

CORRESPONDENCE

ST. ANDREW'S CATHEDRAL BELL TOWER.

(The Editor, "Australian Church Record")
Dear Sir,

May I be permitted to signify of your correspondent, Canon E in his protest against a proposed of the order of £100,000 on a for St. Andrew's Cathedral. It I would also commend the motif Pilcher in his proposal that a P would be a worthy acquisition to dral. That these two sentiment wise contradictory I would now permission, point out.

It may not be appreciated by cerned with this proposal that it sible, by electrical methods, to very close simulation of a bel cost amounting to only a few pe above sum. Such a peal could invisibly in the towers of the p dral and would produce an au both in the vicinity and at a d tically indistinguishable from th ventional bells.

I would, sir, venture to sug sub-committee concerned with would do well to investigate th contribution which recent dev electronic science have now to field.

Yours sincerely
J. ERNEST BENSON,
Chartered Electrical Engi
4 Beaumont Avenue,
West Ryde.
28th April, 1947.

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Vol. 12

JUNE 5, 1947

No. 11

The paper
for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed

Moore Theological College Sydney

THE FOUNDATION STONE

of the

JOHN CASH MEMORIAL CHAPEL

will be laid by

HIS EXCELLENCY THE GOVERNOR OF N.S.W.

on

MONDAY, 9th JUNE, AT

2.30 p.m.

(See inside)

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NOTES AND COMMENTS.

If the press reports be true, "Mahat-
ma Gandhi cannot think coherently
while British power still
functions in India." He fur-
ther adds, "All Britain has
to do is to withdraw and
leave India."

We are sorry for Gandhi's mental
confusion but that is not recent nor is
it due to Britain's presence in India.

And Gandhi's suggestion is in keep-
ing with his reliance on negations. Any
number of negations will not them-
selves make or constitute a positive and
sufficient national policy.

Great Britain cannot ignore burdens
and obligations entered upon in the
past and resting upon her at the pre-
sent moment. Neither can she shut her
eyes to the future. It would be easy
to make India a gift to the Soviet, but
are we called upon to do that?

What has the Soviet done to earn
that gift? What is she in herself that
she should merit it?

And the personal and worldly ele-
ments are not lacking in the situation.
There are many men in India coveting
the emoluments of power as there are
in Palestine. There are many covet-
ing the saddle.

All British Christians ought to con-
tinue earnestly and steadfastly in prayer
for India. Our Heavenly Father has
a plan for India and its peoples. All
concerned will be led to understand
and consent to that plan if our prayers
are earnest and continuous.

Our missionaries in India need our
special sympathy and prayers. These
days must be trying and dangerous
days for them, and the future is men-
acing. Gandhi's loin cloth will afford
but poor protection.

Bathurst Synod has deferred consid-
eration of the Draft Constitution for
twelve months. Our con-
temporary "The Church
Constitution. Standard" in noting this
fact assures its readers

that there is good hope that Queens-
land will now accept the draft consti-
tution. Queensland, it will be remem-
bered, rejected the former draft be-
cause it proposed to constitute a Tri-
bunal consisting of Bishops and lay
judges. General Synod ordered this
particular chapter to be restored to the
present Draft thereby defeating the
Bishop of Newcastle's proposal to
leave the whole question of a Tribunal
in abeyance. No doubt the opposition
of Queensland was greatly strengthen-
ed by the presence of Dr. Wand who
held strong views on this point. But if
the previous resolution of rejection is
amended it would seem only right that
some solid reasons should be given the
Synodsmen in that Diocese. All is said
to depend on Sydney but Sydney ac-
cepted a Constitution that Queensland
rejected. It seems as if this constant
vacillation proves that the real issues
are not seriously tackled. How much
of the Old Prayer Book will be con-
served? How close will the link be
with the Mother Church of England?
How far will the rights of those who
are now loyal members of the Church,
but are not prepared to admit the doc-
trine of the Mass, the consequent use
of Vestments, the restoration of Pen-
ance under the title of a Sacrament, the
use of prayers for the departed in Pub-
lic Worship, the insistence on Fasting
Communion, be safeguarded in the new
condition of affairs? We get little
practical evidence in the shape of un-
mistakable declarations embodied in
the Constitution itself.

We tender our apologies to our
readers for a curious error in our last
issue. A report from Bathurst
Clerical Diocese informed our clientele
Errors. that the Bishop of Bathurst
sung Holy Communion in
Bathurst Cathedral. It was simply a
typographical error for Holy Commu-
nion and had no reference explicit or
implied to "The Red Book." We ten-
der our apology to the Bishop.

In the same issue Martensen is re-
ported to have said that the Church did
not arise "from the evil of nature or
culture." The word should have read
"soil." There was no oblique hint as
to the character of University studies
or undergraduates. In both cases the
proof-reader alone was at fault.

A FORWARD STEP IN THE CHURCH OF INDIA.

The Archdeaconry of Sind and the Proposed Diocese of Sind.

It has long been realised that the
Dioceses of the Church of India, Burma
and Ceylon are so vast in area, and the
number of congregations has increased
year by year at such a rapid rate that
it is a physical impossibility for the
Bishops to visit their congregations
even once in five years. There are
thousands of village congregations
which have never had the opportunity
and pleasure of welcoming their Bishop
to their midst, and so there has not
been that close contact which every
Father-in-God desires and should have
with his people. By many members
of the Church the Bishop is regarded
simply as "a great sirkari, i.e., Govern-
ment Officer," rather than as a spiritual
Father.

An attempt to remedy this was made
when the new Dioceses of Dornakal,
Nasik, and Bhagalpur were formed,
and the history of these newly formed
Sees, with their recent phenomenal
growth in numbers, bears striking wit-
ness to the advantage of creating
smaller Dioceses. By thus reducing the
size of the original Dioceses their
Bishops have been enabled to do much
more effective work by getting into
closer and more intimate touch with
their people, and the Church has
greatly benefited.

The Diocese of Lahore.

The Diocese of Lahore covers an
area of 370,976 square miles, i.e.,
more than seven times the size of Eng-
land. According to the last census
it has a population of 41,434,000—
England's population numbers 41,215,-
000—and the Bishop is responsible
for the spiritual welfare of about
120,000 baptised members of the
Church of India, Burma and Ceylon.
The Christians of all denominations in
the Panjab and Sind number over half
a million. Six languages are used in
the services of our Church in the
Panjab.

As a result of the Mass Movements
in recent years very large numbers of
villagers have been admitted to the
Church, and in order to give more epis-
copal supervision to the growing num-
ber of congregations in the villages the
Rev. Canon J. S. C. Banerjee, of the
United Provinces, was consecrated as
an assistant Bishop in 1931. This was
only a temporary expedient, and it has

been very strongly felt that the Diocese must be divided and smaller ones formed, and plans have been prepared with this end in view.

The Archdeaconry of Delhi.

After very much prayer, deliberation, consultation, and planning the formation of the Archdeaconry of Delhi, to include the districts of Gurgaon, Hissar, Rohtak and Karnal, and the Jind State, was sanctioned, first by the Lahore Diocesan Council, and then by the Provincial Council of the Church of India, Burma and Ceylon (Feb. 1944) and was formally inaugurated by the Bishop of Lahore on the 10th of April, 1944. Canon A. N. Mukerjee, Head of the Cambridge Mission in Delhi, was appointed Archdeacon of Delhi, and was consecrated Assistant Bishop of Lahore in October, 1944.

The formation of this Archdeaconry is only a preparatory step to forming a new Diocese, and the episcopal Archdeacon, together with the members of his Council, has drawn up a Constitution with this end in view, and is now busy organising and developing the Church life of the whole area, and as soon as financial support is considered satisfactory the Archdeaconry will become an independent Diocese.

The Archdeaconry of Sind.

The formation of the Archdeaconry of Delhi is satisfactory as far as it goes but it still leaves the three Provinces of the Panjab, of Sind, and the North West Frontier, together with the native State of Kashmir and Baluchistan, with their many large towns and thousands of villages, to the care of the Bishop of Lahore. The area is still so vast and unwieldly that it is impossible for the Bishop and his assistant to visit all the congregations, and to maintain that personal touch with all the clergy, the lay-workers, and the laity which is so important.

In order to lighten somewhat the very heavy burden of responsibility resting on the Bishop and his assistant, and to prepare the way for a further subdivision of the Diocese of Lahore, the Province of Sind has been formed into an Archdeaconry in the hope that as in the case of Delhi, it may eventually become a fully organised Diocese, under the jurisdiction of its own Bishop. It is hoped that Baluchistan also will be included in the new Diocese.

The Church in Sind and Baluchistan.

Sind and Baluchistan cover an area of 181,000 square miles, with a population of approximately six million people. In this territory the Church of

India, Burma and Ceylon has a membership of 10,000 out of a total number of 30,000 Christians.

In Sind, since 1942, the New Zealand C.M.S. has undertaken the responsibility of staffing and financing the Mission Work among Indians, although the C.E.Z.M.S. still provides four lady missionaries for zanana and educational work among women and girls. The C.M.S. staff consists of three New Zealand clergy, three Indian clergy, five school teachers, six lay catechists and a number of non-Christian teachers in the High School. Two chaplains of the Ecclesiastical Establishment are responsible for the work among Europeans in Karachi and its out-stations, but these will be withdrawn on March 31, 1948, when the Establishment comes to an end, and other arrangements will have to be made. One retired chaplain resides at Hyderabad and continues to give voluntary assistance as far as he is able.

In Baluchistan the Church Missionary Society, London, is responsible for financing all the Mission Work carried on in that area. At Quetta one, and sometimes two chaplains of the Ecclesiastical Establishment minister to the Europeans, civilian and military, but from March 31st, 1948, when the Establishment will cease to exist, here, too, other arrangements will have to be made.

ARCHDEACON OF SIND, INDIA.

Canon W. P. Hares, a well known Missionary in the Diocese of Lahore, has been appointed Archdeacon of Sind, with a view to the organisation of the work and the erection of a new diocese, which will be the first overseas diocese of the Church of New Zealand.

Archdeacon Hares has appealed for help in his difficult task of raising immediately the sum of £5000 for the organisation of the New Diocese and a further sum for the endowment of the bishopric. Although support for this work is the immediate responsibility of the Church of N.Z., the work is sufficiently important to claim the generous giving of church people of the Commonwealth and beyond.

The Archdeacon's address is:—Archdeacon W. P. Hares, Archdeacon's Office, 753 Lawrence St., Karachi, India.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, C.R. Office. Miss Connor 4/-; Mr. H. Minton Taylor 8/-; Mrs. D. M. Caldwell 8/-; Mr. Ellis Ives 8/-; Mr. E. W. Brice 8/-; Rev. A. Smith 8/-; Mr. E. R. Lowe 8/-; Mrs. Setchell 8/-; Mr. E. O. Harris 8/-; Miss J. Nicholls 8/-.

CORRESPONDENCE.

BISHOP MOULE'S LIFE.

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

I was delighted to read your review of Dr. Moule's life by the Rev. Marcus Loane, and I hope that it will be widely read.

Since 1892 Dr. Moule has been my guide and authority in all spiritual and theological matters. I knew him personally, spent a holiday with him in Ireland, read all his books and pamphlets, heard him preach in London, Keswick and Cambridge. To be in his presence whether in his home or Church was like the vestibule of Heaven.

As a coincidence when the "Record" arrived yesterday, I was reading "The Pledges of His Love," thoughts on the Holy Communion, one of his exquisite little books on the Holy Communion, which every communicant should read.

Yours faithfully,

EDWARD WALKER.

Parramatta.

MISSION AT UNIVERSITY OF CAMBRIDGE.

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

In your issue of May 8 a summary is given of a recent mission at the University of Cambridge: "Both missions failed to touch the completely indifferent and those who deliberately reject or despise the Christian religion." Strangely enough there came to me during the same week as your paper a report from one who was there. He says: "A splendid mission in the Michaelmas term was conducted by Dr. Ronald Barnhouse, of Philadelphia. It was a truly remarkable time, for the University had never seen any one quite like Dr. Barnhouse before. We had Great St. Mary's packed out each night of the week, with all the multitude of college meetings and squashes to back up the main meetings. There were over a hundred professed conversions, the greater proportion of which have since given evidence of definite progress in the Christian life."

Yours sincerely,

L. L. NASH.

St. George's, Hobart.

[Our report was taken from a well-known English Religious Journal.—Ed.]

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Churchman's Reminder

"As a man lives, so shall he die."

—Proverb.

"Think not I came to destroy the Law or the Prophets. I came not to destroy but to fulfil."—St. Matthew, 5:17.

June.

8.—1st Sunday after Trinity. This, the first part of the non-theological teachings of the Church, reminds us that practical living must follow correct belief. To-day we have the echo of the last and most impressive Sunday, for it sums up all the previous teaching which we seal in our minds accordingly as we believe and practice throughout the year with the joyful assurance of the Christian.

11.—Wednesday. St. Barnabas' Day. This day reminds us of the Melanesian Mission of which so much depends upon Australia. The "manifold gifts" prayed for in this collect certainly includes practical help given to missionary work as well as we can.

15.—2nd Sunday after Trinity. "Fear and Love" is the theme of the ancient collect from the Sacramentary of Gelasius, which was compiled in A.D. 494, and many of the Collects are older still. The Reformers cut out any parts which were of erratic nature. As the Roman Church adopted errors it was necessary to omit portions from otherwise beautiful prayers.

NEW RECTORY TO BE BUILT.

On Saturday, 7th June, at 2.30 p.m., the Archbishop of Sydney will set the Foundation Stone of the Rectory to be built in the Provisional District of Mortdale-Oatley-Oatley West. The building is situated in Woronora Parade, Oatley, and will cost approximately £2600.

The Tasmanian Branch of the Church Missionary Society is in urgent need of a Clergyman to act as stipendiary (full-time) secretary of the branch. Kindly write to the Hon. Branch Secretary, C.M.S., 148 Collins St., Hobart.

41st ANNUAL CONVENTION
AT ST. PAUL'S, CHATSWOOD
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On KING'S BIRTHDAY HOLIDAY,
MONDAY, 16th JUNE, 1947

The Convention stands for Christian Fellowship and the Deepening of the Spiritual Life.

Theme for the Day:
A BIBLE REVIVAL

Chairman: Ven. Archdeacon H. S. Begbie.

First Session—11.15 a.m. to 12.45 p.m.

"Prayer in Revival."
Speakers: Rev. R. C. Kerle, B.A., and Rev. W. F. Betts.

Second Session—2 p.m. to 3.30 p.m.

"The Holy Spirit in Revival."
Speakers: Rev. A. E. S. Begbie and Rev. W. F. Betts.

Third Session—4 p.m. to 5.30 p.m.
"The Centrality and Supremacy of Christ in Revival."

Speakers: Rev. C. C. Short and Rev. W. F. Betts.

Basket Lunch — Tea Provided.

All enquiries to Rev. K. N. Shelley,
St. Paul's Rectory, Chatswood.
Phone: JA2263.

A NEW CHAPEL FOR MOORE THEOLOGICAL COLLEGE, SYDNEY.

Through the great kindness of Dr. and Mrs. Cash a new chapel is being erected in Moore Theological College in memory of their son, John Francis Cash, who gave his life in the service of his country when his plane crashed into the Mediterranean bringing his assailants and their plane down, with him. The Chapel is modelled on the famous King's College Chapel, Cambridge, and as our illustration shows will be in every way worthy of the gallant airman whose heroic sacrifice it commemorates, and of the oldest theological College in Australia. The Foundation Stone of the new Chapel will be laid by His Excellency the Governor of New South Wales on June 9th at 2.30 p.m. The following is the inscription on the stone:—

To the Glory of God

This Memorial Chapel was erected by the Rev. Dr. and Mrs. Frank Cash in Memory of their only son

JOHN FRANCIS

Pilot in the R.A.A.F.

This Stone was laid by His Excellency Lieutenant General J. Northcott, C.B., M.V.O., Governor of New South Wales, June 9, 1947.

Canon T. C. Hammond, M.A., Th.D., Principal.

Most Rev. H. W. K. Mowll, D.D., Archbishop of Sydney.

The Chapel is to be built of the best quality white Hawkesbury sandstone, and the woodwork inside of the best quality Queensland maple.

A large number of invited guests have signified their intention of being present at the laying of the Foundation Stone.



THE DIOCESAN CHURCH MUSIC SOCIETY.

The May session of the Sydney Diocesan Church Music Society was held in St. Andrew's Cathedral at 8 p.m. on the fourth Monday of the month, May 26.

The choir of St. Swithun's, Pymble, illustrated Sir Sydney Nicholson's method of speech-rhythm chanting, under the direction of their organist, Mr. McElvie, while the choir of St. Mark's, Darling Point, under the direction of Mr. Victor Massey, illustrated his own method known as the "Austral Chant."

It was delightful to hear the chanting of these two choirs, so beautiful, so reverent, so unhurried, every word being pronounced distinctly and with the right emphasis.

It is a great pity that a greater number of choirs was not represented in the congregation. One of the most important things for us to learn in the Diocese of Sydney is a reverent and beautiful and intelligent method of chanting the Psalms. The Psalms are one of the priceless heritages that have come down to the Christian Church from the pre-Christian Church of Israel. Unfortunately the knowledge of the Psalms is gradually being lost by our people. Such chanting as was illustrated by these two choirs, and at the April session by the choir of St. Alban's, Lindfield, should help to reintroduce to our people an appreciation and knowledge of the Psalter.

The Choir of St. Swithun's also sang three beautiful "unison anthems," illustrating the interesting work which may be done by a choir which is unable, possibly through the lack of male members, to sing in parts.

All the sessions which have been held this year have been well worth attending. At the June session the co-operating choirs will be the choir of St. Thomas', North Sydney, and the choir of St. Luke's, Clovelly.

Each session is held on the fourth Monday of the month at 8 p.m. in the Cathedral and is timed to close at 9.15 p.m. in order to give those who come from a distance an opportunity to reach their homes early. Choir members who are working in the city could take their tea at a restaurant and so avoid the double journey into town.

THE WORLD OF BOOKS.

"Life in Christ" — The Teaching of the Prayer Book for Confirmed Members of the Church of England.

This book by Bishop Pilcher is now in its second edition and can be obtained for 2/- a copy from the Church Missionary Society, 93 Bathurst Street, Sydney.

The book is divided into three parts. The first part contains an explanation of the Church Catechism. The second part and explanation of Morning and Evening Prayer and of the Holy Communion Service. The final part contains a brief history of the Church of England, dealing especially with the vital portions of the Reformation and the Evangelical Movement.

Proper Psalms and Lessons

June 8. 1st Sunday after Trinity.

M.: Josh. i or Job i; Mark ii 1-22 or Romans i. Psalms 1, 3, 5.

E.: Josh. v 13-vi 20 or xxiv or Job ii; Matt. i 1-18 or Acts viii 26. Psalms 4, 7, 8.

June 15. 2nd Sunday after Trinity.

M.: Judg. iv or v or Job iii; Mark ii 23-iii 19 or Rom v. Psalms 10, 12, 13.

E.: Judg. vi 33-vii 23 or Ruth i or Job v 6; Matt. ii or Acts ix 1-31. Psalms 15, 16, 17.

June 22. 3rd Sunday after Trinity.

M.: 1 Sam i or Job xix; Mark iv 1-29 or Rom vi. Psalm 18.

E.: 1 Sam ii 1-21 or iii or Job xxviii; Matt iv 23-v 16 or Acts x. Psalms 19, 20, 21.

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The Rev. C. W. Clarke who has been rector of St. Mark's, Granville, has accepted the parish of Berry, N.S.W.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Mrs. F. Gray £1; Miss Watkins £1/4/-; Miss G. Watkins £1.

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PERSONAL.

Sister Robinson has returned to Sydney for relieving for three months at B.C.A. Hospital, Ceduna, S.A. More nursing sisters are urgently needed for the Bush Church Aid Hospitals.

The Rev. Tom. Jones, Organising Missioner of the B.C.A., preached the Empire Day Sermon in Liverpool Cathedral on Sunday, 25th May.

The Rev. T. Hallahan, of B.C.A., Port Lincoln, S.A., and formerly of Sydney, has accepted nomination to the parish of Windsor, N.S.W.

It is learned with regret of the passing of Dr. Frank, J. Harpur, for so long at Old Cairo Hospital, who was the founder of C.M.S. Medical Missions in Egypt. The Veteran Missionary served overseas for 47 years.

Congratulations to the Rev. R. Palmer, Curate of St. Andrew's, Summer Hill, Sydney, and Deaconess Pamela Nicholson, who were married at Summer Hill on May 24.

The Bishop of Grafton in consultation with his Diocesan Youth Committee has appointed the Rev. A. J. Wagstaff, Th.L., formerly Chaplain in the A.I.F. and now working in the Armidale Diocese, as Diocesan Youth Organiser for the Grafton Diocese.

Mr. Donald Robinson, of St. Barnabas' Rectory, Broadway, Sydney, left on Monday of this week to attend, as an Australian Representative, the World Inter-Varsity Conference at Boston, U.S.A., to be held early in August. He will later proceed to Cambridge University for further study. Mr. Robinson graduated in Arts recently at Sydney University, where he was president of the Evangelical Union.

Reports from C.M.S. are to hand that a party of Missionaries are on their way from East Africa, and are expected to arrive in Australia early in July. The Missionaries are Dr. and Mrs. H. W. Hannah (who succeeded Dr. Paul White), Misses Newell, Sisters Faith Ward, and Winifred Preston, and the Rev. and Mrs. A. Stanway.

The Archbishop of Sydney will attend the International Missionary Conference in Toronto, Canada, from July 5 to 23; and the World Conference of the Intersociety Fellowship at Boston, U.S.A., in early August. The Archbishop will leave by air on June 29.

Mr. J. Henry, organist of St. Paul's, Chatswood, has resigned after 36 years continuous service in that position. Writing in his weekly bulletin the Rector says: "After 36 years of magnificent and faithful service as Organist and Choirmaster, Professor J. Henry has tended his resignation. Since his removal from Roseville to Asquith he has had to travel 40 miles each Sunday and twenty each Thursday evening to come to St. Paul's. With increasing years it became obvious to the Professor that the burden of the long travelling would oblige him to relinquish his task. In the circumstances, he felt that the opportunity, which has presented itself, of accepting a similar post at Hornsby, so close to home should not be disregarded. Professor Henry terminates his link with St. Paul's on Sunday, 29th June. Following the Evening Service on that day I am going to ask parishioners to adjourn to the Parish Hall for a Farewell Gathering."

There was a public farewell to Archdeacon and Mrs. Wade at St. Swithun's, Pymble, Sydney, on Wednesday last. Presentations were made to both of them. The Archdeacon has been Rector of Pymble for years and recently retired from his parish. We understand the Archdeacon will continue his work as Archdeacon of Camden.

We offer hearty congratulations to the Rev. and Mrs. L. P. Parsons, of All Soul's, Leichhardt, Sydney, on the celebration of their Silver Wedding on May 20th.

We are pleased to know that the Rev. Stephen Taylor is better after his illness and we would like to congratulate him on reaching another milestone last week in his long and useful ministry.

Bishop Song, of West China, has finished his course of lectures at the Sydney University on Chinese culture where he had a large class of students. The Bishop will proceed to Melbourne for lectures at the University and will visit Tasmania and Adelaide before leaving for China in August to attend the Synod at Shanghai.

The Rev. E. S. North, living in retirement at Taralga, N.S.W., died on Sunday, May 18th. He was a keen supporter of Missions and a sincere follower of the Blessed Lord Whom he served. Until recent years he had been stationed at Laura in the Diocese of Willochra and was a member of John Mason Neall Society.

Several new rural deans have been appointed by the Archbishop of Sydney. The Dean of Sydney, Dr. Barton Babbage, has

become Rural Dean of Cook's River, Canon Tugwell, the Rector of Lindfield, of Gordon, the Rev. R. S. Chapple, Rector of Penrith, of The Hawkesbury, and the Rev. T. Knox, Rector of Rockdale, of St. George.

The Rev. N. B. Minty has accepted the nomination to the parish of St. Stephen's, Hurlstone Park, in succession to the Rev. G. F. Parker, who has accepted an appointment in the Air Force as Chaplain.

The Rev. L. Daniels, Rector of Kurrajong, N.S.W., is paying a visit to England. The Rev. H. W. Mullens is acting as locum tenens at Kurrajong.

The Rev. J. B. MacGowan, Rector of Sutton Forest, N.S.W., has resigned his parish and is proceeding to England.

The Rev. L. F. Newton, Rector of Berry, N.S.W., has accepted nomination to the parish of Ingleburn, N.S.W.

Mr. A. B. Kerrigan, has been appointed to succeed Sir John Peden as Chancellor of the Diocese of Newcastle. Mr. Kerrigan is a member of Synod of the Diocese of Sydney and the Standing Committee.

The Rev. A. G. Reynolds, Rector of Christ Church, Brunswick, Vic., has accepted appointment to the parish of Vermont, Vic.

The consecration of the new Archbishop of Perth took place at Westminster Abbey on 25th April.

Mr. L. W. Amos, for many years associated with St. John's, Parramatta, N.S.W., as Lay Reader, Councillor, acting choirmaster, and Sunday School Superintendent, has moved to Perth, W.A. Mr. and Mrs. Amos will be greatly missed from their various activities.

The death of Dr. G. C. Coulton, at Cambridge at the age of about 90 years, has removed a stalwart standard bearer for Protestant Truth. Dr. Coulton was pre-eminent the historian of the Middle Ages. An immense number of scholarly books and learned treatises came from his ready pen. The London Times obituary rightly credited Dr. Coulton with being "a vigorous but courteous controversialist."

The Rev. C. L. Oliver, Precentor of St. Andrew's Cathedral, Sydney, has accepted the parish of St. Mark's, Granville, Sydney. Mr. Oliver has been Precentor at the Cathedral since 1939.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

A STARTLING INDICTMENT.

D. R. Davies is making a name for himself by his ardent devotion to the newer phases in theological thought, associated with the names of Barth and Brunner. He is nothing if not a vigorous writer, and his columns in the religious press are looked forward to with eagerness, as he is sure to say something spicy and to the point. Our attention has been directed to a forceful article appearing in the English "Record" for March 28.

Davies' Criticism of Modern Trends.

From the article in question we quote the following:—

"Two facts emerge from a recent mass-observation investigation—first, that 100,000,000 cinema tickets are sold in England every week; second, that one out of two adults participates in some form or other of gambling, the most important form being the pools. Consider in conjunction with these facts that a majority of people, recently questioned, confessed that they could not understand the popular edition of the Government's Economic White Paper, entitled "The Target of Production," and it will be seen that, at the very least, there is ample food for reflection, if not for pessimism, about the future of democracy."

Davies sees a connection between these two facts, which certainly invites careful consideration. He points out that there are forty-five million people in Britain and he calculates that, if we take away the very young and the very old and the minority of those who seldom or never go to the pictures, it means that millions of the people attend the cinema four or five times each week. He concludes that "the cinema is a part of the process whose effect is to mechanise men and women, as well as economic and social functions. He has a psychological base for this theory. He argues that the cinema awakens an intensity of emotion; as he puts it, "a film will work up to a dramatic climax and finale, which moves one deeply. But no sooner does one feel the grip of a stirring, and it may be an elevating emotion, the next film comes on, a Mickey Mouse or some such film. One is instantly jerked out of a strong emotion into absurdity. Mental continuity is violently interfered with. The effect of this, if it is frequent, is to transform the mind into a kind of marionette. The mind

becomes mechanised, i.e., the character of its responses is determined purely by the external stimuli. That is exactly how a machine works." Of course there is a difference between the mind and a machine that no pointed illustration can obliterate. But is there not something in this contention? Have we not witnessed in Germany a rapid swing-over of a great community to an entirely fresh mental attitude which the coiners of new phrases love to call "ideology." Are we not witnessing in our own community here rapid re-orientations of attitude, not founded on any seriously developed reflections but on the passing phase that commends itself to the emotional reactions of the time, or to the dominant view adopted in the environment, which has the same effect as the stimulus supplied by the film?

If there is anything at all in Davies' contention, we have here ground for anxiety. For all our boasted advance in education, a large body of people finds it difficult to comprehend a simplified presentation of ordinary economic theory.

What is the Remedy?

As might be expected, Davies is somewhat sceptical as to the value of what is called social reconstruction, at least in the form that it is usually presented. He writes: "One of the most serious defects in so much current religious thought and talk about our situation is the failure to estimate the depth and range of the problem." He is particularly dubious concerning the "optimists, particularly those who think that the conversion of England is, 50 per cent., a matter of adopting new techniques in film and radio and education." Davies is much too precise a writer to adopt the old Proverb: 'the hair of the dog that bit you,' but as we do not aspire to his heights of literary eloquence, we may be permitted to employ it. The radical difficulty in much talk of this kind, propounded indeed with a very earnest desire to remedy the existing state of affairs, but propounded as we believe without an adequate apprehension of the problem, is that it ignores every point to which attention has here been drawn.

We are training people to live on what we call an emotional surface. Our modern philosophers, for example, have given up the search for truth and

are content with that which works. The mass of the people ever-ready to press to a rigid logical conclusion, without any consciousness that they are employing logic, interpret the existentialists to mean the true is that which works for the moment. They let the next moment take care of itself. The danger therefore of a new technique in the film and radio and education lies in the fact that it may secure a momentary, or at least a temporary adherence to a particular system, which will in turn yield to some further reactions of a wholly different character. Is it not time that we considered Davies' alternative: "There are those—and I confess to being one of them—who think that the conversion of England is 95 per cent, at least, a matter of a very old technique of personal rebirth. They do not need to study social investigations as a course in moral realism, as a cure for illusion." Davies believes that the personal method—the method of individual dealing in ones and twos—is the best way of meeting the existing situation. It is easy to understand that he is disposed to discard the public meeting for two reasons: first, the difficulty of getting those we wish to reach to attend; and second, the danger of adding one more external stimulus to the multitudes already in existence and securing an immediate reaction that has no firmer base than that awakened by stirring drama. In this connection, it may be pertinent to ask the question whether a resort so continually to dramatisation of New Testament figures and the use of the religious film for this purpose is the wisest method of stemming the emotional torrent that is sweeping people off their feet.

The Relation of the Present Season to the Problem under Discussion.

We are commemorating at present two great facts in the Christian revelation—the Descent of the Holy Spirit on the Day of Pentecost and the doctrine of the Christian Trinity. Are we not here supplied with the true corrective to the insistent danger which confronts us? God the Holy Ghost is the agent of the new birth. We need to emphasise, as a message of profound significance at all times and particularly in our present circumstances, the words of the Master: "Ye must be born again." We need to invite people to make contact with God through the exercise of a living faith, wrought by the Divine Spirit, and we need to remind them that the God with Whom they make contact transcends the things of time and sense and

invites us to do likewise; in other words, theology has its place and the neglect of theology does not bring us nearer to God, but sets us groping blindly in an effort to find Him.

Another singular force in the modern life of England, C. S. Lewis, has something to say on this point.

"A vague religion—all about feeling God in nature, and so on—is so attractive. It's all thrills and no work; like watching the waves from the beach. But you won't get to Newfoundland by studying the Atlantic that way, and you won't get eternal life by just feeling the presence of God in flowers or music. Neither will you get anywhere by looking at maps without going to sea. And you won't be very safe if you go to sea without a map."

In other words, Theology is practical; especially now . . . to believe in the popular religion of modern England is simply putting the clock back—like believing the earth is flat."

R O R O.

The Four Gospels, Sydney, 1947.

The Bible Society has just published in Sydney the Four Gospels in Roro; it is the first time that any portion of Scripture has ever been published in this language. The translator was the Rev. Percy Chatterton of the London Missionary Society.

The Roro language is spoken by a small tribe of people—chocolate-brown of skin, fuzzy of head, and meagre of clothing—who live on or near the shores of Hall Sound, a broad stretch of land-locked water lying between Yule Island and the Papuan mainland, about sixty miles north-west of Port Moresby. To the west, towards Cape Possession, live the Waima tribe, whose language is closely akin to Roro; the two may be regarded as dialects of the same language, and the people have no difficulty in understanding each other.

The London Missionary Society began work among the Roro and Waima people as long as 1882, the present headstation of Delena having been established by the martyr-missionary, James Chalmers. But for many years no attempt was made to produce any literature in the Roro language. The pioneer translator was the Rev. R. L. Turner, M.A., who was in charge of the Delena district from 1930-1939. He prepared the first draft of a Roro translation of St. Luke's Gospel; and the Rev. Percy Chatterton, who succeeded Mr. Turner in 1939, with the help of a group of Roro natives, carried on his work by preparing drafts of translations of the other three Gospels, and then carefully revising the whole work. Both missionaries and helpers were conversant with the Motu language, and the first draft of the Roro Gospels was prepared by translating from the Motu New Testament, originally published by the British and Foreign Bible Society in 1891 and very ably revised in 1934.

Crusaders and Pilgrims

(Sermon preached before Provincial Synod by N.S.W. by the Bishop of Grafton, on the texts of S. Matthew 6-10 and the Epistle to the Hebrews 13-14.)

I want to speak of two outlooks and ideals, both as old as Christianity, handed down from our Lord Himself, the "Pilgrim Ideal" and the "Crusader Ideal." They are not really opposed to one another, but often in history Christians, unable to follow both, have chosen one of the two and followed that exclusively, so that it has seemed that one was true and the other false, when really each ideal needs the other, for they are complimentary, and both are necessary for those who would be loyal to the Master.

The story of these two ideals and of those who have held to one or another of them, cuts right across the ordinary divisions of Christendom—Catholic, Evangelic, Modernist, Conservative, Anglican, Roman, Protestant, Eastern Orthodox. These latter divisions (which, alas! like the poor, are always with us) don't "come in" here; for Pilgrims and Crusaders are found impartially in all these communions and parties. Certain ages in history, certain situations in the world have called out either the pilgrim or the Crusader ideal to the fore-front. But never has there been a time in Christian history when they have not been found; and it is important to note that where either one or the other prevails the result may alter the whole character of Christian influence in a nation or in the world. For each of the two ideals catches one side of the Master's ideal. But often the complete ideal and outlook has been too big, for us to get hold of.

Consider the Pilgrim Outlook and Ideal

The classic picture is found in Pilgrim's Progress, which echoes many a verse in the Epistle of the Hebrews—"Here we have no continuing city." For (in this view) the world is irredeemably evil. Here is a City of Destruction. Here are found Sir Having Greedy and Mr. Worldly Wiseman, and Madame Wanton. Here is Vanity Fair, where, when they are asked by the traders, "What will ye buy?" they replied "We buy the truth." For they were "strangers and pilgrims seeking a better country." They were not at home in this world, utterly out of sympathy with the prevailing contentment and satisfaction with this world. The words of the Child's poem by R. L. Stevenson, "The world is so full of a

number of things, I am sure we should all be as happy as kings," expressed a philosophy alien to them. This world is past redemption. Pray for it, perhaps, but flee from it. Flee with the Remnant. Join the little company and save with them your immortal soul. Through the narrow gate, up the steep trail, away from the City of Destruction towards the Delectable Mountains and the Celestial City.

At certain times in history this has probably been the only possible outlook for a Christian. When evil has been so firmly established on the throne and the poison of heathenism so strong, subtle and pervasive, the only possible counsel has been "gather the remnant and flee"—into the monastery or cloister or friary or into the hermit's cave. It has been the only way sometimes to preserve purity of faith and integrity of soul. For oppressed and unloved peoples it has been the only and supreme consolation. "Heaven's my destination." Jerusalem above is my metropolis.

It has been the ideal also of Puritans, Quakers, Pilgrim Fathers. It is the atmosphere found in the negro spirituals, the spirit's escape from slavery:—"Swing low, sweet chariot, coming for to carry me home."—"Deep river, I long to cross over into camp ground." It was the outlook of sincere and courageous Christians in Germany, when they saw a false and fatal philosophy and religion, too strongly established to be opposed or converted. Keep together. "Come out of them, my people."

It was the outlook of most of the Russian churchmen exiled in Paris, whom I met at a conference 10 years ago. "The state is evil beyond Redemption, come out of her."

"Here we have no continuing city, but we seek one to come."

We can sum up this Pilgrim outlook in the moving little stanza of John Bunyan—

"Since, Lord, Thou dost defend
Us with Thy spirit,
We knowest at the end
Shall inherit.
"Then, fancies flee away,
I'll fear not what men say,
I'll labour night and day,
To be a Pilgrim."

Now I need not say that there is a reality and dignity about this ideal and a large measure of loyalty to Christ,

so long as there is an utter sincerity in those who profess it; so long as the city from which the pilgrims are fleeing is beyond redemption the poison so widespread that men must flee to escape contamination; so long as the Pilgrim is not thinking only of his own soul nor a few elect.

But in the 19th Century there was a sad decay of the ideal. In hymns and prayers and sermons the Pilgrim ideal was still largely professed, but men's occupations and ambitions took on a much less celestial colour. Examine the first 500 hymns in Ancient and Modern; How many have an other-worldly theme. But often while they sang, men's hearts were in their counting houses and in the stock exchanges of London and New York, contemplating not Jerusalem above, the Mother of us all, but a panorama of limitless profit in the expansion of industry!

We cannot be surprised that there was reaction and revolt from other-worldliness to this-worldliness. The voice of the critics was heard—of the critics who said "This is the religion of escapism. You daren't face the problems and tasks and dangers of this new industrial world; so you fix your eyes on the next"; and of those more ruthless and more bitter critics who said "your religion is dope for the masses; you exploit religion to keep the submerged classes in contentment and to distract them from their righteous grievances. You point them away from the sufferings of this present time to the glories which shall be revealed."

There was fraction enough of truth in this to leave a sting. But another more inspiring source of reaction was a line of great Christian prophets who followed the trail of Wilburforce and Shaftesbury—men like Charles Kingsley and F. D. Maurice, General Booth, and Prebendary Carlile, Scott Holland, Stanton, Colling, Bishop Gore. They said, in effect, "There is another side to Christ's Gospel which you are in danger of forgetting. The ideal of a Christian is not only personal salvation, escape from the world, preparation for eternal life. Life for the Christian is also a crusade for changing the face of society here and now, for redeeming the world for God, or rather for continuing and completing the redemption already won by Christ, for creating in our cities and in our world an environment in which the bodies and souls of our youth can grow up, fine and strong, in the family of Christ and of His Church."

The emphasis, you see, was laid now, not on despair of the world, but

on the reclaiming of it for Christ. Life was a crusade. "Seek ye first the kingdom of God and His justice." "Thy kingdom come on earth." All life was seen to be a sacramental. The spirit of Christ could be embodied—incarnate—in our laws, institutions, parliaments, social life. For "the kingdoms of this world are become the kingdom of our Lord."

So was reborn the crusading outlook and ideal, which to-day largely holds the field in British Christianity.

The influence of the ideal travelled far beyond the communicant membership of the church and the further afield it spread, the more completely the ideas and ideals of the Pilgrim were thrown off and rejected, some times with scorn and laughter. Men said "It is useless to be pre-occupied with the next world." We know little of harps and thrones, of angels' wings and heavenly gates. They are as remote as fire and brimstone. Leave that to the good God. Heaven and hell are all around us on this earth. And don't concentrate too much on your own soul and its salvation. Religion is not a spiritual fire insurance. Lose your soul in order to find it. Keep busy with serving. Serve your city, country, world. Build up the next generation with Scouts and Guides and youth fitness clubs, join Toc H and the Y.M.C.A., become a Mason, a Rotarian, a Legatee. Work in your Party and your union for economic and social progress, try and leave the world a little better than you found it.

In its best and greatest this is part of the authentic ideal of Christ, it is the spirit which built hospitals, schools and rescue homes; it has battled for the freedom of the slave and the raising of the untouchables; it has thought and fought for better conditions in industry. It is the ideal practised so nobly by thousands of men and women in war time both abroad and at home.

You might sum it up by some words often found on the family walls or mantle-piece of a home, "I shall pass through this world but once; any good thing therefore which I can do, let me not neglect it, nor delay it. I shall not pass this way again." Or in the thrilling words of William Blake, "I will not cease from mental strife, nor shall my sword sleep in my hand, till we have built Jerusalem in England's green and pleasant land."

Here then, are the two outlooks and ideals of Pilgrim and Crusader. I have put them in sharp contrast. I hope

I have done neither an injustice. Each is noble, necessary and Christ-like, unless it should be adopted so one-sidedly so fanatically, that the other is despised and neglected.

There is no doubt which of the two ideals can count more adherents to-day. It is the sons of Martha who meet with the appreciation and applause, rather than the sons of Mary who sit at the feet and hear the word.

Heaven forbid that I should appear to speak in disparagement of the Sons of Martha or of the Crusaders and their ideals. We owe too much to them. It was none too early when this spirit was reborn into the Church reviving that old crusading ideal, which was cast like fire upon the earth by Christ. My purpose in this sermon is to lay it upon myself and you that no man can be a successful Crusader unless he be first a Pilgrim. Neither of the two ideals can be spared for a Christian. For let us be frank. It is easier, especially for British Christians, to be Crusaders than Pilgrims. It is easier to run about than to keep still, when stillness means "waiting upon God." It is easy to be cumbered with much typewriting, and telephoning and organising; to make speeches (and sermons!), to hurry from committee to committee, in order to put the world and the church straight—far easier than 30 minutes (much less an hour) in my room, or before the Sanctuary, facing God and my own soul, sitting at the feet and hearing the word.

And yet—without this other-worldliness, this pondering, "Quo vadis?" this making real to ourselves the background of the eternal world, without, in some measure, "travelling light," as strangers and pilgrims—our life and work as Christians and churchmen lose most of their meaning, dignity and solid worth. Unless we become Pilgrims we may easily degenerate into excursionists and hitch-hikers through life, never seeing beneath the surface, never getting any deep impression from life and never making a deep impression on those who travel with us.

I like those well-known words, which mark you, were quoted a few years ago by a Prime Minister of England, from Bishop Berkely, who wrote 200 years ago "Whatever the world thinks, he who hath not much meditated upon God, the human soul, and the summum bonum, may possibly make a thriving earth-worm, but will most and indubitably make a sorry patriot and a sorry statesman." And should we not add, too, "a sorry churchman, a sorry crusader?"

Last, I will ask you to consider why, for the sake of his work and of his soul, the Crusader must be a Pilgrim, too?

(1) You will remember the charge against the pilgrim, that he was being an escapist, seeking escape from the tasks and challenges of this world. But indeed the same charge can be made against the Crusader unless he borrows a deep seriousness of the Pilgrim and is concerned with eternal things. He, too, may be an escapist, seeking to escape from facing the reality of God and of his own soul; throwing himself into a multiplicity of labours in order to escape from meeting his own self. There is some truth there; We, who have tried to follow the Christian ideal know how easy it is to become fussy, self-deceived, as to the value of our ceaseless activity.

We even court a break-down, because we lack the calmness, depth, sense of direction, which our Lord possessed, through His going apart for silence and communion.

(2) Crusaders need above all single-mindedness. They cannot serve others unless they serve also their own soul. Our motives and our methods need keeping sweet and clean. My service to God and man can so easily become adulterated and spoiled by mixed motives and second-rate methods.

I begin, perhaps, with single-minded devotion as my only motive, but there seeps in another consideration—my own ambition, gain, popularity. Or in my enthusiasm for some cause, some excellent progressive plan, I forget the supreme cause—the greater glory of God—and I let the end justify the means. My methods become a little unworthy, sticky, even shady—the making of money by methods which did not hallow God's name, or the exalting of my church party over the whole family of Christ.

You see, we must be Pilgrims as well as Crusaders; our feet on solid earth, but our heads lifted up; not too much at home in this world. Our influence will be far deeper, if it is seen that we still, in a sense, are "strangers and Pilgrims, who seek a country."

(3) The Crusader needs above all, endurance, staying power, depth. It is an endurance test to go on working and loving. Individuals are often loveable, but the Crusader is mostly dealing with a crowd, and crowds often seem unlovely and unloveable, unresponsive and ungrateful for our efforts. Christ's constant compassion for the multitude does not come easy to us. Perhaps it did not come easy to Him.

We need endurance and staying power when we are brought in contact with the grim, grey side of life. When we are fighting gallantly against the evils of the world, or for the growth and progress of Christ's Church, we are bound to come across the wrecks—lives disappointed, frustrated, broken-hearted, desperate; or worse still, perhaps, hearts that are cold, disillusioned, cynical, dead.

We cannot do much for them by facile optimism. This worldliness alone is no comfort and no gospel, when life seems "a tale told by an idiot, full of sound and fury, signifying nothing." So far from comforting others we, ourselves, may easily be infected by the contagion of their defeatism and despondency.

We have no assurance and endurance, we have no message to them, unless we have a background of God's super-natural grace, of eternal life, here and beyond. "A new world called in to redress the balance of the old."

Our Master was the great Pilgrim and Crusader in one. Even while He was not of this world, and His Kingdom was not of this world, He fought against evil and suffering in this world, and sowed among us the tiny seed of the kingdom, which was to grow into a great tree. And ever since

in every century, the Christians who have done the greatest things for the world, purifying society, reforming laws, founding new movements, spending themselves in constant un-rewarding labour among the dark places of the earth—these have been men and women who were also on pilgrimage, seeking a country whose builder and maker was God.

C.M.S.

The Federal Council of Australia and Tasmania met in Sydney last week. The Archbishop of Sydney presided and representatives were present from N.S.W., Victoria, South Australia, Tasmania and West Australia. Very important business in connection with the society were transacted.

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CALL TO YOUTH

A CALL TO YOUTH TO SERVE.

Christian young people have more to offer the mission field than is dreamed of. They face the prospect of making such a spiritual impact on the paganism of our day as to change the course of history and usher in a world-wide revival.

The Church Missionary Society realises that in years to come C.M.S. will need men and women to carry on the Society's great work in all parts of the globe.

The Church needs young men and women to train for the Mission Field. Men and women doctors, nurses, teachers, technicians, and craftsmen can always find their opportunity to serve through C.M.S. in Tanganyika, Iran, India, China, and the Northern Territory of Australia.

There are many things young people can do to help Missionary work. For instance, the League of Youth offers many avenues of service for the youth of the community and at the same time is a vital part of our Home Organisation.

Tremendous responsibilities will lie in the future upon the missionary-minded young people of to-day. The missionary world of to-day and to-morrow is surging with opportunities, but is also seething with problems. Only a deep faithfulness in God and a fulfilment of His divine Will and Purpose can meet the situation.

The Church Missionary Society, 93 Bathurst Street, Sydney, will be able to supply those young people who are interested with all types of literature concerning missionary work. Call in next time you are near C.M.S. and discuss your interest in missionary work with us.

Dear Master, in Whose life I see
All that I long and fail to me;
Let Thy clear light for ever shine
To shame and guide this life of mine.

Though what I dream and what I do
In my poor days are always two
Help me, oppressed by things undone
O Thou, Whose dreams and deeds were one.

—John Hunter.

C.M.S. Editorial Dept., Sydney.

OSLO NEWS.

News has come from New Zealand that the Rev. Graham Delbridge will be leaving Napier on the 5th June instead of the 10th as originally planned. Instead of travelling by the "Arrawa," he will be sailing on the "Durango" which is a thirty-passenger vessel, and will arrive in England on the 5th July.

Since his arrival in New Zealand Mr. Delbridge has spoken to several youth groups, and in a letter to the office he said that the young people of New Zealand are showing a remarkable interest in the work being done in the Sydney Diocese.

FOR SALE.—1 parcel of land, single grave section, Waverley Cemetery. Mrs. O. Capper, 19a Norton Street, Leichhardt. LM 1422.

C.M.S. LEAGUE OF YOUTH ANNUAL MEETING.

The annual meeting of the League was held in the Chapter House of St. Andrew's Cathedral, on Saturday, 17th May, at 8 p.m., the Chairman being His Grace the Archbishop of Sydney. Before the meeting commenced, about 60 full members of League renewed their pledge in the side chapel of the Cathedral.

The Chapter House was decorated in an African fashion which provided an appropriate atmosphere for Bishop Wynn Jones as he spoke of the needs in the mission field, especially Africa. Bishop Wynn Jones stressed the importance of new recruits, for the work of C.M.S. must go forward.

During the evening the names of those appointed to the new council were announced, after which, the Secretary and Treasurer of League gave excellent reports on the year's progress.

Indeed, the whole meeting was a challenge to every League member and a splendid opportunity to commence a new year of service for C.M.S. and to the glory of God.

The New Council.

Rev. A. W. Prescott, B.E., Th.L. (President), Miss Vera Abell, Miss Elaine Barnett, Miss Mary Fuller, Miss Dorothy Newmarch, Miss Ruth Short, Miss Nita Wallace, Rev. Bruce Reed, Th.L., Mr. Ron. Ash, Mr. Ron. Gibson, Mr. Don Noble, Mr. Ken Mackay.

GIRLS' FRIENDLY SOCIETY.

The G.F.S. held a house-party at Katoomba from 9th to 19th May. Deaconess D. Crawford, on furlough from Tanganyika, was the camp mother; her quiet influence and witness were an inspiration to the leaders as well as the girls. Miss D. Dykes of B.C.A. did valiant work, looking after the catering.

Although the party was small, only 14 girls attending, we spent a most enjoyable and profitable time together. The programme included family prayers, taken by the girls, Bible study and discussion each morning. Some outing was arranged each day, to one of the scenic spots of the mountains, also a visit to Jenolan Caves; a camp concert and nursery rhyme tea-party added to the fun.

Several girls testified to a personal knowledge of Jesus Christ before they went home, and others were greatly strengthened.

The Girls' Friendly Society Commonwealth Council will hold its first meeting in Melbourne, from 20th to 23rd June. Mrs. Mowll, Dio. President, and Miss B. Gerdes, vice-president, will represent Sydney Diocese at this meeting.

STRONG IN THE FAITH.

In recounting before a Chicago audience the resistance of members of his congregation after his arrest, Pastor Martin Niemöller of Berlin, told how laymen carried on special services of intercession morning and evening during the eight years of his imprisonment. On some occasions, he said, no man being present, and no housewife quite brave enough to ascend the lectern, a young person of high school age present would read the lesson, give a short exhortation, and call those assembled to prayer.

CHURCH OF ENGLAND SERVICE BUREAU.

The Church of England Service Bureau operating under the auspices of the Chaplaincy for Youth has many openings for young men and women in the Public Service, Banks, Shipping Offices, Insurance Offices and the commercial world.

Every day enquiries are being received as to whether the Church of England can furnish young people for these positions. Should you know any young people who are desirous of being placed in permanent and responsible positions, ask them to contact their Rector or the Church of England Service Bureau, Diocesan Church House, George Street, Sydney.

BOARD OF DIOCESAN MISSIONS FOR EVANGELISTIC MISSIONS IN THE SYDNEY DIOCESE.

The Missions conducted during the past month have been very successful with the adults. The Churches visited were, "St. Columba," Camdensville, "St. Alban's," Darlington, and "St. George's," Earlwood, also the Church of England Boys' Society at "Chaldercot."

The attendances were good, the children being especially responsive, many signifying their trust in Christ and joining the Scripture Union. Decisions were also registered amongst the adults and many testified that they had received rich blessing, and a fresh impetus for more effective service.

The missions for the coming month are as follows:—

June 1st - 16th.—Eastlakes and Mascot.

June 22nd - 29th.—Erskineville.

For these we covet your prayers.

—Evangelist Rev. T. G. Rees.

CHURCH OF ENGLAND BOYS' SOCIETY.

Victorian C.E.B.S. Tour.

A party of 36 C.E.B.S. from Victoria under the leadership of Rev. Geoff Browne, Warden of the C.E.B.S. Permanent Camp at Frankston, visited Sydney from 17th to 24th May, and were billeted at St. David's Hall, Surry Hills by kind permission of the Rector, Rev. H. Davison. A feature of the visit was a Civic Reception by the Lord Mayor of Sydney, Ald. Bartley, who entertained the boys for an hour. Speeches were made by the Lord Mayor, Rev. C. Mulley and Rev. G. Browne. The itinerary included a visit to the Blue Mountains and an inspection of St. Andrew's Cathedral, where the boys were given a welcome by the Dean.

Port Hacking Camp.

A very successful camp was held during the May vacation at "Chaldercot," Port Hacking. Features of the Camp were the Church Parade held out in the open under the gum trees, an outing to Audley National Park, and the Camp Fire Concert. Illustrated talks by means of the flannelgraph and lantern were given by Revs. George Tooth and George Rees, who acted as Camp Commandant.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

PARRAMATTA RURAL DEANERY.

Sunday School Teachers' 139th Quarterly Conference.

"Children of the Outback."—A film talk by Miss Rose Campbell, Director of the Mail Bag Sunday School of the Bush Church Aid Society, was the special feature presented at the 139th Quarterly Conference of the Parramatta Rural Deanery Sunday School Teachers' Association.

The lecture impressed all with the vastness of the "outback" areas of Australia and the task of the Bush Church Aid Society being nobly and effectively carried out in caring for the spiritual and bodily needs of the home-makers among the railway camps and beyond to the Great Nullabor Plain of South Australia.

There, the Children of the Lonely Areas are being taught to be the Christian men and women of to-morrow through contact of Missioner, Hospital, and Mail Bag-Postal Sunday School instruction, and wherein both parents and children are finding and experiencing the loving care of God the Heavenly Father and the friendliness of the Lord Jesus Christ.

The Conference which was held at All Saints, Parramatta, on May 12th, was attended by officers and teachers from 14 Sunday Schools of the district.

Rev. E. Walker, Rector, presided at tea and conference, and also conducted the service in the Church.

Votes of thanks were conveyed to all who had shared in the success of the gathering.

It was decided to meet at St. Philip's, Auburn, on 11th August, for the next conference.

The National Anthem, Doxology, Benediction, concluded proceedings.

NEWS FROM THE PARISHES.

St. Andrew's, Summer Hill.—St. Andrew's Church Bells.—These were erected in 1907 and were obtained from the firm of Harrington, Latham and Co., of Coventry, England. They were tested in England by Mr. Walter Hoyle, F.R.C.O., who said "I consider them an excellent set in regard to their intonation and full of resonant quality."

They were rung out from the tower of St. Andrew's for the first time on a Thursday afternoon in 1907. And as it was not generally known that they had been erected, many of the inhabitants of Summer Hill were most agreeably surprised. The then Rector, Canon John Vaughan, received a number of messages of congratulation by telephone and otherwise, all speaking of their mellowness and sweetness.

Previous to the ringing, there was a short ceremony in the belfry, when Mr. W. E. Shaw, on behalf of the donors, presented the bells for the service of St. Andrew's Church. After grateful acknowledgments and a few words setting forth the purpose of church bells, the Canon offered a short prayer of dedication to the service of Almighty God. Eight ladies, representing the donors, were the first to pull the ropes and give the first chime, and then Mr. Chapman, bell-ringer from St. John's, Darlinghurst, where a similar set of bells are erected, rang out several changes and hymn tunes.

A team of young men from the Church Choir were the first ringers, and the bells have since been rung by young men of the Parish calling people to worship Sunday by Sunday. We greatly appreciate their services.

LADIES' HOME MISSION UNION.

The annual meeting of the L.H.M.U. will be held in the Chapter House on Friday, 6th June, at 2.30 p.m. The Archbishop will be in the Chair and Speakers will include the Lady Mayoress who will propose the adoption of the Report and Mrs. R. A. Johnson, President of the Parish Nurses' Women's Auxiliary who will second the adoption. The Rev. H. H. Davidson, of St. David, Surry Hills, will speak of the value of the Deaconess in Parish work. There will be musical items by Madam Evelyn Grieg and Helen Stratton. Afternoon tea will be provided. We hope that all our members will endeavour to be present and bring others with them.

RESIGNATIONS OF HEADMISTRESSES.

At the end of May, Miss Wilkinson will bring to a close her long period as Headmistress of the Girls' Grammar School in Darlinghurst. Mrs. Hall has also announced her resignation as Headmistress of St. Catherine's and Miss Watkins as Headmistress of Stratford, both resignations to take effect before the next school year commences. The Church in the Diocese has been very fortunate in having them as Headmistresses for so many years. Both St. Catherine's and Stratford have made marked progress, and we trust that the Councils of the respective schools may be rightly guided in finding worthy successors.—From the Archbishop's Letter.

CLERGY SCHOOL, MOSS VALE.

In our last issue a full statement of the first school appeared. The second school was equally successful although the weather was far from propitious. The reporter from the Sydney "Sun" gave some interesting impressions of his visit to the school in the "Sun" on May 27th, and of his appreciation of good fellowship with the "parsons" at School.

DEACONESS HOUSE.

On 12th May, at Deaconess House, members of the Stanmore Deaconess House Circle met for their annual meeting. Students of Deaconess House spoke about their work, and at afternoon tea-time there was happy fellowship between Circle members and students.

It means a very great deal to us all at Deaconess House to know of the prayers and interest shown by members of our Circles, Associates and Auxiliary and by Annual Subscribers and other friends.

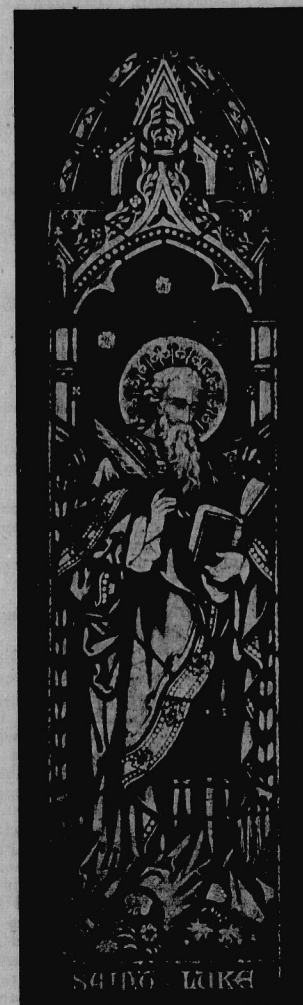
On the evening of 17th April, Mr. K. Shelly and a band of G.F.S. members of St. Paul's, Chatswood, visited us. We played games, students told something about their work and training, supper was served and our visitors were shown over Deaconess House.

Several boxes were taken, and we know we are being remembered in prayer. Best of all, we know that some of these young girls are hoping that one day God will call them to train at Deaconess House.

PYMBLE.

We sympathise with the parishioners of Pymble on the loss last week by fire of the parish school.

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ST. PAUL'S, CHATSWOOD.

The annual convention for the deepening of the spiritual life will be held at St. Paul's on Monday, June 16 — the King's Birthday holiday. The speakers will include the Revs. F. Betts, R. C. Kerle, C. C. Short, A. E. Begbie. There will be sessions mornings and afternoons. Prayer is asked that God will give pleasure to these gatherings.

ST. BARNABAS, BROADWAY.

A "Back to St. Barnabas" Sunday has been arranged for June 16th, the Sunday following St. Barnabas' day. The preacher at 11 a.m. will be the Rev. Clive Goodwin, of the Seamen's Mission, and at the Evening Service the preacher will be Archdeacon Bidwell.

A gathering of parishioners will be held in the Parish Hall on Wednesday evening, June 11th.

Diocese of Newcastle.

CENTENNARY CELEBRATIONS.

On June 29th, 1847, William Tyrrell was consecrated in Westminster Abbey to be the first Bishop of Newcastle. At the same service three other Bishops were consecrated. One to go to South Africa, one to Adelaide, and one to Melbourne.

This year therefore marks the 100th Anniversary of the Foundation of our Diocese of Newcastle.

In order that this very important occasion should be rightly observed, a very comprehensive programme has been arranged, and all Church people, in all parishes, are invited to take part.

Saturday, June 28th—Diocesan Pilgrimage to Morpeth.

On Saturday, June 28th, a great Diocesan Pilgrimage to Morpeth has been arranged.

The Pilgrimage Committee has discussed the order of the Pilgrimage and the following points will be of interest to all who are already planning to take part. Since it will be impossible for the visiting Archbishops, Bishops, Clergy, Church Organisations, and people to be accommodated in the Parish Church of St. James, it has been decided to erect an Altar in the Church grounds on the south side of the Church. The choir and congregation will gather at this point, and await the procession of Bishops and Clergy from old Bishopcourt. After prayers and a short address the Bishops, Clergy, and people will move in procession to Morpeth cemetery, to the grave of Bishop Tyrrell. There prayers will be read and the Bishop of Newcastle will speak to the assembled Pilgrimage. The procession will then return to the Church, and the service will conclude with the singing of the solemn Te Deum.

After the service a basket afternoon tea will be held in the grounds of old Bishopcourt.

The Order of Service will be printed in a souvenir booklet, and copies sent to all parishes before the day of the Pilgrimage.

The Organising Secretary has visited a number of Parishes, and already a keen interest is being shown by our Church people in the Pilgrimage.

Many parishes are already planning their transport arrangements. Further details of the Pilgrimage will be published in the Press, and in following issues of these Centenary Notes.

Sunday, June 29th—St. Peter's Day.

Sunday, June 29th, will mark the actual Anniversary of the Consecration of Bishop Tyrrell. Special services will be conducted in all parishes in the diocese on that day, and the visiting Archbishops and Bishops, who will be taking part in the Pilgrimage, have promised to remain over the week-end, and to take part in these services.

Monday, June 30th.

On Monday night, June 30th, public functions will be held in suitable centres in the Diocese. Our visitors will be the guest speakers. Arrangements for these gatherings have already been made in Newcastle, Maitland, Muswellbrook and Gosford.

Centenary Pageant, November 3rd to 7th.

A special Pageant tracing the growth of the Church from early days to the founding of our Newcastle Diocese, has been written by Miss Collisson, of Adelaide, and will be presented in the City Hall, Newcastle, from November 3rd to November 7th.

NEWCASTLE CHURCH ARMY.

Following last year's most successful experiment of an Evangelistic Week-end, the Church Army is arranging another one for the week ending August 16th-18th at the Society's Training College at Stockton, N.S.W. This year the series of addresses will be given by The Right Rev. C. Murray, Bishop of Riverina, and the Rev. W. Siddens, rector of St. Thomas', North Sydney.

The following is the list of subjects to be studied:—

1. Unevangelised areas of life and the relevance of the Gospel to them.
2. Are we converted? Factors that hinder the Church and Christians from being Evangelistic and how to deal with them.
3. Sermons and Bible Classes as a means of Evangelism.
4. Methods of personal witness.
5. The difficulty of using simple non-technical language in Evangelism.
6. Teaching people to pray—
a. Common Prayer.
b. Private Prayer.
7. The challenge of Revival movements in our day.

Clergy and laymen are heartily invited and early application is advised as accommodation is limited. No fees will be charged, but there will be an opportunity for those attending to make a thank offering, if they are able to do so.

VICTORIA.

Diocese of Melbourne.

MELBOURNE NEWS.

The Rev. H. M. Arrowsmith, vicar of St. John's, Toorak, will leave on June 29 to attend the International Missionary Conference in Toronto, Canada, from July 5 to 23, and the World Conference of Inter Varsity Fellowship at Boston, U.S.A., in August. In the interim he will fly to England to confer with leaders of the Church Missionary Society, the British and Foreign Bible Society, and other organisations.

Preachments at St. John's, Toorak, will be supplied by Bishop Baker and the Rev. L. L. Morris, parochial duties will be attended to by the Rev. H. G. White, and the Rev. L. J. Cohn, and Deaconess Ida Holton.

The Rev. C. Woodhouse, St. Mark's, Fitzroy, has accepted nomination to Christ Church, St. Kilda, in succession to the Rev. E. J. B. White, who is retiring at the end of June.

The Rev. K. H. Roberts, of Lorne, has been appointed to the parish of Werribee and will take up duty about the end of June.

The Rev. J. Townsend has accepted nomination to St. Matthew's, Prahran, and was inducted on June 3rd.

The Rev. E. D. Kent has commenced duty at Sorrento.

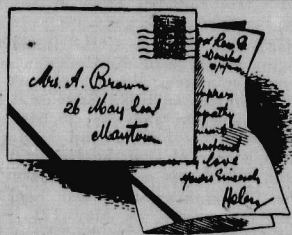
The Rev. A. P. Wisewould, of Holy Trinity, Thornbury, has accepted nomination to the parish of Holy Trinity, Oakleigh.

BROADCASTING.

DEVOTIONAL SERVICES ON 2CH.

Friday, 13th June.—Rev. N. Paddison.

Thursday, 19th June.—Rev. R. W. Hemming.



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"No Friend of Democracy," by Edith Moore, a noted English anti-Vatican writer. The secret history of how the Papacy worked as an Axis Partner and how papal agents stabbed the Allies in the back throughout the War. 2/-.

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SOUTH AUSTRALIA.

Diocese of Adelaide.

C.M.S.—SOUTH AUSTRALIAN BRANCH.

Visit of Bishop Song (for one day).

June 12.—Public welcome at Holy Trinity Hall, 7.30 p.m. To be guest of Bishop of Adelaide. Will also address University students during day.

Home Organisations.

Membership service Leader of Youth in May, about 29 present. The new C.M.S. General Secretary, Rev. George Christopher and his wife were admitted as full members, and Mr. Christopher also preached the sermon.

Mrs. Christopher has agreed to become Secretary of the Hospital Supplies Dept., which has recently sent parcels of clothing to our Branch Missionary, Sister Watkins, in China.

Miss Avis Richardson.

Our S.A. Branch Missionary from Tanganyika, after work in N.S.W., has addressed the Girls' Colleges in Adelaide, and been a most acceptable speaker there and at other meetings. She spent a week's refreshing holiday, at Victor Harbour, with the C.M.S. Lay Secretary, Miss I. F. Jeffreys, and will undertake a week's deputation work in Kalgoorlie before returning to Perth about June 12th, after which she will address further meetings in Western Australia.

Missionary Films.

The General Secretary hopes to make good use of films for missionary propaganda as soon as the Branch receives the S.V.E. projector which has been ordered. The moving film "China Reconstruction" has already been shown in two parishes.

C.M.S. ANNUAL DEMONSTRATION.

Holy Trinity Church Hall, Adelaide, was crowded on the eve of Friday, 23rd May, when the South Australian Branch held its annual tea and demonstration. After a beautifully served tea those present adjourned to Holy Trinity Church, where a praise service was held, the preacher being the Rt. Rev. W. Wynn Jones, M.A., Assistant Bishop of Central Tanganyika.

During the service, the Bishop of Adelaide, the Rt. Rev. B. P. Robin, commissioned the South Australian Branch's Secretary Rev. G. W. Christopher, and delivered to him, his authority to officiate in the Diocese. After the service Holy Trinity Hall was once more filled for the public meeting, at which the Chairman was the Bishop of Adelaide, and Bishop Wynn Jones and Miss Avis Richardson told in an interesting and compelling fashion of the wonderful works of God in Central Tanganyika.

TASMANIA.

The S.S. Teachers' Association met for their monthly meeting at St. John the Baptist Parish Hall, Goulburn St., Hobart, on

20th May. The Ven. Archdeacon W. R. Barrett, conducted a Bible Study at 7.15, commencing a series of addresses on the seven titles or "claims" of our Lord in St. John's Gospel. At 8 p.m. Miss Jinnette of the children's section of the Public Library, addressed the meeting on the subject of "How to Tell Stories." "Story Telling," said Miss Jinnette "is one of the oldest arts. It began with the professional story-teller who carried on the traditional tales that we would not otherwise have had."

The reasons for story-telling to children to-day are to introduce them to books, and as a teaching method. Children roughly speaking are divided into three groups: 6 to 9 years is the rhythmical age when they like rhythm and repetition. From 9 to 11 is the magical age when they like fairy tales and folk lore.

From 11 to 13 the Heroic Age, when they admire strength and bravery. Miss Jinnette gave hints on how to go about learning the story. A well constructed story with a strong framework is necessary. It is essential that it be read through as a whole, and not memorised by a page at a time. A week is needed to master it efficiently. It should be practised aloud and before a mirror. "If you can look at yourself and tell your story," said Miss Jinnette, "you can be sure you will be able to look at the children."

Do not start out with a view to memorizing, but work out your own scheme. Whether you sit or stand to tell the story depends on yourself and on the size of the group of children, but it is essential that you see every face in order that you may watch the reaction. In this way you can tell whether your story is a success or a failure. Miss Jinnette gave examples by telling three stories to illustrate each of the three age groups mentioned.

PARISH FELLOWSHIP.

(The Editor, "Australian Church Record.")

Dear Sir,

The Archbishop's advocacy in his presidential charge to Provincial Synod, for the formation of parochial groups that "Christian faith might be discussed in order to fit members of their work of witnessing" was of especial interest to us. Eighteen months ago such a group was organised within our parish, at the insistent urging of a small number of young people desirous of discussing the deeper things of life and meditating together upon the word of God.

So helpful were the assemblies that in the face of discouragement and entirely without benefit of publicity, increase in numbers has been such that the private home, generously made permanently available by a Christian couple, can scarce contain the concourse of those seeking knowledge and strength in order to practice and witness more fully.

To our Rector, Rev. R. H. Simmons, is largely due the success of our venture, since he has laboured unceasingly (oftimes at great personal inconvenience) on our behalf. He has indeed been a fountain-head of theological interpretation and spiritual guidance.

So, sir, trusting that our Most Reverend Archbishop's desire may soon come to complete fruition,

I remain,
DAVID J. LAW,
Sec. St. Cuthbert's Fellowship,
Naremburn.

THE BIBLEMAN'S CORNER.

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

THE SITUATION IN MALAYA.

(From an article by Mr. Ernest Tipson,
Bible House, Singapore.)

Malaya is only a small country, but it has a population of almost five million people. Compare it with the Dutch East Indies, where ninety-five per cent. of the people cannot read, and where there are sixty-six million people. In Malaya there are five million people, and the Scripture circulation is three times what it is in the Dutch East Indies, because of the high literacy figure. Now perhaps you may not know that, although we have missionary societies in Malaya—Church of England, Presbyterian, Methodists, Plymouth Brethren — the Malays are amongst the unevangelised races of the earth to-day. The Constitution of Malaya says that the British Resident has authority over every other matter except that of religion, which remains in the hands of the Sultans, and they have never given permission for work amongst their own people. While no missionary body is allowed to work amongst the Malays, the Bible Society men go right through the country with their books. The British and Foreign Bible Society is the only body that is allowed to work there. I say, allowed, but in the East we never ask permission. If you ask permission it will be refused. So we simply go in without permission, and it may be many years before it is discovered we are working."

Mr. Tipson continues: "When I first stepped ashore in Malaya in 1908, I was horrified to see a European driving a dog cart and when a Chinese got in his way, I saw him slash the Chinese across the face with a whip. A European would not dare to do that to-day. Not only would he be attacked by the other Chinese, but he would find himself in court the next morning, and he would be fined. In spite of all that Singapore and Malaya have always been a political paradise. We have never had those political troubles they have had in other countries. The Malays have always been quite peaceable and happy under British rule. The Chinese have come down and made fortunes. The Chinese, of course, have brains, and I think an extra amount of brains. You will find Chinese surgeons in Singapore, alongside the British surgeons, with equally large practices, and with equal fees.

NOW FOR SPIRITUAL ISSUES.

There has, for many years, been a widening and broadening of the Christian Church on independent lines — away from the foreign missionary. Some of them have done this well. Take Sumatra for example. I stood in 1934 before a great black stone in the jungle. On that stone were inscribed the names of the first two American Missionaries who came to Sumatra. They were both killed and eaten within three weeks. The servants went back to the coast and reported the deed, and officials came and found the fire and the bones, and erected this monument over the bones of these men. I stood there 100 years after the tragedy. There were thousands of the descendants of these cannibals all round, singing the praises of God. For thirty years nothing had been done, and the next who came

was Nomenzen, a German. In that crowd of whom I spoke there were two of the descendants of the actual men who ate the first two missionaries. Nomenzen translated the Bible, and the Bible Society printed it. The Bible went right through the country, and in seventy years there were 500,000 Christians. In that Church there has been an independent movement for a long time. The Germans ruled that Church as with a rod of iron, and there was the irritation under the yoke of the Prussians. Now it has blossomed out, into a self-supporting Church. All over the East there is a wave of nationalism.

BEAUTIFUL BALI.

You have heard of the Isle of Bali. It is advertised as the last remaining Garden of Eden in the world. In 1866, De Vroom and another Dutchman, went out to commence missionary work there. After twelve months one man had to go home, so De Vroom was left alone. He worked for eighteen years, and made one convert. Then one day something happened there, which is the most amazing thing in missionary history I know of. One morning the missionary was murdered by his only convert. The Government came in and said, "No more missionary work in Bali." I was sitting in my office one day in 1930, when I walked a missionary from China whom I had known some years before. "What are you doing down here?" I asked. "Oh," he said, "the bandits have so interfered with missionary work in our part of China, that I am out seeking new fields. Are there any unoccupied fields down this way?" "There are one or two areas," I said, "but they are prohibited to missionaries." "Well, tell me of some of them," he said, "and I will go down." He went down to Bali, and applied for permission to get in, which was refused, but he said, "Look, there are two thousand of Chinese on that island, let me go and work among the Chinese." This was granted. Now see how God comes in and upsets Government prohibitions. Several Chinese were married to Balinese women. They came to the services and heard the Gospel, and told their friends about the wonderful Gospel, who said "Why this is the same story as in this little Book." You see our Bible Society man had been going through that island for years, sowing the seed. The women said, "Well, come along," and they came along to hear for themselves. To make a long story short, about forty of them asked for baptism.

SINGAPORE DURING THE WAR.

During the war our Bible Society men in Singapore managed to keep going until their stocks were sold out. We are going back now to re-organise the work. There is a great cry for Bibles out there. When the atomic bomb was dropped and we heard about it in the camp, not a soul would believe it. A few days later a plane came over and dropped thousands of leaflets. We all rushed to get a leaflet. But it was all in Japanese and had to be translated. It was Lord Louis Mountbatten's orders to the Japanese guards. "Your Emperor has signed peace with the Allies. We are going to drop food to the internees. Take it to the internees, and then go back to your own quarters." Here was a message come down from the sky of freedom, happiness and food and yet it was of no use to anybody. It needed somebody to come in and translate it

and then when it was translated, joy filled all hearts. It needs the Bible Society to come in to translate the Bible and send out the message of life, freedom and happiness to all the world."

NATIONAL DAY OF PRAYER.

His Majesty the King has summoned the British Nation to observe Sunday, July 6, as a day of Prayer and Dedication.

BIBLE SOCIETY VACANCY.

A Shorthand Typiste is wanted urgently at the Bible House, 95 Bathurst Street, Sydney. An opportunity for service in a Christian atmosphere. Rev. A. W. Stuart, General Secretary.

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BROADCASTING

DEVOTIONAL SERVICES ON 2CH.

Wednesday 25th. June

Tuesday 1st. July

Rev. John Vaughan

Rev. A.P. Wade.

was Nomensen, a German. In that crowd of whom I spoke there were two of the descendants of the actual men who ate the first two missionaries. Nomensen translated the Bible, and the Bible Society printed it. The Bible went right through the country, and in seventy years there were 500,000 Christians. In that Church there has been an independent movement for a long time. The Germans ruled that Church as with a rod of iron, and there was the irritation under the yoke of the Prussians. Now it has blossomed out, into a self-supporting Church. All over the East there is a wave of nationalism.

BEAUTIFUL BALI.

You have heard of the Isle of Bali. It is advertised as the last remaining Garden of Eden in the world. In 1866, De Vries and another Dutchman, went out to commence missionary work there. After two months one man had to go home, so Vroom was left alone. He worked eighteen years, and made one convert. One day something happened there, which is the most amazing thing in missionary history I know of. One morning the missionary was murdered by his only convert. Government came in and said, "No missionary work in Bali." I was sitting in my office one day in 1930, when in came a missionary from China whom I had known some years before. "What are you doing down here?" I asked. "Oh," he said, "the bandits have so interfered with missionary work in our part of China, I am out seeking new fields. Are there any unoccupied fields down this way?" "There are one or two areas," I said, "but they are prohibited to missionaries." "Well, tell me of some of them," he said, "and I will go down." He went down to Bali, and applied for permission to get in, which was refused, but he said, "Look, there are two thousand of Chinese on that island, let me go and work among the Chinese." This was granted. Now see how God comes in and upsets Government prohibitions. Several Chinese were married to Balinese women. They came to the services and heard the Gospel, and told their friends about the wonderful Gospel, who said "Why this is the same story as in this little Book." You see our Bible Society man had been going through that island for years, sowing the seed. The women said, "Well, come along," and they came along to hear for themselves. To make a long story short, about forty of them asked for baptism.

SINGAPORE DURING THE WAR.

During the war our Bible Society men in Singapore managed to keep going until their stocks were sold out. We are going back now to re-organise the work. There is a great cry for Bibles out there. When the atomic bomb was dropped and we heard about it in the camp, not a soul would believe it. A few days later a plane came over and dropped thousands of leaflets. We all rushed to get a leaflet. But it was all in Japanese and had to be translated. It was Lord Louis Mountbatten's orders to the Japanese guards. "Your Emperor has signed peace with the Allies. We are going to drop food to the internees. Take it to the internees and then go back to your own quarters." Here was a message come down from the sky of freedom, happiness and food and yet it was of no use to anybody. It needed somebody to come in and translate it

and then when it was translated, joy filled all hearts. It needs the Bible Society to come in to translate the Bible and send out the message of life, freedom and happiness to all the world."

NATIONAL DAY OF PRAYER.

His Majesty the King has summoned the British Nation to observe Sunday, July 6, as a day of Prayer and Dedication.

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