

said anything about a parcel for me. However, thank you all again.

Miss Taylor told me how some ladies in Tasmania gave her money for Groote. With it she bought some bottles of "Stavasol," a very precious and most useful stuff. It is used for almost any complaint, and in the tropics is invaluable. More than one life has been saved through "Stavasol." An elderly man who was never interested in missions was having breakfast when a very sharp grass seed stuck in his throat. A fortnight after the accident Fred Blitner went out and, under great difficulties, brought him to Groote Mission. He could only take liquid food, as his throat was inflamed, and an abscess had formed. His tongue was swollen too. He took a course of "Stavasol" and was cured of two things, his illness and his dislike for missions. When I left last year we parted the best of friends. He has the most violent temper, and more than once my friends and I have managed to save his wives from a beating.

The "Stavasol" that was purchased with your money was the means of saving two black men from being victims of the terrible disease called "gangosa." Another bottle was used on Gerald Blitner, brother of Fred Blitner. Both are Euralians like myself. Jerry is the life of Groote and is a favourite with all. He is a born athlete and for that reason suffers at times with swellings in the groins and in the leg under the knee and from boils. Your "Stavasol" did a lot for him, too.

From my experience, I have found that medicines, provided the patients are dealt with patiently, show Christ Jesus to the natives and help them to realise Him as a Person loving, tender and kind, truly a Friend of yellow, black and white, and that all are precious. Some people say, and make others believe, that the black people do not understand the love of Jesus, and it will take years for them to understand about Him. I say from experience that they understand, love and reverence Christ in their own simple way.

Mrs. A. Gamble's daughter, Mrs. Philip Taylor, had a great liking for an old black lady at Groote. She was half blind, and I knew she did not have long to live. One day last year I went to the camp, and, sitting in a heap were a dozen women with the old lady. I asked the old lady where she was going to when she died. Without a moment's hesitation she pointed up. I had a few Bible pictures with me and one of the women, to my surprise acted as interpreter and told the old lady and the rest of the women the stories I was telling. I could speak a good bit of their language but the old lady hardly knew a word of English, and being half deaf couldn't understand or hear my talk. However "Duggear," who nearly everyone thought wasn't the best of women, told the stories in their own language.

Then we sang choruses and said the Lord's Prayer. Since then the old lady has died, but I feel sure she is with Mrs. Taylor, with

Now the war has for the Mission to All the women in the bush. Only in their dear heart now they need especially for the their faith in God that they may be Him in their own

I hope my letter I love Groote and thank your friend haps they may be of this letter. Nov

Yours sin

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A series of n published in Sydn olson, of 39 New Vacluse. They free to Sunday other Christian should be sent

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PROBLEM

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On Septembe All Angels' Da be installed as The service wi and Canon Lan er. Great thi the appointment received. Th be a large att well-wishers at

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Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

6, No. 20—New Series.

OCTOBER 8, 1942.

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

Uplifting our own Fellow-Countrymen.



The School at Groote Eylandt, where Constance Turner, now Mrs. A. F. Bush, so successfully worked for the education of the children. Constance was evacuated from Darwin this year and is the happy mother of bonny twin daughters, who were born at the North Shore Hospital, Sydney, on September 23rd, 1942.

Her husband, formerly a Roper River Mission boy, is now in the A.M.F. fighting for his country somewhere in Australia.

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Notes and Comments.

We welcome the contribution made by one of the Canadian dioceses to the discussion of proposals for a New Order. Order when the War has been won by the Democracies. A special Commission was appointed to seek "to determine how, by its life, its worship, and its teaching, the Church can help to interpret and translate into reality the social principles found in the Gospel of Christ, with special reference to post-war problems."

After endorsing the "10 points" put forward by the Churches in England in January, 1941, the Commission sets out in order certain considerations dealing with "The Right of the Church to Speak." They were as follows:

The Church is the Body which continues in the world the life and ministry of Jesus Christ, the society which is charged to manifest the spirit and interpret the mind of Christ on all matters social, economic, industrial, commercial, political, national and international. It therefore has the duty and the right to speak, not only to its own members, but, also to the world, concerning the true principles of human life.

The Church is the fellowship of the Holy Spirit, created to draw men and nations into itself, that they may become sharers in its God-given life and so fulfil their several destinies according to God's purposes. Infected by worldliness and torn by sinful divi-

sions, it does not adequately manifest this life of true fellowship.

Our Lord taught in terms of a New Order. He called it the Kingdom of God. In proclaiming this New Order He established a new society, which He called His Church, to be the means of doing His will. The principles of His New Order must first be applied in His own society. Our sincerity as Christians will be judged largely by the way this is done. Our Lord did not commit Himself to any scheme as a means of bringing it about. It follows, therefore, that the Church can never attach itself to any system, but must always be prepared to point to the things in any social and political order which are contrary to divine justice. The selfishness of man can pervert any system. Social evils cannot prevent men from becoming Christians, but they do make it harder for them to live Christian lives. For example, we believe that any social order which allows want in the midst of plenty is contrary to God's will for men. The Church must proclaim the need for striving towards a form of society which secures the value of the individual, and makes such abuses impossible.

The Church is a world-wide fellowship. Its duty is to bring its message to everyone. That message is about God, His nature and His purpose for the world which Christ has made known to us. The message is also about man. God made him to be like Himself, and to live in fellowship with Him. Man fell from that ideal. God has sought, and is seeking, to bring man back to His way of life which demands justice and freedom for all.

Man must work to live. The primary purpose of production is for consumption, not for profit. Man at his best gets satisfaction out of creative work, because it is a form of self-expression and not simply a means of making a living.

Man is by nature an acquisitive animal. The financial control of modern society has perverted that instinct. In consequence we have squandered our natural resources of field and forest, mine and sea, and in so doing have exploited our fellowmen, and produced the "mass man," subject to skilful propaganda and political and economic manipulation.

The movement in N.S.W. for the revival of true religion is a reminder to the Church generally that such a revival is the only sane method of obtaining that "New Order" so much desired and so generously discussed. The Cross, the characteristic symbol of the Christian Faith, reminds us that self-sacrificing service is the only adequate response to its chal-

lenge. General MacArthur, the noted American leader, in a message to his own people, aptly said:—

"It is my humble belief that the religion which Christ came to establish is based upon sacrifice, and that men and women who follow in His train are called by it to the defence of certain priceless principles, even at the cost of their own lives. History teaches us that religion and patriotism have gone hand in hand, while atheism has been accompanied by various forms of enmity towards free government."

The will to sacrifice, so manifest in the hundreds of thousands of our volunteer forces, fills us with the deepest admiration and wonder. If only the stay-at-homes, forced and otherwise, could emulate the spirit of the men and women of the Forces and translate that spirit into the living out of our common life, the New Order would soon appear. But all the while self is allowed to dictate a man's plan of action there will be those disorders that of course we all deplore. The same selfishness that allows and profits by slums is responsible for those more respectable (?) conflicts and warfare which trouble us in our social, ecclesiastical, national and international sphere of living.

The "Back-to-God" Campaign may well challenge us all to a thorough-going "spring cleaning" in our own individual and group lives, for, as the prophet so truly has said, "The heart is deceitful above all things and desperately sick, who can know it?"

One of our exchanges has an article on this subject in which the writer makes the following statement in relation to Prayers for the Departed:

"In the Liturgy we pray that 'through faith in His blood, we and all Thy whole church may obtain remission of our sins, and all other benefits of His passion.' Again in the Prayer for the Church, 'We bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom.' Knowing and believing these truths of the Catholic Faith

we do not hesitate to remember our loved ones at the altar of God."

What is the inference that readers are supposed to draw? Are we to think that our beloved who have passed through the veil of death are still unforgiven? Is there to remain to us the doubt that God has **not** heard their prayer and that they are **not** in "the joy and felicity" of which our Church assures us in the Burial Service? Or has the writer gravely misconstrued the meaning of the words "All Thy whole Church"? Surely the words in a previous prayer should have saved him from so disastrously discomfiting an error: "Let us pray for the whole state of Christ's Church militant here on earth" "beseeching Thee to inspire, continually the universal Church with the spirit of truth, unity and concord."

If we are not careful to preserve the confident hope of God's Word, this continued commendation of souls to God's keeping may rob us of the fine comfort expressed in the words of a well-known hymn:

"Father, in Thy gracious keeping,
Leave us now Thy servant sleeping."

"Deathlessly happy are the dead that die in the Lord for they rest from their toils and their works do follow with them."

The "Jubilee" Celebration of the N.S.W. Branch of the C.M.S. of Australia and Tasmania is designed to mark the jubilee of the visit in 1892 of Dr. Eugene Stock, the late honoured secretary of the Parent C.M.S., and the Rev. R. W. Stewart, the well-known missionary to China, who was martyred in the terrible Kucheng massacres. As Archdeacon S. M. Johnstone points out in his "History of the C.M.S. of A. and T.," the Grubb mission had been used of God for the stirring up of the spiritual life of the Church, and naturally that meant an increase in missionary enthusiasm. It was the Rev. George Grubb's report that caus-

ed the deputation to come from the English C.M.S. Committee; and the result of that deputation was the practical reorganisation of C.M.S. representation and work here in Australia.



Rev. Samuel Marsden

The Apostle of New Zealand and the Friend of our own aborigines. His body rests in "God's Acre" at Parramatta, N.S.W.

But it must not be forgotten that from 1809 onwards, first of all in the person and through the ministry of that great Christian pioneer, the Rev. Samuel Marsden, and then by means of other missionary-hearted clergymen and laymen, there had always been a strong and official link with the great Church Missionary Society. In 1825 a forward step in organisation was taken in the formation of an auxiliary committee of which Marsden was appointed president. It is worthy of note that Marsden's first interest was in the neglected native races both of Australia and New Zealand. After Marsden's death the work of the committee went on with varying success and enthusiasm. But in the decade, 1875-85, fresh life became evident, largely due to the devoted ministry of men like H. B. Macartney, whose evangelistic zeal and power was, under God, responsible to a large degree for the fostering of a warm-hearted interest in the missionary enterprise.

The story of the past fifty years will be dressed in the ensuing celebrations. On other pages evidence will be exhibited of the power in human life of the wonderful gospel of God's grace, among our own aborigines, to

whom we owe so much and for whom we have done so little; in other lands, as India, Africa and China, not forgetting Persia, now Iran, where several of our Australian missionaries have worked and where the saintly and heroic Bishop Stuart, of New Zealand, having resigned his N.Z. bishopric, spent the later part of his life in entering into the labours of his friend, Bishop French, when he had been called to the higher service of heaven.

"History is a tonic for drooping spirits," and as we review the past in these celebrations there will be found every reason for thankful praise, and every incentive for keeping the great enterprise of C.M.S. moving forward in the extension of the Master's Kingdom.

The Oxford Conference of Evangelical Churchmen, recently held at Wycliffe College, Oxford, was one of great interest and importance. Three well-known bishops took part in the leadership, the Bishop of Chelmsford, Bishop Linton and Bishop Perowne. At the close of the conference the following findings were agreed upon. They are to be taken as expressing the general sense of the Conference, and not as representing in detail the views of individual members.

1. The state of the world to-day constitutes an urgent call to the Church to evangelize particularly in view of the complete failure of Humanism.
2. The root cause of the moral and spiritual collapse of the world is the failure to recognise the finality of God's law. The basis fact with which Christianity has to deal is that man is a lost creature and needs Salvation.
3. The Evangel is the good tidings of the Grace of God effective in the redeeming work of our Lord Jesus Christ Who died for our sins, and rose again, according to the Scriptures.
4. Salvation is appropriated only by personal faith in the living Saviour. This faith involves personal witness and evangelism.
5. Christianity is a religion of redemption, not of mere improvement; nevertheless it is the duty of the Church to promote the application of Christian principles to the social order.
6. One of the prime responsibilities of the Church and an essential part

of true education is the adequate evangelization of the children.

7. Effective Evangelism is hindered by disunity among Christians, but co-operation in Evangelism fosters fellowship which naturally seeks expression in Intercommunion.

8. The Conference holds that Intercommunion must be on the basis of Faith rather than of Order and such Intercommunion with other Reformed Churches should be regarded as a step towards the attainment of corporate reunion and not merely as the goal.

9. The Conference urges upon all Evangelical Churchmen the need and duty of removing causes of disunity within their own ranks and of promoting fellowship amongst all Christian people.

We regret to learn that Archdeacon R. B. S. Hammond has to relinquish the editorship "Grit" and ownership of his journal "Grit," owing to failing health. For thirty-six years he has continued to bring out this famous little paper which has a large Australian and overseas circulation. "Grit" has tremendously helped the cause of righteousness and has been a stimulus to a large number of people in the matter of social reform. It has been severe on "Booze," but not too severe on a trade that has wrecked and continues to wreck thousands of lives. We could have wished that the Archdeacon's efforts in cleaning up such a nasty mess, particularly under war conditions, had been more successful.

However his splendid fight on behalf of the victims of drink, which include so many broken-hearted women and neglected children has earned the appreciation of a very large number of people, and not a few have been helped by him from their miserable estate to the higher Christian life. This paper has counted it a privilege to stand behind the Archdeacon's efforts in liquor reform as set forth in "Grit," and we desire to extend to the new publishers, the N.S.W. Temperance Alliance, our best wishes for a very successful journal.

Archdeacon Hammond will publish his final issue of the paper on Thursday, October 29.

Some time ago a small country village on the southern line in N.S.W. was shocked by the setting up of a camp of nudists. Clothesless humanity of both sexes were spending some days together in a logical and tangible expression of that protest so frequently heard to-day against the "hush-hush" policy of the early Victorians. We are to-day a frankly sex-obsessed people. In our early life we are met with frank talks upon the subject of sex. Our reading from very early days is largely leavened by sex problems. The picture shows provide abundant illustration of the play of sex in human life. Even in our worship of God we are open to brave utterances on sex subjects by courageous clergy and laity who appear to think that sex holds the platform in all human life and fellowship. It is so completely natural to men and women that the best method of approach to its problems is to ruthlessly tear away the veil of prudence—not prudery—which civilised societies have instinctively stood for in order to save their people from such an obsession as would appear to have gained a disastrous control of the people of our great cities.

**Nudism,
Mental
and
Physical.**

We venture to applaud the action of two ladies in one of our Australian cities who bravely left a church where a clergyman was preaching on "Sexology" rather than on Theology—the one great subject upon which he was authorised to preach. If the newspaper's report be correct, there was the usual tirade against the Early Victorians who were the foolishly wicked people whose prejudices had brought about those orgies of sex that baffle the better living part of our community. But does that preacher and his ilk realise how far back the Early Victorian era goes? Is he not aware that the campaign in which he so enthusiastically joins has been at least forty years on its enterprise of breaking down these "unnatural" barriers to self-expression?

Perhaps after all the "mental" nudism that has been tearing

away for these 40 years those "unnatural" Early Victorian veils has some responsibility for such exhibitions as nudist camps and all the concomitant evils that are so troubling the conscience and souls of all right-thinking peoples. The Early Victorians "drew a line" because they were convinced a line was needed. Perhaps they erred somewhat in the drawing. Have our sex psychologists done any better? Where is their line? Do they really think that none is needed?

Personal.

The Rev. F. G. Standen has accepted nomination to the parish of St. Stephen's, Mittagong, N.S.W., and will be inducted by the Ven. Archdeacon Wade on Thursday night, October 22.

The Rev. H. O. Watson, of Morningside, has been officially informed by the Air Board that his younger son, Sgt. Pilot I. H. S. (Jock) Watson, R.A.A.F., after being reported missing since July 17, as a result of air operations in the Middle East, is now reported to be a prisoner of war.

"The passing of Prebendary T. W. Gilbert leaves a gap in the front line of Evangelicals that will not easily be filled. Ecclesiastical recognition came to him very late, long after he had attained eminence in academic circles, and he saw men of much lesser ability preferred to bishoprics and deaneries while he quietly stuck to the job that he did so well. That is, of course, the usual experience of the best Evangelicals—part of the reproach of the Christ. He was singularly self-effacing, tolerant, and sympathetic; and had an immense capacity for hard work and a shrewd business ability."—From "The Record." Prebendary Gilbert's name was mentioned for the Archbishopric of Sydney. He was as a writer very lucid and suggestive. His little book on the Fourth Gospel is a model of condensation and clarity.

The Rt. Rev. Arthur Hamilton Baynes died recently at his home at Goring-on-Thames at the age of 88. After service in Nottingham, he became Domestic Chaplain to Archbishop Benson, and in 1893 was appointed Bishop of Natal, where he remained for eight years, returning in 1901 to Nottingham as Vicar of St. Mary's. He was also Assistant Bishop in the diocese of Southwell. When Canon Carnegie went to Westminster, Hamilton Baynes succeeded him as rector of St. Philip's, Birmingham, and in 1931 became the first Provost of Birmingham. Advancing years and failing eyesight caused his retirement in 1937.

Cable news has been received of the death at Wilby Rectory, England, of the Rev. Charles Wilfrid Light, for many years a member of the staff of the New Guinea Mission. Mr. Light was ordained in Brisbane and served the early years of his ministry in this diocese.

The Rev. N. Woodhart, curate of St. Stephen's, Penrith, N.S.W., has been appointed to the curacy of St. Peter's, Hornsby, Sydney.

The Rev. H. Dixon, curate of St. Clement's, Mosman, has been appointed as a chaplain to the Royal Australian Air Force.

Our readers will be interested to learn that the new Premier of Queensland, Mr. Cooper, was at one period a clerk in the Sydney Diocesan Registry. The Standing Committee of the Diocese, at its last meeting, sent a message of congratulations to Mr. Cooper.

Dr. Mervyn Haigh, Bishop of Coventry, has been appointed to the Bishopric of Winchester.

Residents of Papua will learn with deep regret of the death of the Rev. H. Matthews, well-known and highly-esteemed rector of St. John's, Port Moresby, during the past 14 years. Prior to his appointment to Port Moresby in 1928, Mr. Matthews was superintendent of the Mitchell River Mission. He was ordained there in 1919, and in 1924 he was appointed rector of Cooktown, Queensland, where he remained until he and his family were sent to Papua. Here he endeared himself to every section of the community and (to quote an ex-Port Moresby resident) "he lived up to the best traditions of bush missionaries—a great chap." He did much for the Australian soldiers stationed in the town in recent years; and, after the Japanese invasion of New Guinea and the evacuation of all civilians from the Territories, he became senior chaplain to the Forces. Mr. Matthews was acting in this capacity when he met his death. The headquarters of the Anglican Mission in Sydney were informed by the military authorities, on August 13, that he was "missing, presumed drowned." He was transferring a party of half-castes from Port Moresby to another station down the coast when the small trading vessel on which they were travelling was sunk by enemy action, and, of the whole party, only a half-caste reached land. He leaves one son, who is serving in the Forces in

Papua, and three daughters. One daughter married Mr. Jack Frame, son of the manager of the BNG Trading Company, just before the Pacific war. It will be remembered that the late Mrs. Matthews met a tragic death from electrocution some 18 months ago, when, due to some fault in the wiring of the Port Moresby rectory, a clothes line became electrified.—P.I.M.

The death is announced of Bishop Peter Trimble Rowe, aged 85, the pioneer Episcopal Church Bishop of the missionary district of Alaska, and the oldest Anglican Church Bishop in active service in the world. He died at his Gordon Head home in Victoria, B.C. He was known as "the Bishop of all Outdoors," by reason of the great open spaces in which he found his church. In 1926 he took his first airplane trip, and until his retirement last year covered his missionary diocese largely by plane.

General sympathy will be evinced for Mr. and Mrs. de Villiers Lamb, well-known Sydney churchpeople, on the death of their adopted son, who was killed in New Guinea last month. He had served previously in the Middle East and had a short stay in Sydney prior to his going to New Guinea.

The Rev. Lloyd Morison Dunstan, whose death we recorded in our last issue, was a member of a family whose work for the Church in the Bathurst Diocese created history, the late Bishop Long dedicating a church in memory of the Dunstan family. Deceased's father was the late Rev. T. D. Dunstan, and his uncles were Archdeacon E. Dunstan, Rev. C. C. Dunstan and Rev. W. Dunstan. For three years prior to his retirement about twelve months ago, the late Rev. Lloyd Dunstan was rector at Wentworth Falls, where he was responsible for excellent work and won the love and respect of his parishioners. For thirteen years he was connected with the work of the Church Missionary Society in N.S.W., and was secretary of the Young People's Union for ten years. It was during this period that he visited India as a representative of the C.M.S. From 1934 to 1936 he was rector at Denmark, in the Diocese of Bunbury, W.A.

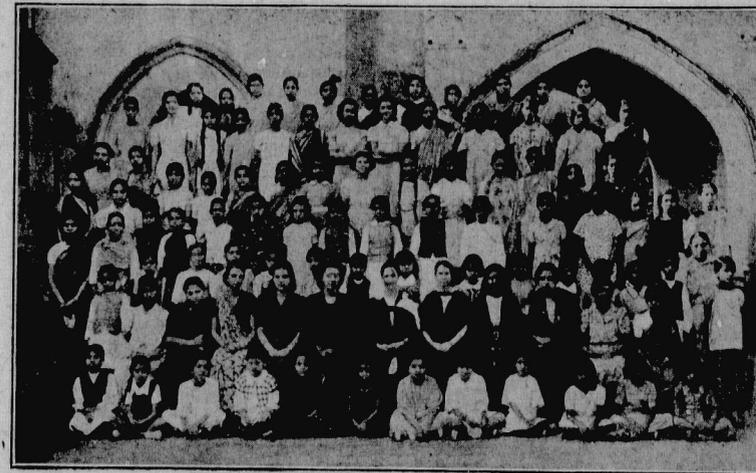


Mr. Frank McGoldrick, who has been accepted for service by the Victorian branch of the Church Missionary Society, will probably go to Tanganyika.

"On September 22, the daughter of the first Dean of Melbourne, Miss Charlotte Macartney, entered into the wider life which lies beyond the realms of earth. For nearly one hundred years she had watched the story of Melbourne. Her father left a deep and lasting impression on the life of this diocese, and though in later years Miss Macartney was not able to play any active part in Church work, her interest was maintained in the Cathedral until it began to be too great a task to make the journey into town. Few of us are given the opportunity of so long a term of service, and we rejoice with the relatives of Miss Macartney in the memory of a long life of kindly devotion."—The Archbishop's Letter.

Miss K. Gilman-Jones, who was for over 20 years headmistress of the Melbourne C.E. Girls' Grammar School, has been killed by a street accident in London recently. Under her leadership the school made great improvements, both in material and morale, and her various gifts were shared by a wide variety of women's interests, including valuable help on the Melbourne Diocesan Board of Religious Education.

Australian Sphere of Work.



Hyderabad Girls' School.

The work in Hyderabad was taken over in 1918 as the first sole responsibility of the Australian C.M.S. In a non-Christian land, Miss Nancy Walsh is here seen with the staff and pupils of St. George's Girls' School, Hyderabad. The Rev. F. G. Phillips, M.A., is in charge of the whole mission. Here we have another evidence of the worth-whileness of Educational Missions. Hyderabad is a native State. The Nizam, as the ruler is called, supports whole-heartedly the work of our Mission's Schools.

The Right Reverend G. A. Chambers, M.A., one of our own Sydney clergy, is the Bishop of Central Tanganyika, which is our other overseas sole responsibility. When he became bishop, there were only two native clergy in his great diocese. The accompanying picture shows some thirty of the native Christians who have been ordained to the Sacred Ministry.

In this huge diocese a great work is being carried on by means of Medical, Educational, Industrial and the more simple Evangelical methods of missionary work. The white staff is almost wholly composed of our Australian Missionaries. Here is a further encouragement to fulfil the Lord's Commission to go into all the world and make disciples of all nations.



Native Clergymen at Dodoma, Tanganyika.



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A HISTORIC DEPUTATION.



Rev. R. W. Stewart



Dr. Eugene Stock.

The Deputation, so used of God to give the challenge afresh to our Australian Church, with them we should ever remember with thankfulness the name of Charles Richard Walsh, so often regarded as Eugene Stock's counterpart in the Australian Church Missionary Society.

To Australian Churchmen

MISSIONARY ENTERPRISE

The Church Missionary Society is launching a scheme for a new building in Sydney. The new building contains five stories and basement, and will accommodate a Book Room, Luncheon Room, Administrative Offices, together with provision for committee meetings, conferences and prayer meetings. The total cost is estimated at £15,550.

Advance in Time of War.

There are some who would contend that it is inadvisable to embark on any scheme of this nature while war is on. They are successors of those who looked askance at the venture of C.M.S. in the day when it began. We forget that missionary activity received an amazing stimulus at the time when Napoleon massed an army for the invasion of England. To-day a more blatant, godless enemy is seeking to overthrow the British Empire. Tradition has held firmly. The U.S.A. has ranged herself alongside the Old Land from which she sprung. The ideals of a Christian civilization cannot be shattered unless the men who have inherited them can be defeated. And it is an

added touch of realism to find one of the youngest branches of the old Society meditating advance with the enemy at our gates. Let no one say that it is a foolhardy proposal. It is by courageous faith of this order that spiritual victories are won. The worthy building close to the centre of Anglican Church life will prove, we are certain, a great inspiration and teach the rising generation that faith lived on in dark days and pointed to the true solution of the world's problems.

A Glance into Past History.

We have no reason to be complacent about our missionary efforts in Australia. The late Canon Needham, who is affectionately remembered by a large body of people, used to say that the average contribution per head to mission work overseas was represented by the cost of two matchboxes. We cannot claim that the burden of the unevangelised world has pressed heavily upon us. We are giving far more to resist Japan than ever we gave to evangelise her. Perhaps had our previous expenditure on the Gospel been greater our present

strenuous efforts would have been unnecessary. But amongst the items of past history connected with the C.M.S. the visit of Dr. Eugene Stock and Rev. R. W. Stewart stands out as a noteworthy event.

Dr. Eugene Stock's Contribution.

Dr. Eugene Stock's name has been written deeply in the annals of the C.M.S. He had a versatile pen and he used it to good purpose. His history of the Society is likely to be for a long time a standard work. Dr. Stock had wide sympathies, but he had also a keen appreciation of the distinctive message of evangelism for which the C.M.S. stood. No one had a finer historical sense of the necessity for the existence of the Society. He knew that all overtures for united work in 1799 were wrecked on fundamental divergences of opinion. The official party looked coldly on the project of furthering missionary work by voluntary enlistments of special ambassadors. They were inclined to believe that the gradual influence of the stated chaplains who ministered to the English-speaking body in "The Plantations" was really all that was necessary. Some of them were evolutionists before Darwin and looked for a gradual amelioration of the lot of the natives. There is an old political joke about Campbell-Bannerman. His political foes said there were two men in one skin: A Scotch Campbell who said, "We must not be too previous," and a Celtic Bannerman who replied, "We need not be too rash." He could never reconcile the two and so left every job unfinished. Officialdom in 1799 tended to be hesitant and there were not wanting sceptics like Sydney Smith whose wit gives him a title to fame, even if he did say he would bury all Dissenters with pleasure, but whose outlook on the needs of the world was deplorably deficient. The heathen, he said, had a culture of their own and ought not to be disturbed by the unbalanced utterances of "a fanatical cobbler"—Carey. With ripe judgment, balanced by the experiences of the past, Dr. Eugene

Stock came to inspire the C.M.S. workers in Australia in 1892 and from him they gathered inspiration.

Rev. R. W. Stewart.

Of a somewhat different type, his companion, Rev. R. W. Stewart, had also a striking personality. He saw the need at first-hand and gave the rich treasure of an earnest and consecrated soul to the evangelisation of China. He went back from Australia to his self-appointed task and laid down his life on the altar of service. Memories of these two great worthies are stirring in the minds of men to-day and it is surely fitting that the jubilee of this memorable visit should be signalled in Sydney by the opening of the new C.M.S. House.

The C.M.S.

The Society began through individual zeal. It has had the great examples of Henry Martyn, Bishop Hannington, R. W. Stewart, and a host of others, who echoed Martyn's fervent prayer, "Let me burn out for God." It has extended its borders far beyond the conceptions of its founders and is the largest missionary society in the world.

Yet we would venture to add that unless it keeps before it the strong convictions of its founders it may find that even a great history and a just prestige are not all that is necessary to command success.

A Contrast.

Other religious bodies have made their missionary enterprise part of the official routine of the Church. It is the genius of the Church of England to act differently. The wise men who founded C.M.S. recognised that the bond uniting its members was a common bond of unity in faith and practice. Without any overt rivalry and in no spirit of competition the C.M.S. reared a mighty edifice for God on the foundations of voluntary giving and a common evangelical faith. To attempt to regiment it and rob it of its democratic elective character would be to weaken its foundations and invite such alterations in its character as would lead to its undoing.

A FORWARD STEP.

C.M.S. circles in Australia, as well as in England, will be interested in an enterprising development on the part of the C.M.S. of New Zealand. Plans are well advanced under which our sister society will take over the sole responsibility for the work at present carried on by the Parent Society in the Province of Sind, India.

The "Karachi Newsletter" contains the information. After a brief review of the Karachi Mission story, the writers go on to say:—

"The N.Z. C.M.S. feels that it is now able to take over the C.M.S. work in this province as its own, with the very generous assistance promised by the C.M.S. England. The English C.M.S. has nobly offered the free use of its property in Sind to the N.Z. C.M.S., and in addition has offered a block grant of £300 for the first year, decreasing by £50 each year so that at the end of six years it will cease.

"With this very generous help from the C.M.S. England, the N.Z. Mission in Sind should be assured of a sound financial basis.

"The constitution is in preparation and when approved by the C.M.S. England and the C.M.S. New Zealand and by the Bishop of Lahore, it will probably provide for a very representative council to direct the work on the field, under the guidance of the N.Z. C.M.S. The Bishop of Lahore will naturally be the President of the Sind Church and Mission Council and it will probably meet annually. An Executive Committee will be appointed to carry on the routine work.

"A conference was held in April under the chairmanship of the Bishop of Lahore and was attended by delegates from all the pastorates in Sind. Unanimous approval was given to the transfer of control and a committee was appointed to draw up a constitution for the new Sind Church and Mission Council.

"Unfortunately shortly after this, the people of the most nor-

therly pastorate of Sukkur informed the Bishop that they did not approve of the new arrangement, so this pastorate will probably not be included in the new scheme for the present, but will retain its connection with the Church and Mission Central Council which meets in Lahore. It is a pity that one pastorate in Sind should be thus separated from the others for the present, but we trust the separation is only temporary, and that in the near future, the Sukkur pastorate will restore the unity of Sind by coming in as a member of the Sind Church and Mission Council.

"It is hoped that the first meeting of the Council will be held early in 1943 as soon as the constitution has been approved by England and New Zealand and by the Bishop of Lahore."

It is interesting to note that in the Karachi centre the Rev. and Mrs. C. W. Haskell, Rev. Selby N. Spence and Miss Laugesen, all hail from New Zealand.

We congratulate the N.Z. C.M.S. and bid them God-speed in their enterprising venture.

"A.C.R." PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following donation: Rev. R. A. Pollard, 12/-.

An interesting event took place at Bowral, N.S.W., when a son was born to the wife of Bishop Wilson, of Singapore. Mrs. Wilson was evacuated from Singapore before the capture of that port.

Lewis Cromwell Masefield, 32-year-old son of the British poet laureate, John Masefield, was "killed in action" far from home in recent fighting while serving as a private in the British Army Medical Corps.

REFORMATION RALLY

TUESDAY, OCTOBER 27.

CHAPTER HOUSE, SYDNEY.

A "Sandwich" Tea will be provided in the Chapter House at 6 p.m. Tickets 1/- each. Proceeds in aid of the "Australian Church Record."

Our next Issue will be the . . .

REFORMATION NUMBER.

FROM MUTINEER TO PASTOR.

(By the Rev. W. K. Deasey, Th.L.)

While the small party of convicts and soldiers were carving out a settlement from the forest bordering the foreshores of Port Jackson, another type of men and women was settling on a small island about three thousand miles eastward in the Pacific.

A few days out of Tahiti, Fletcher Christian led the mutiny on the "Bounty" on April 29, 1789. Crowding Captain Bligh and as many loyal members of the crew as possible into the ship's longboat, the mutineers sailed back to enjoy the delights of Tahiti.

Fletcher Christian, however, knew that there could be no safety on any of the known islands for mutineers. Taking with him some of his followers and a number of Tahitians, he sailed away to find an island that would be a refuge from the law they had flouted.

On Pitcairn Island, with a habitable area of about two square miles, this little band of people settled early in 1790. Eight white men, mutineers of the ill-fated "Bounty," five Tahitian men, twelve Tahitian women and a Tahitian girl literally burnt their boat behind them, and unbeknown to the world founded a new community that has fired the imagination and the interest of the whole world.

Most people can tell the name of the first leader of that settlement, Fletcher Christian, who led the mutiny himself. There was, though, another man in the band who has left behind him an influence for good that bears comparison with many names more highly honoured.

Alexander Smith, alias John Adams, was not an educated man, he lacked practically all things that tend to lend a man goodness and greatness, but, by the grace of God, he was enabled to rise above the level of his surroundings and take others with him.

For some time the people of the little settlement on Pitcairn led a life that could be expected from such a motley crew. Black men fought white men, the deadly enemy, alcohol, was introduced by Matthew Quintal, who discovered a method of distilling it from the roots of the ti tree. Before long the only man left on the little island of Pitcairn was John Adams.

One night John Adams had a dream—he called it a vision. He dreamt that he saw all the horrors of future punishment. He had a second experience; this sent him to the Bible which had been saved from the "Bounty" before she was burnt in Bounty Bay. Laboriously he spelt out its letters and message. A Prayer Book was also found among the salvaged goods. This taught him to pray. Without any outside help the Word of God led him out of darkness into light, into the Kingdom of Heaven.

Finding salvation for himself he next realised the needs of the men and chil-

dren who looked up to him as leader and father. All around him he saw the growing children being taught the pagan rites of the Pacific Islands by their heathen mothers. Gathering the children around him he commenced teaching them, to the best of his ability, not only the letters and figures of his native land, but about the great sacrifice Jesus Christ made for them so long ago. He not only taught the children but their mothers as well. He prayed with the sick and comforted the sorrowful.

For sixteen years this little settlement remained unknown in the midst of the great ocean. Then one day a ship was seen sailing towards the island. It was a great occasion, the first ship that most of the islanders had seen. It was a day of sorrow and anxiety for John Adams. The first ship came from America, but he knew that before long the news of his retreat would reach England and the long arm of the British Navy would stretch across the seven seas and the law which he had so successfully evaded would gather him in.

There was no thought of escape in the mind of John Adams. He was no longer a mutineer at heart, he was now a Christian gentleman, as such he must face the charge of mutiny and plead his guilt. As he expected a ship of Her Majesty's navy was one day sighted off the island. Still in the prime of life he walked down to the only landing place on the island to give himself up and pay the price of youthful folly.

To his great joy and to the delight of the rest of the Pitcairners the ship had come on a different errand. So pleased were the authorities in England with the reports received by them stating how well and faithfully he had fathered and trained his little flock that they left him in charge of the island and the people.

Stores and gifts were brought by the Navy from time to time. A gift of books from the S.P.C.K. helped John Adams in his work of training a Christian community.

From the log books of different ships of the British Navy we find glowing tributes of his work. Under his influence the Pitcairners' lives were such as to move to admiration not only the officers but the men of the Navy.

Until 1828 John Adams carried on his work as teacher and pastor of the fast-growing population of Pitcairn. In that year there arrived on the island Mr., afterwards the Reverend, George Hunn Nobbs. He straightway commenced duty as assistant to John Adams, who shortly afterwards handed over the work he had so courageously commenced and faithfully executed.

The next year, 1829, the only mutineer to end his life in a peaceful manner, John Adams yielded up his soul to God. He died in a good old age, and all Pitcairn mourned the loss of a Christian Pastor and Friend.

Pass this Paper on to a Friend.

SILHOUETTES OF GROOTE

II.—GIGO.

(By "Constance.")

It was a bright morning in 1934 on Groote Island. The native women had come in to do an hour's work in the garden on the mission. The elder children were all in the school, but the babies were playing near their mothers. Amongst them was a naked girl of two years. She had bright big eyes, and was covered all over with sand; her name was Majolni. Her brother, who was about three years older than Majolni, used to look after her until it was time for them to go home. Some girls on the mission used to love to watch Majolni play, and when leaving would say "Good-bye" to her. English words were still too hard for Majolni, and she used to say "Gigo." Everyone called her Gigo-Sandy after that. Her elder sister, Woojarie, was a school girl, and stayed on the mission till evening.

After Christmas that year everyone in camp went bush on walkabout. A week afterwards Gigo, Boojayie and her mother were home again. Something had happened. A man in the camp wanted to take Gigo's brother away from his mother, and for about ten miles the night before, they had come over hills and creeks through a thunder-storm, and reached camp early the next morning.

Gigo became a "mission girl" in 1938. Each Christmas holiday, when everybody used to go on "walkabout," Timba, Drumma and Gigo always stayed because they were mission girls. Gigo and Drumma were good mates and loved to help in little ways. The little girls had a patch of ground outside their house to plant whatever they liked in it. Two little girls shared a patch. Gigo and Drumma shared one and they had potatoes, rock melons, tomatoes, pineapple, banana plants and water melons. Gigo loved gardening and was never tired of working in her patch.

Each Sunday evening the little girls and some others used to go to the camp with Bible pictures and tell the women and other girls and boys stories. Then choruses were sung.

One morning Gigo was busy making a fire for breakfast. She didn't sing as her custom was, but appeared to be very thoughtful. It was about a month after Duckalara's death. Suddenly she turned to Rita and said, "Rita, is Duckalara's holy spirit gone up to heaven?" Rita explained things to her and afterwards she was quite satisfied, singing to herself as she put out the plates for the children's morning rice. Gigo has been sent back to the bush since the evacuation of people from the North this year. The custom of her people is, that she should be married. Gigo, who has been living a sheltered life in the mission, a child of 10, to be married! Please pray earnestly and unceasingly that Gigo may once more be a happy little mission girl, and also pray for her mates.

JUBILEE CELEBRATIONS



C.M.S. House.

The new Home of C.M.S., situate at 93 Bathurst Street, next door to Bible House, is to be dedicated on Monday, October 12, at 5 p.m., by the Archbishop of Sydney.

Friends and supporters will be able to inspect the building before and after the service of Dedication.

Programme of Arrangements.

1. Jubilee Conference, Saturday, October 10, 2.30 p.m. and 7 p.m., Chapter House.
2. Thanksgiving Service, Monday, October 12, 3.30 p.m., St. Andrew's Cathedral. Preacher, the Most Rev. the Archbishop.
3. Dedication of C.M.S. House—Monday, October 12, 5 p.m., 93 Bathurst Street, Sydney.
4. Historical and Inspirational Gathering, Monday, October 12, 7.30 p.m., Chapter House.

C.M.S. HOUSE.

Thanksgiving and Dedication Services.

(By the Acting General Secretary.)

The Church Missionary Society was first formed in Australia as far back as 1825. There were many fluctuations of its programme, but finally a settled organisation became established, and the New South Wales branch secured its own offices, in The Strand, in 1892. With the expansion

of its work other premises became necessary, and in 1917 it moved to a site in Elizabeth Street, whilst ultimately the present offices in Bathurst Street were occupied in 1933.

But now C.M.S. is to move again! The passing years have witnessed a development in the Society's responsibilities. The principle of growth inheres in the Christian faith. And what attaches to the Christian faith attaches to the organisations which are called into being in the propagation of that faith. Now C.M.S. has grown to such proportions that the time has come when we feel we must be in our own premises. For all these years rent has been paid for the Society's accommodation. For all these years there has been placed on its annual budget a sum which might preferably and advantageously been preserved with the resources of the Society.

As the advisability of such a proposal received more and more support, the question of site became of paramount importance. Obviously the C.M.S. had to be near the Cathedral, so that the inter-relation of its work with that of the Church generally might be emphasised. Finally the selection fell upon premises at 93 Bathurst Street, and after the usual negotiations were satisfactorily conducted, this building was secured.

It is an old but strong property, built in 1883. It has a basement, ground and four upper storeys. The walls are solid, and the surveyor's report indicates that it is built upon rock. Ideally, it would have been preferable to remove all the interior floors and fittings, leaving the bare shell standing, and to reconstruct on new levels, new concrete floors. This, however, would have been a major undertaking in war time, and the requirements of good citizenship involved that the Society should not spend unduly any large sum of money in war days. It did not wish even to enter into a modest building programme without the full approval of the Federal authorities. Representations were, therefore, made through the correct department, and permission was received for the expenditure necessary to recondition the basement and two floors only, in order to permit of early occupation.

And so to-day the builders are at work! This old building is answering to the designs of architect and builder, and is being transformed so far as these three floors are concerned.

Circumstances related to war conditions have involved that the furnishings and fittings required for the full use of C.M.S. House will not be completed until the end of October. It is desired, however, to take advantage of the presence in Sydney of visitors to the C.M.S. Federal Council, and thus to conduct the dedication ceremony as originally planned, on Monday, October 12.

The Society invites all C.M.S. friends to come and share with us the joys of this new home. A newly constructed

entrance leads into what we hope will be a tastefully equipped book room, wherein will be displayed books of varying kinds, suitable for varying needs. Behind the book room, to the rear of the building, there will be the luncheon room, and on the first floor will be located the secretaries and the administrative offices.

These matters are reminiscent of the ancient question of the Scripture, "What mean ye by these stones?" The question might be turned round to C.M.S., and the query made, "In the purchase and reconditioning of this building as a C.M.S. House, what mean ye by these stones?" The reply would be that: "This is the house of fellowship. God has designed that men everywhere shall come into a unity. He has made of one blood all nations upon the earth. The geography of God is world inclusive. Time and time again the idea of the world as a unity is expressed in Holy Scripture. Those who have received the Christian message want to stretch out hands of fellowship and friendship to people of every race and every tribe. This fellowship will radiate in some measure from this new house. But this fellowship, if it is to radiate outward, must be found within. This will be friendship house. We want you to come to it, and to find it both restful to your soul and stimulating to your faith. We ask you to join in the big family of C.M.S., and share with us that oneness which is embodied in—that did we call it before? 'The House of Fellowship,' of kindred minds which is like to that above."

A QUERY.

The following is extracted from the "Canadian Churchman":—

WANTED—A WORKER

God never goes to the lazy or the idle when He needs men for His service. When God wants a worker He calls a worker. When He has work to be done, He goes to those already at work. When God wants a good servant, He calls a busy man.

- Moses was busy threshing wheat by the wine press.
- Saul was busy searching for his father's lost beasts.
- Elisha was busy plowing with twelve yoke of oxen.
- David was busy caring for his father's sheep.
- James and John were busy mending their nets.
- William Carey was busy mending and making shoes.

—The Evangel.

We wonder what our readers' reaction will be!

When finished with the A.C.R. post it to someone in the Fighting Forces.

C.M.S. JUBILEE CELEBRATIONS IN SYDNEY.

(By the Rector of Holy Trinity, Dulwich Hill.)

R. W. Stewart, One of God's Chosen Instruments.

When, in 1892, the Rev. Robert Stewart arrived in Sydney in company with his co-worker, Dr. Eugene Stock, it was something more than the coming of two visitors representing the Church Missionary Society.

In the first place the reason for their coming was due to an urge of the spirit among a great gathering of praying people who were waiting on God as to a plan for sharing the rich blessing of whole-hearted surrender and determined obedience to the "Heavenly vision" received at Keswick Convention.

Up to the convention in 1888 the issue had been "Consecration," but it was now realised that true consecration must find expression in evangelism or it will die or become corrupt in its own life. It was decided that instead of sending out Keswick Missionaries, missionaries should carry to the Christians in remote parts of the earth the message which had brought forth such abundant life in the church at home.

The visit of the Rev. G. C. Grubb, M.A., and a party of seven workers to Sydney in 1891 with its "magnificent results," which are easily discernible on all sides to-day, was the expression of this overflowing blessing from Keswick. Further it was on the report of Mr. Grubb on his return to England, that missionary interest was strongly developed in Australia, that the C.M.S. Committee decided to send a clergyman and a layman to consult with the friends of C.M.S. in Australia as to how there might be found a means of encouraging offers of service and providing machinery for the acceptance and commissioning of candidates. (See "A History of C.M.S. in A. and T.," by S. M. Johnstone, pp. 197-218, etc.)

Not only were the two visitors chosen deliberately for their particular ability to do this work, but one can discern the working of the Holy Spirit of God in the humble man of God who is the subject of this short review. Robert Stewart was of a type of young Irish clergyman of his period, who, unconscious of his own power or gifts, simply went forward to obey the Master's great commission. He arrived in China at a time when the road was very hard. Opposition was experienced from official as well as heathen sources and there were many testings of faith and courage before the work could be placed on a sound footing. Robert Stewart had a splendid woman of courage and resource at his side, a daughter of Sir William and Lady Smyly, in whose home the claims of God came first in everything.

There could not have been chosen any more suitable person to consult

with these awakened interests in the Australian Church than he who had himself been living in the same atmosphere of keen spiritual consecration to the whole claims of God. As one might expect in a movement of the Spirit there were many contributing factors to the main happenings which had their roots in the humble, earnest prayers of believers far separated geographically from one another. It was the expression of the unity of the Spirit in Christ's Church. Robert Stewart was one such instrument. Intensely practical in his service for the Master, Mr. Stewart applied himself to the training of Chinese clergy for the evangelising of their own people, and he championed the cause of Romanised numerals to simply the Chinese characters. This effort, like many other reforms, was not kindly received at first, but has proved its usefulness in many ways. The sad events which led to the martyrdom of a number of missionaries, including Robert and Louisa Stewart, and some of their children, underlines the great question mark which is written over so much human experience. But let it not be assumed that violence and fanaticism are confined to the places such as China, for were not brave men called to suffer for Christ on British soil, as in Africa, China and many other places.

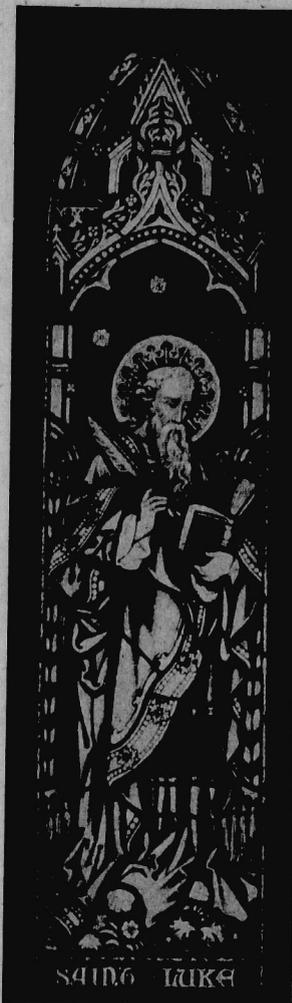
It is left to the writer of these lines to thank God for the prayers and devotion of Robert and Louisa Stewart, for it was in their home in China that Edward Candish Millard met Clara Bradshaw, and some years later it was in the consecrated arms of Robert Stewart that a young child was prayerfully baptised and dedicated to the service of God and named Ernest Langdon Millard.

May these Jubilee Celebrations bring forth fruit unto holiness that we who have the opportunity called TO-DAY may not be in any respect less sensitive of our high privileges in Christ and our obligations to consecrated Evangelism.

The Rev. H. C. Barnes, who has been rector of Hamilton, N.S.W., for 20 years will retire on November 1. He announced his resignation at a recent meeting of the parochial council. He stated that his health, particularly during the past six months, had been failing and that he was acting on medical advice.

The marriage was celebrated on Saturday afternoon, August 8, at Ridley College Chapel, Melbourne, of Edna Grace, eldest daughter of Mr. and Mrs. Cecil F. Reeves, of Alma St., East Malvern, and Chaplain T. W. Thomas, elder son of Mr. and Mrs. G. L. Thomas, Woodend. The Rt. Rev. Bishop Baker officiated. Dr. Keys-Smith was best man. The reception was at Tudor Court, Caulfield. The toast of "The Bride and Bridegroom" was proposed in happy vein by Dean Langley.

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PROPER PSALMS AND LESSONS

October 11, 19th Sunday after Trinity.

M.: Jer. xxxi 23-37; Luke xii 35 or I Pet. ii 11-iii 7; Psalms 111, 112, 113.

E.: Jer xxxv or xxxvi; John xiv or I John ii 12; Psalms 120, 121, 122, 123.

October 18, 20th Sunday after Trinity. St. Luke's Day.

M.: Isaiah lxi 1-6; Acts xvi 6-18; Psalms 114, 115.

E.: Ecclus. xxxviii 1-14; Colos. iv 7; Psalms 124, 125, 126, 127.

October 25, 21st Sunday after Trinity.

M.: Ezek. xiv; Luke xiv 1-24 or I Pet. iv 7-v 11; Psalms 116, 117.

E.: Ezek. xviii 1-4 and 19 to end or xxxiii. 1-20; John xvi or I John iv; Psalms 128, 129, 130, 131.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

C.E.M.S. ANNUAL CONFERENCE.

The Annual Conference was held at St. Thomas, Enfield, on September 1. The Archbishop of Sydney presided and the Chairman of the Provincial Council (the Rev. C. E. Hulley), Rev. R. H. Pitt-Owen (ex-chairman), Rev. G. P. Birk (vice-chairman, C.E.B.S.), Canon Robinson and Mr. G. Jackett (the State member of the district) were present.

A short devotional service in the church preceded the business session, when a telegram from the Bishop of Wangaratta, the national president, conveying the fraternal greetings of the National Council, was read.

The annual report was presented by the provincial secretary, Bro. A. Hope. It referred to social service activities which covered 75,784 meals, 5491 beds and 780 jobs provided free of cost during the year. The society had also rendered a good deal of corporate service to the diocese in a number of ways, and was providing men to assist at the Soldiers' Hut in the Cathedral grounds, where as many as 2000 meals were served on a busy day.

The society had suffered by depletion of its numbers owing to war-time conditions, but good work was being done by numbers of branches. The

report ended as follows: "In conclusion, let us look hopefully to the future. We believe that C.E.M.S. has within itself great possibilities of usefulness for our dear old Church if that Church will only use it. It is an organisation for men as wide as the Church itself, with but a single object—the helping forward of the Kingdom of Christ. There could be no finer rule of life than the rule of the C.E.M.S.: 'In the power of the Holy Spirit to pray to God every day; to be a faithful Communicant; and by active witness, fellowship and service to help forward the Kingdom of Christ.'"

In his presidential address, the Archbishop expressed appreciation of the assistance given by the society to the Church and especially that rendered at the Soldiers' Hut. He urged members, notwithstanding the thanklessness often associated with public office, to enter into the municipal and parliamentary life of the community and take with them their Christian principles. The thought that he left with them was that the only hope for the future of the world was in the recognition of the knowledge that we are members of a world-wide Church, and fellowship within that Church becoming a real thing. At his enthronement the present Archbishop of Canterbury had said that the most significant feature of the world war to him was not the social and other changes taking place, but the emergence of the world-wide fellowship of the Christian Church.

The subjects discussed at the conference were: "C.E.M.S. To-day and After the War." "The Extension of the C.E.M.S. and the Need for any 'New Order' After the War being Based on Christian Principles."

The discussion on C.E.M.S. after the war revolved round plans for the Church taking an active, practical interest in its returned men, and their establishment after years of unsettlement into civil life. It was considered that C.E.M.S. might be of much assistance to the Church in this direction.

The Chairman of the Council summed up the discussions, which it was agreed were of a helpful and practical nature, and the pronouncing of the Benediction brought a short but very successful conference to a close.

C.M.S. LEAGUE OF YOUTH.

During the week-end of September 11-13, led by Rev. G. R. Delbridge, the C.M.S. League of Youth (N.S.W. Branch) invaded Wollongong Rural Deanery with the watchword, "Evangelise to a Finish to bring back the King!"

On Saturday afternoon some forty young people from the parishes of Wollongong, Port Kembla, West Wollongong and Corral, in spite of the rain, joined the twenty-one League of Youth members on a hike which ended in a hall at Kembla Heights. After a basket tea, a sing-song was followed by a short talk by Mr. A. W. Prescott, in which the need for a personal conversion was emphasised and those present were challenged to consecrate fully their lives to the service of the Lord Jesus Christ.

On Sunday, members of the team gave missionary talks to some fifteen different groups of Sunday School children, reaching approximately 400 boys and girls.

Nineteen pulpits were occupied and five fellowship teas were conducted, at which League of Youth members gave the message. Some 230 young people attended these teas.

The theme throughout the Sunday was the mission of a Christian: "God's Purpose, the Evangelisation of the World," at morning prayer; "God's Method, by the life and work of consecrated Christians," at Fellowship teas, and "God's Time, to a Finish!" at evening services.

We wish to thank all those who helped us in this effort and without whose assistance we could not have carried out the programme. Especially do we thank the rectors of the four parishes concerned, and those who gave hospitality to members of the team.—A.W.P.

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(Friday 11-6, Saturday 2-6.30 p.m.)

Barker College Scholarships

An Examination will be conducted on November 28 to decide the allocation of seven entrance scholarships to Barker College, Hornsby, for boys under thirteen years of age. One scholarship will be restricted to sons of Church of England Clergy. This is valued at £100 a year, and is tenable for three years. Other scholarships open to all boys under thirteen include one valued at £100 a year, tenable for three years, and five varying in value from £60 to Ten Guineas per annum, tenable for five years.

Particulars may be obtained from the Headmaster,

W. S. LESLIE, M.A.

LAY READERS' ASSOCIATION.

The following report was submitted at the 67th annual meeting, held in the Chapter House on September 2, 1942:—

First, we thank Almighty God for the health and strength which has enabled us to complete another year in His service. During the past 12 months ending March 1, 1942, approximately 1362 services have been conducted by diocesan readers, thus bringing the grand total to approximately 62,561 services for the 67 years of the Association's existence. These are exclusive of services conducted by local readers, of which we have no record. The staff consists of 62 members, but owing to enlistments for active service, home defence, essential services, and A.R.P. duties, our active staff is heavily depleted. The following members are absent on leave: W. Armstrong, J. W. Appleton, J. V. Buckman, G. Bell, A. D. G. Downer, W. Davison, P. H. Falconer, E. W. Fisher-Johnson, A. E. Grout, R. F. Gray, F. Hilliard, K. Hall, J. A. Knife, F. C. Pretzman, J. M. Rigby, W. T. Smith, A. Webb and H. Wall. It will therefore be noted that we are striving to carry on with 44 members.

We are thankful to note that on account of the institution of afternoon instead of evening services in some parishes, several of our older members have been able to undertake more services than in past years. Consequently we have been successful with few disappointments in supplying our quarterly programme of services.

We accord a hearty welcome to Messrs. V. E. Bailey, S. A. Horton and L. G. Parke. We also welcome Mr. W. E. Cocks, who was temporarily in charge of the Seamen's Mission, Diocese of Newcastle; and Mr. J. H. Nelson after his sojourn in Ipswich, Queensland.

War Intercessions.

During the past year several members have officiated in the Cathedral from 8.30 p.m. to 9 p.m. each Friday.

Owing to the appointment of a curate in the parish of All Saints', Parramatta, our assistance is not required at Dundas and Northmead.

On account of transport difficulty, Mr. Bowles has been reluctantly compelled to discontinue morning services at Carlingford Homes.

We have undertaken morning services at Boronia, in the Gladesville parish, also at Pennant Hills and Thornleigh.

We have rendered temporary assistance in the parishes of Cabramatta-Canley Vale, and Flemington-Homebush.

Our best thanks are due to members who have willingly devoted themselves to His service during the past year, and we also owe a debt of gratitude to the wives and friends who, by their encouragement, have contributed to a successful year's work. We are grateful to and appreciative of the keen interest taken by the Most Reverend the Archbishop in all that appertains

to the welfare of the Association, and we express our gratitude to the Chaplains, Archdeacon J. Bidwell and Rev. H. N. Powys, for their zeal and interest in all matters connected with the Association. We also place on record, with grateful thanks, the assistance rendered by Mr. F. C. Pretzman, vice-president; Messrs. Addison, Hall, Hedges and Kempthorne, members of committee; Mr. Loise, assistant secretary; and Mr. Hope, auditor.

In conclusion, we pray that Almighty God will bless the Association and all its members and call more labourers into His harvest during the coming year.—A. E. Quinton, Hon. Secretary, 31/3/42.

DEACONESS INSTITUTION.

The annual meeting of the Deaconess Institution was held in Deaconess House on August 28. There was a large attendance and much enthusiasm. We hope to publish a full report in our next issue.

ST. ANNE'S, HAMMONDVILLE.

The second anniversary service of St. Anne's, Hammondville, was held on Sunday, September 27, when the special preacher was the Rev. Bernard Judd, Th.L. Mr. Judd was formerly associated with Archdeacon Hammond at St. Barnabas', George St. West. It was pleasing to note the presence of Archdeacon Hammond at the service. The church at Hammondville was the gift of the late Mrs. Constance Gedge.

CONVENTION AT CHATSWOOD.

The 36th annual convention of the Church of England was held at St. Paul's, Chatswood, on Monday. Speaking on "The Significance of the Resurrection," Bishop Hilliard said the particular significance of Christ's resurrection was that it made certain the immortality of the soul.

Some persons, he said, might argue that because of the indestructibility of matter, and the fact that God was a God of justice and righteousness, man's existence was not confined to three score years and ten.

"All these arguments simply give us ground for hope," he continued. "But when Christ said, 'I go to prepare a place for you,' and then came back on the third day after His crucifixion and confirmed these words, we know that He was the 'first fruits of them that slept.'"

The Rev. Basil Williams, of Moore College, speaking on "The Ascension and Christ's Present Work," said that in the Ascension of Christ they saw the greatest exhibition of the statement that he who humbleth himself shall be exalted. Christ's Ascension meant that He was now in the presence of His Father, making intercession for those on earth, in preparation for the time when He should come again.

Archbishop Mowll presided at the convention, at which the other speakers were the Revs. Canon T. C. Hammond, H. Bates, D. J. Knox and H. M. Arrow-smith. The various sessions were marked by large attendances.

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ALL SAINTS', WOOLLAHRA.

The Rev. G. A. Conolly will be inducted as rector of All Saints', Woollahra, by the Ven. Archdeacon Johnstone on Thursday, October 15, at 7.45 p.m. A meeting of welcome will be held in the parish hall at the close of the service.

NEW ZEALAND.

Diocese of Nelson.
THE MOTHERS' UNION.

The annual meeting of the Mothers' Union for the Nelson Diocese was held in Nelson on the Thursday morning following Synod, July 30. There were about seventy members present, including visitors from distant parishes who had accompanied their husbands to Synod. Mrs. P. W. Stephenson, Diocesan President, presided, and the meeting was opened with a hymn and prayers. After extending a welcome to those present, Mrs. Stephenson referred to the passing of Mrs. Boyce, a loyal and faithful enrolling member, who will be much missed from the Council meetings. Mrs. Stephenson also expressed regret that Mrs. A. Bevan-Jones had found it impossible to carry on as Magazine Secretary, and she extended a welcome to Mrs. T. Williamson (Nelson), who has taken her place.

After stressing the need for guarding our Sunday, Mrs. Stephenson made a special plea that members would attend Church at least once a Sunday, and suggested that family prayers and Bible reading in the home should be renewed.

VICTORIA.

Diocese of Melbourne.
OLD RIDLEY COLLEGIANS'
ASSOCIATION.

The seventy-fifth annual meeting of the Old Ridley Collegians' Association was held at Ridley College, Parkville, on Tuesday, September 22, 1942. The reunion is valued by the members for the opportunity it gives to them to renew the friendships and to revive the happy days of college life; and those who, on account of great distance or of unavoidable circumstances, are prevented from attending, are keenly disappointed. This year the War greatly affected the attendance. Many non-theologs, have been called to the colours, and many of the theologs, are serving as chaplains. And yet this year may almost be claimed a record year.

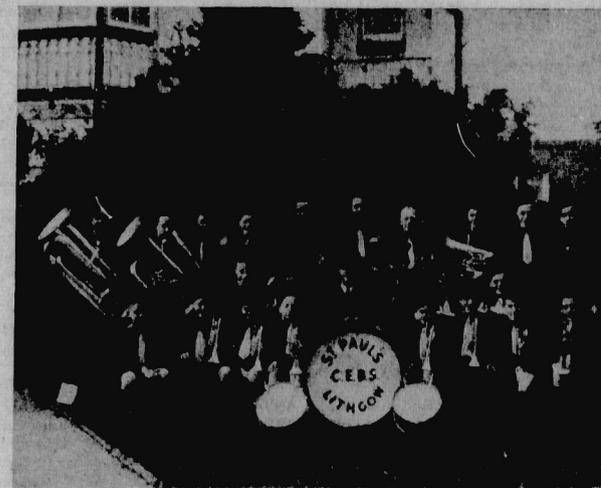
The reunion began with Holy Communion in the College Chapel at 11 o'clock. The Principal, Bishop Baker, was the celebrant. The Archbishop of Melbourne, a former student of the College, gave a challenging message based on the witness of Elijah on Mount Carmel, emphasising (1) the necessity for Christian people to serve the Lord God devotedly and loyally, and (2) the need of greater devotion and courage on the part of the clergy in unusually difficult times.

The chapel was full and the pressing need of a proper chapel was again apparent. The room which serves as the chapel is so small that members worship under cramped conditions. To make the position worse, the present students are compelled to have their service before the past students. A college of the importance of Ridley College, should possess a chapel not only capable of enabling all its students to worship together, but also serving as a place of inspiration for them. It is earnestly hoped that friends of the college will help to provide a worthy chapel.

Old Ridleyans have donated the sum of £80 towards the new chapel and will increase the amount from year to year.

After the service the members adjourned to the lecture room, where the rest of the morning was devoted to the election of officers and general business.

A hearty welcome was given to the Archbishop who was present at the meeting. The following were elected: Vice-Presidents: Bishop Stephenson, of Nelson, New Zealand, Rev. E. V. Wade, B.A., B.D., former Principal of

ST. PAUL'S CHURCH OF ENGLAND BOYS' SOCIETY BAND,
LITHGOW, N.S.W.

This band has been formed by the Rev. A. E. S. Begbie, rector of the parish. The band frequently plays the hymns in church, and recently visited

Sydney for a Sunday in connection with the Home Mission Society, and played in St. Andrew's Cathedral, St. Bede's, Drummoynne, and St. John's, Campsie.

the College, Ven. Archdeacon Gearing, of St. Arnaud, Rev. Canon H. W. G. Nicholls, Th.L., of Echuca, Rev. C. L. Moyes, Th.L., of Melbourne, and Rev. S. T. Ball, Th.Schol. of Traralgon; Committee: Rev. A. G. Church, Th.L., of St. Arnaud, Rev. R. D. Lloyd, Th.L., Chaplain, Rev. G. B. McWilliams, Th.L., Chaplain, Rev. R. W. Holt, Th.L., Rev. R. M. H. Hudson, B.A., Th.L., Mr. F. R. Adams, B.A., Scotch College, Rev. G. B. C. Chambers, Th.L., secretary of Church Missionary Society; Secretary and Treasurer: Rev. T. Wilkinson, Th.L.; Auditor: Rev. A. Banks, Th.L.

A warm welcome was given to Rev. G. B. C. Chambers, Th.L., recently returned from the Mission Staff in India; also to a number of new members. A special welcome was given to an Old Ridleyan recently appointed Archdeacon of St. Arnaud, Ven. Archdeacon A. Gearing, Th.L.

Greetings will be sent to the following members on missionary service: Rev. R. K. S. Adams, M.A., Dip.Ed., Th.L. Singapore (if possible), Rev. H. A. Wittenbach, B.A., Th.L., China; Ven. Archdeacon A. B. H. Riley, B.A., Th.L., Africa, Rev. J. V. Gason, Th.L., India, Rev. H. S. Kidner, Th.L.,

Africa, Rev. J. R. Harper, B.E.E., Th.L., Africa, Rev. L. Amey, Th.L., Africa, Rev. A. Stanway, Th.L., Africa, Rev. T. R. Fleming and Rev. J. B. Lousada, Bush Church Aid Society.

A special greeting was sent to the former Principal, Rev. E. V. Wade, B.A., B.D., "The Chase," Upper Beaconsfield; also to Bishop Stephenson, Nelson, New Zealand.

The members were the guests of the Principal at lunch.

At the afternoon session Professor N. MacLeish addressed the members on the subject, "Building a new World Order." The address was followed with keen attention.

At the conclusion the speaker answered a number of questions. The members expressed their pleasure and thanks by acclamation.

Afternoon tea was served at 4 o'clock, and members spent the rest of the time till 6 o'clock in conversation and rambles. At 6 o'clock members assembled in the chapel for Evening-song. Rev. G. Pearson, B.A., Th.L., read the prayers; the lesson was read by Rev. E. D. J. Shaxted, Th.L., and the preacher was Rev. A. Craig, Th.L.

The members were the guests of the Principal at dinner. A most enjoyable evening was spent till about 9 o'clock.

The following toasts were honoured: "The King" proposed by Bishop Baker, "The Principal and the College" proposed by Ven. Archdeacon Gearing, Th.L., to which the Principal responded; "The Present Students" proposed by Rev. C. H. Duncan, M.A.,

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Th.L.; the Principal responded in the absence of the Senior Student; "Our Missionary Brethren" proposed by Rev. E. D. J. Shaxted, Th.L., the response being made by Rev. G. B. C. Chambers, Th.L.

TASMANIA.

CENTENARY SYNOD.

The third session of the 28th Synod will go down to history as one of the most memorable sessions we have held; not on account of the quantity or importance of the business dealt with; but because it coincided with and formed part of the celebrations that marked the completion of "our first Century." Two unusual features were, 1st, the presence of the visiting Bishops who attended the opening and listened to the Bishop's Charge; and, 2, the introduction of a delegation from the Council of Churches, who through their president conveyed the hearty congratulations and fraternal greetings from the Free Churches to the Church of England in Tasmania on the historic occasion.

Seldom has there been so large an attendance of clergy—67 of the 78 now in the diocese answered to the roll-call. Three were kept away by illness and the rest are mostly on the retired list.

The outstanding speech of Synod was that of Mr. J. H. Gould—on restrictions of the liquor trade; and many of our younger clergy might learn much from its style and delivery. A Synod speech should be thought out beforehand, and a skeleton outline or a few notes used in its delivery. There is no special merit in speaking without notes; once a speaker gets off the track of his subject the farther he doth go, the farther we doth stray. This was only too fully exemplified in a somewhat unusual motion that Synod go into committee to consider church attendance. Synod went into committee, but was at a loss from the start for want of a considered lead, each successive speaker got farther away from the point at issue, and an opportunity was lost.

There was also a dearth of wit and humour. Perhaps the occasion was too momentous. Perhaps the solemnity of the great Cathedral service on the previous Sunday had not evaporated. Perhaps we forgetting how to laugh. If so, we must look around for another court jester.

But how we missed our live wire, our Archdeacon of Hobart! With his voluminous papers, his multitudinous reports, his ready comments on any and every question that came up; he was here, there and everywhere. And now he is elsewhere. His task of bringing recalcitrant clergy to heel, and of timing the speeches of other speakers.

The Bishop delivered his Charge to one of the most representative and best attended Synods on record in this

diocese. It was an historic pronouncement, worthy of the historic occasion, and will take its place among the historic memorials of the Church of England in Tasmania.

At the conclusion of Synod the Bishop was heartily congratulated on the brilliant success of the Centenary Celebrations, and above all that for nearly a quarter of the century (23 years) he had been the inspired and trusted leader and counsellor of the Church, beloved and honoured by all within and without its fold.—Extracts from "The Church News."

Mr. Horace Lyde Tucker, eldest son of the late Canon H. F. Tucker, who was for many years vicar of Christ Church, South Yarra, and Canon of St. Paul's Cathedral, Melbourne, died at his home in Horsling Grove, Malvern, recently.

Dean Langley terminated a 31 years' ministry at St. Mary's, Caulfield, on September 27, when large and appreciative congregations were present. A parochial farewell was tendered on Wednesday, September 30.

The friends of the Rev. C. W. T. Rogers will regret to learn that after a fairly long period of ill health, Mrs. Rogers died at St. George's Hospital on September 28. The funeral, which was private, was conducted by the Rev. A. R. Mace.

A very large congregation attended the service for the installation of the Dean of Melbourne. The clergy of the diocese, personal friends and former parishioners assembled to pray for the new Dean and to wish him well. In a brief address the Archbishop welcomed Dean Langley, praised his outstanding work at St. Mary's, Caulfield, and voiced the feelings of all as he spoke of hopes for the future. The Dean preached the sermon and gave some indications of his plans.

The Church's Apprehension.—"I am my Beloved's, and His desire is toward me." S. of Solomon 7: 10.

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