mayor of Bowral. Unfortunately, the weather was wet,

**"ABBOTSLEIGH" . . . Wahroonga**  
CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.  
Pupils prepared for all Public Examinations.

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There were over fifty persons present throughout, including parties from Ballarat and Seymour.

The chairman, Rev. H. H. Hammond, the chaplain, Rev. L. E. F. Sarroff, from Seymour, and Rev. E. Robins, Rev. F. L. Cuttriss and Miss E. Warren Thomas, tutors in intermediate, junior and kindergarten groups respectively, co-operated in making the school a time of prayer, devotion and study, as well as of happy fellowship.

Miss E. Hooke gave most instructive and practical lessons in handwork, demonstrating the immense possibilities of "Nucraft," for model-making—a comparatively new innovation in Sunday School expression work.

Visitors to the Summer School were his Grace the Archbishop of Melbourne, Dr. Booth, who spoke of his first days as a Sunday School teacher; Dean Langley, who took several Bible study groups; Archdeacon Roscoe Wilson, from the parish church of Holy Trinity, Kew, who made all very welcome by holding a special carol service for the teachers to attend, and by taking the visitors from the country areas for a drive round the Yarra Boulevard, to see the sights of Melbourne; and Dr. A. E. Floyd, the organist at St. Paul's Cathedral, whose charming manner of expression enthralled his listeners.

Interesting features included a visit to the carol service in St. Paul's Cathedral on December 26; a lecture on archaeology, illustrated by films, delivered by Rev. J. C. Nash; a concert arranged by those present held on New Year's Eve, and a most impressive Watch Night service held the same evening.

Each day, in the little chapel, the Rev. Sarroff administered at 7.30 a.m. Holy Communion. Also, everyone partook of intercessions at 12.30 p.m., evensong at 5.30 p.m., and compline at 9.30 p.m.

Everyone is looking forward to the reunion, which will take place later this year, when it is hoped to go up the river by boat to Studley Park, and again enjoy that wonderful opportunity for making happy and interesting friendships.

## SOUTH AUSTRALIA.

### Diocese of Adelaide. ORDINATION.

On the Feast of St. Thomas, 1942, in the Cathedral Church of St. Peter, the Lord Bishop ordained to the Priesthood the Revs. Arnold Raymond Bowers, Geoffrey Neil Hooper, Keith

Malcolm Lindsay, Trevor Willson Thomas and Don Winton. The Rev. A. R. Bowers has been licensed as mission chaplain for the districts of Enfield and Broadview. The Rev. G. N. Hooper will continue as assistant priest of St. Peter's, Glenelg; the Rev. K. M. Lindsay has been licensed as mission chaplain to the Church of St. Edward the Confessor, Kensington Gardens; the Rev. T. W. Thomas has been licensed to the Rev. R. V. S. Adams and will help him in the parish of Clare and the mission district of Koolunga, and the Rev. Don Winton will continue as assistant priest at St. Paul's, Port Adelaide.

## QUEENSLAND.

### Diocese of Brisbane. G.F.S. ARMY HOSTEL.

The Girls' Friendly Society have recently purchased and fitted out a lovely home in New Farm, Brisbane, to be used as a hostel for women serving with the Forces. The building was declared open by His Excellency the Governor in a very happy speech. Another hostel to be opened this month is the new annexe to the St. George's Hostel for the men of the fighting Forces. It includes a lounge and milk bar, and with the hostel already in use will provide 150 beds each night.

### ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



There are vacancies in the Choir School for 1943, for choir-Probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

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## WESTERN AUSTRALIA.

### Diocese of Perth ORDINATION.

The Most Rev. Henry Frewen Le Fanu, D.D., Primate of Australia and Tasmania, on St. Thomas' Day, December 21, 1942, in the Cathedral Church of St. George, Perth, Western Australia, ordained the following to the priesthood:—Rev. Edmund Hyde Arblaster, B.A., Th.L., University of Western Australia, assistant curate in the parish of Christ Church, Claremont, Rev. L. W. Riley, M.A., Gonville and Caius College, Cambridge, England, assistant curate in the parish of St. Andrew, Subiaco; and the following to the diaconate:—Mr. Ronald Joseph Hobby, assistant curate in the parish of St. Luke's, Cottesloe.

### SPECIAL PSALMS AND LESSONS.

January 24, 3rd Sunday after Epiphany.

M.: Hosea xi 1-xii 6; John ii or James ii; Psalms 42, 43.

E.: Hosea xiv or Joel ii 15-end; John vi 22-40 or Gal. i; Psalms 33, 34.

January 31, 4th Sunday after Epiphany.

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

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

February 7, 5th Sunday after Epiphany.

M.: Amos vii; St. John iv 43-end, or James iv; Psalms 99, 112.

E.: Amos viii or ix; St. John vii 14-36, or 1 Cor. i 28-ii-end; Psalm 106.

### A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—St. Stephen's, Willoughby £1/2/-; amounts under 5/-, 12/-.

Rev. Selwyn Ide, of Euroa, has accepted nomination to the parish of St. Andrew's, Clifton Hill, Victoria.

VACANCY on the staff of St. Andrew's Cathedral Choir School for a full-time Master, for super-primary teaching. State full qualifications and apply to Headmaster, Rev. M. C. Newth, B.A., Th.L.

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### A.C.R. PUBLISHING FUND

The Management Committee acknowledges with grateful appreciation the following amounts:—Canon R.B. Robinson £2-0-0, Mrs Wragge, 13/-; amounts under 5/-, 6/-