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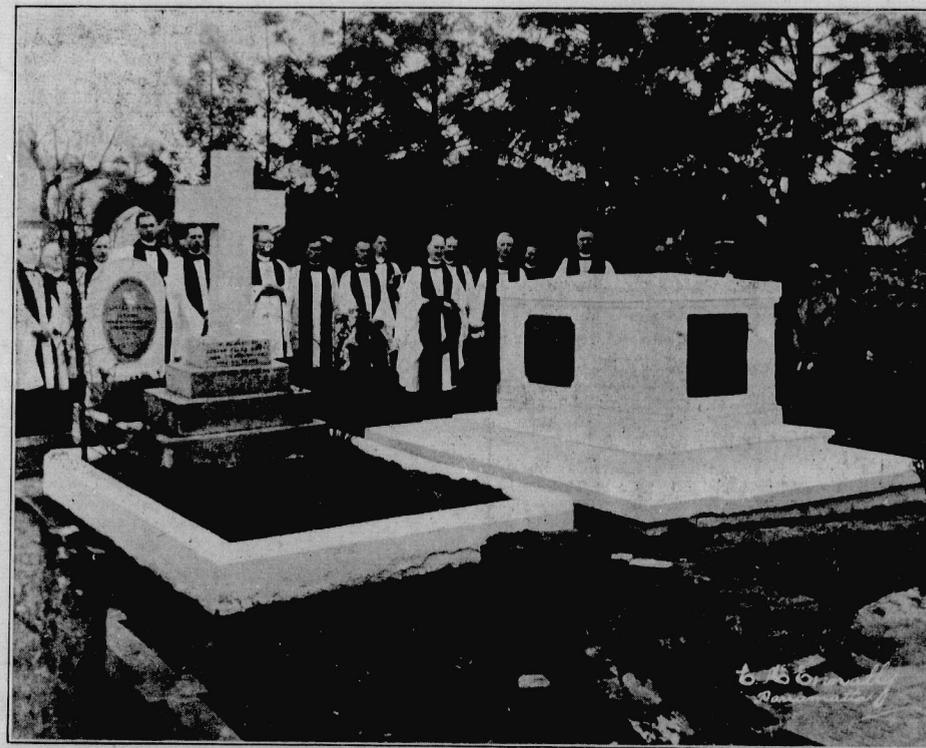
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. I., No. 25—New Series.

JULY 21, 1938.

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



Service at grave of Rev. Samuel Marsden, Parramatta, N.S.W., on the Centenary of his death, 12th May, 1938. The Archbishop of Sydney, Dr. H. W. K. Mowll, conducted the service, and the Bishop of Nelson, New Zealand, the Right Reverend W. G. Hilliard, M.A., gave the address.

MEMORIAL TO REV. SAMUEL MARSDEN.

A tablet to the memory of the Rev. Samuel Marsden was unveiled in St. Matthew's Church, Windsor, N.S.W., by the Archbishop of Sydney on Sunday afternoon, July 17th. More than a thousand people were present. Bishop Bennett, the Maori Bishop, preached the sermon, and paid a tribute to Samuel Marsden's great work on behalf of the Maori people. The Maori Choir rendered very beautifully the anthem, "What are these?" The lesson was read by the Rev. John Hope, of Christ Church, Sydney, a great grandson of Samuel Marsden, and the Rector of Windsor, the Rev. P. Birk, and Archdeacon Begbie conducted the service.

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"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Advertising and Circulation Manager, Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, 256 Williams Road, Toorak, S.E. 2.

Tasmania.—Hobart: T. A. Hurst, 13 Dynnyrne Road, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Issued Fortnightly.

Subscription: 8/- per year, post free. 3d. per copy.

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Notes and Comments.

VISIT OF THE MAORI CHOIR.

SYDNEY has been favoured through the arrival of a large choir recruited entirely from the Maori people. We are informed that audiences of 2000 sit and listen entranced to the sacred songs rendered by these unusually gifted people, and we are sure that Sydney will be equally appreciative.

The concerts are sure to be well patronised, but this is not the principal matter, valuable as such patronage will prove to be. We need to remember Samuel Marsden and his untiring devotion to the race to whom God sent him as a bearer of the glad tidings of the Gospel. When our Maori friends come amongst us we need to remember that here is indeed a triumph of the Gospel of the first magnitude.

When we recall the fact that an Anglican Bishop and many priests have been given to the Church from the Maoris, that doctors and lawyers of eminence and ability have rendered most useful service to the cause of humanity; that the University of New Zealand includes many of the Maori race amongst its alumni, and then look back for one

hundred years, we are constrained to exclaim, "What hath God wrought?" With hearts overflowing with gratitude, we welcome our brethren, lifted, as we have been, from darkness and ignorance, enjoying, as we enjoy, the blessings of the everlasting Gospel. We trust that the visit of the Maori choir will have more than one excellent effect. We trust it will forge a bond of union between Australia and New Zealand. Australia gave them Marsden. They visit Australia to honour his memory. Let this teach us that we are indeed "one in Christ Jesus." We trust further, that it will awaken a heartfelt spirit of prayer. There is much to be done still to make the Gospel wholly effective in Australia and in New Zealand. Let us therefore continually remember the great evangelistic work undertaken by our Maori brethren, and pray that a spirit of revival may be awakened, and another Marsden, perhaps out of the ranks of the people he loved, may arise to shed blessing on the two countries.

The picture of zealous servants of Christ representing a very large proportion of the Maori race ought further to confirm us in the conviction that the Gospel is the power of God unto salvation.

We hear and read of serious menaces to the spread of Christ's Kingdom, but what are they compared to the dark night of heathenism dispelled so effectually in one hundred years?

We read of problems of race, but in our sister Dominion we see them happily resolved. Men are bound together in holy bonds, and the common service makes a common cause between the Maori and the white immigrant.

We read of internicinal conflict, and praise God that even an unjust war and acts of cruelty have not quenched the spirit of brotherhood engendered by a common worship and a common devotion to the country that holds two races in equality and freedom.

Marsden met with opposition, but the Maori Church is to-day a splendid vindication of his aims and hopes. May God give each of us the vision of the Kingdom. May God richly bless our visitors and may they catch an inspiration from their visit, as we certainly shall.

CHURCH MISSIONARY SOCIETY.

THE annual report and balance sheet of the N.S.W. Branch of the Church Missionary Society, presented at the annual meeting last week, showed progress in the Society's activities in various parts of the world. The total income for the year, which was more than £16,000, and the fact that the debt has been reduced by more than £1,000, indicate determination and sacrificial giving on the part of C.M.S. supporters, and reflects credit on the officers of the Society who direct and organise the work. The missionary enterprise is

a colossal task, and the responsibility a heavy one. We bespeak for the C.M.S. a whole-hearted support that will enable the witness of the Gospel to be more widely carried amongst the many millions who still sit in darkness and the shadow of death.

THE PRESS.

A CORRESPONDENT in the Victorian "C.E. Messenger" rightly deplores a public opinion that can rest satisfied with the treatment meted out to the religious life of the community by the organ of the press. The occasion of his complaint was the scant attention given by the Melbourne Press to the great "United Thanksgiving Demonstration" which filled the Melbourne Town Hall in connection with the 400th anniversary of the placing of the English Bible in the churches of Great Britain. He rightly says:—

"As a sign of the times this is deplorable, and well calculated to cause a feeling of shame, for it would seem that in our newspapers sport comes first, business second, sensational news third, while religion runs unplaced.

"Are we to conclude that the editors of our daily papers regard spiritual things as negligible and unworthy of notice? Surely amongst their half million subscribers are some religiously minded persons who deserve to be catered for! It would be well that both the public and the press recognised that we largely owe our present freedom of thought and action to an open Bible. But, as Shaw Desmond, in his latest book, "World-Birth," truly remarks:—"All values are inverted and extroverted, the casual and carnal, meretricious and unimportant stressed, the vital minimised or avoided."

This is a grave but apparently just indictment of the Press, not only in Melbourne, but in other cities of our Commonwealth. Too often space is freely provided for the relatively insignificant disputes or difficulties that sometimes occur in our Church's work, but practically nothing of publicity for the great constructive work that is always to be found.

THE DRINK EVIL.

MELBOURNE Churchmen are being called to arms by Archbishop Head in a vigorous campaign against the vicious drink traffic. A special meeting of the Melbourne Synod was held on Monday, the 11th inst., to discuss the policy of the Church in relation to the No License Poll, and a monster meeting was held in the Town Hall at which Archbishop Head was the chief speaker. We congratulate the Archbishop upon his leadership in this matter. For some reason the Christian Churches seem to have lost their enthusiastic temperance organisations. No doubt there has been a great reform of the drink traffic by reason of the six o'clock closing Act and the more energetic police surveil-

lance, and the cause of these reforms, a strong public opinion on the side of temperance. But the rising generation has not been sufficiently indoctrinated with the evils of intemperance, and there is a distinct swing away on the part of the younger element. Without a doubt, drinking has been quietly growing by reason of society's customs—the evil monster is again making his presence felt, unashamed. The same story comes from overseas. Alarming figures concerning the use or abuse of intoxicating liquors comes from England. Quoting the English "Record":—"The records for 1937 give temperance advocates cause for concern. There was a 5.9 per cent. increase in the consumption of beer, 3.6 per cent. of spirits, 3.2 per cent. of foreign wines, and 6.7 per cent. of British wines. The total expenditure on liquor showed an increase, at £259,000,000, of £13,000,000 over the previous year. In certain areas of the country, convictions for drunkenness increased considerably, by 3.2 per cent. over 1936, and by 55.4 per cent. over 1932. It is worthy of note that liquor taxation of various kinds now produces about 14 per cent. of the budget taxation. No one will suggest that, over a period of years, conditions have not improved, but recent tendency to increase the consumption of liquor is to be regretted. The menace can best be fought through instruction of the young and by encouragement of outdoor activities."

The Churches need to review their attitude and organisation in relation to this dreadful evil.

THE BISHOP OF LONDON.

THE "English Churchman" says: "The Bishop of London justified his intended retirement next year by a statement to the London Diocesan Conference, which makes it clear that his object is to make way for a younger man, especially in view of the approaching Lambeth Conference. The Bishop, when speaking of the Communion Service, testified that 'he had celebrated for fifty years with great happiness with the Service as it was printed in the present Prayer Book of 1662.' His suggestion that 'instead of the new Prayer Book service—which the Bishops had tacitly allowed but which nobody wanted—the Prayer of Oblation should be allowed to be used after the Prayer of Consecration, followed by the Lord's Prayer (a difference in their order, but not in the prayers themselves),' can be approved only by Evangelicals who forget or are unaware of the strong doctrinal reason which led to the placing of the Prayer of Oblation after the administration of the elements. The Bishop's plea that his suggestion should be adopted 'on condition that all other missals should be scrapped throughout the diocese,' is ingenuous but unworkable. The pro-Roman clergy have no love for 'conditions' which in any way limit their proclivities."

We publish in another column the Bishop's remarks at the Diocesan Conference.

IS IT CRICKET?

IT'S certainly not cricket when it's a "wash-out" like Manchester has been. Whether "tests" should be played to a finish or whether they should be limited to four days would make a very interesting subject for debate. There is much to be said on both sides. This paper is not concerned vitally one way or the other, but it is concerned that the churchpeople should play "cricket," should "play the game" with all reverence as the great Captain of our salvation did. Life to Him was real, earnest; it was Life, not playing at life, or toying with life. It was glorious; it was worth any sacrifice. He gave His all. He died to save sinners. He died to give us true liberty. Liberty from the shackles of sin and self. He died to make us free. Does not the Christian Church need to free herself from the shackles of worldliness?

Take up thy cross of self-sacrifice, is the Master's challenge. As we read of, know of, so many Christian causes languishing for lack of funds and service, see the flaunting of wealth in costly cars, dress, houses, and the prodigal spending of money and time on sport by many churchpeople, we ask, "Is this cricket?"

CENTENARIES.

CENTENARIES are becoming rather common, e.g., the Broughton Centenary, the Sesqui-centenary of the State, the Marsden Centenary. Let there be added the one which falls on Sunday, July 31st. It was at midnight on July 31st, 1838, that the emancipation of the negroes of Jamaica came into force. Many of the slaves were skilled cabinet makers, and they had prepared, we read, a beautifully carved coffin and had dug a deep grave.

Into the coffin there was thrown these emblems of their former degradation: a chain, a whip, an iron collar, etc., as worn by the slaves.

What a funeral it was, as the coffin was lowered into the open grave! What a funeral song!

"Now, slavery, we lay thy vile form in the dust,
And buried forever there let it remain;
And rotted and covered with infamy's rust,
Be every man-whip, and fetter, and chain."

For all lovers of liberty July has its messages. July 4th, "The Declaration of Independence" (U.S.A.); July 12th, Battle of the Boyne (due to Orangemen); July 14th, the Storming of the Bastille (France's Day); July 31st, Jamaican Emancipation Day, with special significance this year of its centenary.

PASSING ON THE TORCH.

"We want to make sure that we pass on to future generations the same loyalty to the Word of God which we have inherited from our fathers."

—(Archbishop of Melbourne.)

IF GOD WERE NAUGHT?

(Contributed.)

I have been reading with great interest and sympathy, the marvellous and heroic life of one of the greatest of our modern scientists, Madam Currie. Over difficulties that were well-nigh insuperable, and in spite of heart-breaking disappointments and neglect, she won her way to the successful accomplishment of her purpose. Incidentally, she achieved a fame she did not seek, and found a fortune which, as it concerned herself, she rejected, but which, at her request, was devoted to the service of humanity.

Living after her mother's death in an atmosphere of scepticism, and amid circumstances quite unfavourable to the spiritual growth of her nature, she grew apart from those influences that make for religion. Little wonder, then, that all the varied capacities of her mind should become absorbed in those magnificent researches which have made her famous, and which eventuated in one of the greatest discoveries of the age.

Yet, from the Christian's point of view, and in spite of the indomitable courage and self-forgetfulness of the heroine, the book cannot be other than a sad one. Allowing ungrudgingly for all her success, and for all the mental and material good it has, and will yet, accomplish, did she not pay too high a price for these results? If to herself it all ended in "Dust to dust, and ashes to ashes," and the rest eternal silence, where is the gain? Did not He Who looked into the very heart of this great question ask, "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

When God is left out of our consideration of the problem, how insoluble it seems. If He is left out of our lives, how incomplete and futile the whole scheme of things becomes. Of this futility and incompleteness Madam Currie was keenly aware. She writes to a friend whose child died at its birth: "What suffering it must be for a mother to go through so many trials for nothing. If one could only say with Christian resignation, 'God wills it, and His will be done,' half the terrible bitterness would be gone. Alas, that consolation is not for everyone. I see how happy are the people who admit such explanations, but strangely enough, the more I recognise how lucky they are, the less I can understand their faith, and the less I am capable of sharing their happiness."

Her own life, indeed, seems to have been but another instance of this "terrible bitterness" of which she complained. When that life, so wonderfully beautiful in many ways, came to an end, there were no funeral obsequies to indicate a hope of something better waiting, God-granted, in the eternal years to come. Only another poor old worn-out body committed to a grave where other worn-out bodies were interred—only another line graven into the marble at her head!

As we have said, how incomplete and futile such an ending must ever seem. All those long years of neglect, deprivation, disappointment, bereavement, mental and physical suffering, if death were naught, and naught were after death, "all," as she expressed it, "for nothing." Well might the unbeliever voice again the cry of the fleeing prophet, and ask: "What am I better than my fathers?"—and perhaps add to it that other counsel of despair, "Let us eat and drink, for to-morrow we die."

For the Christian, the Resurrection of Christ has answered as to the question of a future life, but glorious as that answer is, he has something greater still. Christ is not a personality two thousand years away, but One Who may be, ought to be, an actual, personal, living reality, filling his own soul. Think of it—the marvellous, supernatural fact that Christ in him is the hope of Glory, and that the life he now lives, he lives by the Faith of Him Who loved him and gave Himself for him, everlastingly, world without end. Amen.

Personal.

Our hearty congratulations to Canon R. B. S. Hammond, O.B.E., who celebrated the 20th anniversary of his ministry at St. Barnabas', George Street West, Sydney, on July 3rd. Canon Hammond has worked continuously in Sydney since 1901.

The Rev. Marcus Loane, M.A., of Sydney, who is at present in England, has been helping in the parish of Edgeware. He reports that "there are two evening services on Sundays, as so many people come that they cannot fit in, although the church holds more than 450." In August Mr. Loane will go to Scotland to act as locum tenens of a parish in Edinburgh, the church of Dr. Hart Davies, who will be visiting Australia. Mr. and Mrs. Loane expect to return to Sydney early next year.

Sir Robert Williams, the President of the Committee of the C.M.S., England, celebrated his ninetieth birthday on June 15th. For more than 60 years Sir Robert has been connected with the Society's committees; for twenty-nine years he was the Treasurer, and in 1917 he was invited to become the President.

Archdeacon F. T. Whittington, of Hobart, celebrated the 85th anniversary of his birthday on June 13th. He was born in South Australia, and although now in virtual retirement, has been a prominent figure in the church life of Tasmania for many years. He was appointed Archdeacon of Hobart in 1895, and held that office until 1923.

The Right Rev. James Buchanan Seaton, D.D., Lord Bishop of Wakefield, died at Bishopgarth, Wakefield, on May 25, aged 70 years. A serious illness last year prevented the Bishop from proceeding on a contemplated visit to South Africa, and a relapse caused his death, which singularly coincided with the jubilee celebration of the foundation of the diocese.

News has been received from England of the death of the Rev. Kemp Teasdale, of Cowfolk, Sussex, and formerly of Sydney. Mr. Teasdale was trained for the ministry at Moore College, and served as curate at St. Barnabas', George Street West. He had been in England for a number of years.

WOMEN'S FEDERATION.

At the Annual Rally of the Presbyterian Women's Federation, held last month, one of the subjects for discussion was "The practicability of forming a council of interdenominational Church women to enable them to speak with one voice on matters concerning the welfare of the people." The theme had been sent to the other Churches, so that their representatives came prepared to voice the opinions of the women of their denominations.

Mrs. Mowll, wife of the Archbishop of Sydney, who was unable to be present on account of illness, sent Mrs. T. S. Holt to represent her and to tell the ladies that she would like further information on the subject before making a definite decision re Church of England part in the movement.

Miss Roseby, representing the Congregational Church, said that for some time their Women's Union had been hoping to find ways and means of forming such an organisation, but that now the Presbyterians had taken the initiative in the matter they would gladly do all they could to forward their plans. Of the usefulness of such a move there was absolutely no doubt, and she foresaw much useful work for these united women.

Quiet Moments.

THE APOSTLE OF NEW ZEALAND.

Sermon (abridged) preached at St. Mary's Cathedral, Parnell, by the Archbishop of New Zealand on May 12th, the centenary of the death of Samuel Marsden.

Text: Romans xiii., 7. "Render therefore to all their dues, tribute to whom tribute is due, honour to whom honour."

THE late Mr. Percy Smith said that the missionaries (in N.Z.) who had the best means of forming an estimate, calculated that between 1800 and 1840, over 80,000 Maoris had been killed or had died through causes incidental to the wars. One wonders sometimes how many would have survived had it not been for the Gospel and the missionaries. One sometimes wonders when the great Maori race would have been evangelised had it not been for the splendid courage and determination of the intrepid pioneer and Apostle to N.Z., Samuel Marsden. He blazed the way for all subsequent missionaries; to him and to him alone belongs the honour of first bringing to the benighted, warlike Maoris, the good tidings which eventually saved the remnant of a great race from mutual slaughter. It is fitting that we, the representatives of the Church which trained, ordained and sent Samuel Marsden to his apostolic labours in this country, should offer our thanks to Almighty God on the centenary of his death at Windsor, N.S.W. Our service to-day is a fitting climax to that series of centenary commemorations which we have held during the last 24 years, beginning with the centenary of Marsden's first service on Christmas Day, 1814. Since 1914 great commemorative services have been held at Waimate, Kaitiaki, Paihia and Russell, as each centenary has come round, and we have endeavoured to pay tribute and honour to those connected with each of these great historic events.

There is no need for me to refer to the general labours of Marsden from the time of his ordination to the priesthood in 1793, and his arrival in Botany Bay in 1794 as chaplain to the convict settlement, and his work there. But God was preparing him during those early, difficult years, for his pioneering work in N.Z. His contact with and kindness to those Maoris who found their way to Sydney created in his soul a vision that God had laid this further responsibility on him. He made a visit to England to plead with the C.M.S. to send a mission. We may regard him as the Gregory of the 19th Century, for the spiritually enslaved Maoris made the same appeal in his soul as did those Angli children to Gregory. The mission to N.Z. became the absorbing passion of Marsden's life. The fate of the sailors on the "Boyd" might easily have been regarded as a warning against his plan, and we know how it was used by Governor Macquarie as a lever to restrain him; but his mind was made up, and at last he gained permission from the governor. On November 19th, 1814, in his

50th year, he commenced that journey in the little boat "Active," and it was a journey which lasted three weeks before N.Z. was sighted. His courage in landing unarmed, particularly in the Whangaroa harbour, so recently the scene of the massacre of the crew of the "Boyd," should be known and cherished by every man, woman and child in N.Z. The journey to the Bay of Islands and the details of the memorable Christian service on the Oihi beach are imprinted upon the minds and memories of every Christian and Churchman who loves the truth and desires to give honour to whom it is due. That was the introduction of the Gospel into N.Z.; that was the first step in the planting of the Holy Catholic Church in N.Z. On that same Christmas Day, 1814, Marsden celebrated the Holy Communion—the first occasion on which the great sacrament of love and unity was celebrated by a priest of the Church of God in this land. What a memorable occasion when in sight of hundreds of cannibal warriors, the sacrifice of Christ was pleaded for the inhabitants of the heathen land!

When once Marsden had put his hand to the plough, he never looked back, and the story of his seven visits to N.Z. to encourage the missionaries, to keep a close oversight on the progress of the work so dear to his heart, is surely very dear to every member of the Church.

The story of his last visit in 1837 is full of pathos. Landing at the Hokianga, where he was greeted by hundreds of Maoris—the fruit of the Anglican and Wesleyan missions—he visited all the available mission stations in N.Z., conveyed sometimes in the "Rattlesnake" and sometimes in a litter borne by devoted Maoris who would gladly have given their lives for him. His spirit was refreshed within him and God gave to him the blessed assurance that his great work and labour of love had not been in vain. "If the missionaries had not been sent out at the time," he wrote afterwards, "I am of opinion N.Z. would have become one of the most abandoned places in the known world from its intercourse with Europeans." His wish to visit the country for the eighth time was not realised, for he died in his 73rd year at Windsor, N.S.W., on May 12th, 1838. His body was buried in the churchyard of his church at Parramatta, and two years ago I had the privilege of paying a visit of homage to his grave. It was also my privilege to see the simple white marble slab placed in his church in 1856 by some of our Northern Maoris who wished to place on record their veneration for one who had done so much for their race.

May I remind you of the memorial collect used at the unveiling ceremony of the Marsden Cross at the Bay of Islands? "Oh God, Who didst singularly adorn Thy servant, Samuel Marsden, with noble acts and shining signs of grace, grant that his holy pattern may enkindle us, and his brave and virtuous deeds enlighten us, through Jesus Christ our Lord. Amen."

It may be that the work of Samuel Marsden needs no further tangible memorial in this country,

inasmuch as we have his spiritual memorial ever present with us, but I hope that when our Cathedral in Auckland is erected to the honour and glory of God, it will contain a fitting chapel in memory of Samuel Marsden, the pioneer of the Gospel and the Church in this land, and the man who is rightly entitled to the name of the Apostle of New Zealand.

LUTHER'S LOVE FOR PRONOUNS AND ADVERBS.

It is said that Luther called the pronouns and adverbs the sweetest words in the Bible, e.g.:—"Who loved **me**"; "a **very** present help"; "exceeding abundant; exceeding great and precious," etc. See also the striking examples in Ps. xviii., 1, 2, with nine "my's" in two verses. "I will love Thee, O Lord **my** strength; the Lord is **my** rock and **my** fortress, and **my** deliverer; **my** God, **my** strength, in Whom I will trust, **my** buckler and the horn of **my** salvation and **my** high tower."

LATE DR. JOAN TAYLOR.

It is with very deep regret we have heard of the bereavement of the Rev. Stephen and Mrs. Taylor, of The Rectory, Woolwich, Sydney. Dr. Joan Taylor, their daughter, who has done such a valuable work as a servant of Christ, going forth on a healing mission, passed away in India after a severe attack of pneumonia. Those who know and honour Mr. and Mrs. Taylor for their devoted service in the home field will join with us in prayer that God may sustain and comfort them and their family in their hour of trial.

Dr. Joan Taylor has been called away in what seemed to be the fullness of power, but she had long ago yielded her life to her Saviour, and we know that with the same cheerfulness she obeyed the call to the higher service.

Lives like these are not wasted; they are garnered of God, waiting for the full exhibition of His purposes of grace in the day of resurrection.

Dr. Joan Taylor was engaged in hospital work on the North-West Frontier, in India, and the Punjab, and latterly was in charge of the Alexandra C.E.Z.M.S. Hospital at Sukkur, in the Sindh, and was serving her second term. Recently she was on furlough in Sydney.

Two cables have been received by Mr. and Mrs. Taylor from Bishop Banerjee and the Indian doctor in charge of the C.E.Z.M.S. Hospital at Amritsar. They read as follows: "Deep sympathy in your sorrow; our loss equally great. Joan with her Lord.—Bishop Banerjee." "St. Catherine's staff send deepest sympathy in happy remembrance of Dr. Taylor.—Doctor."

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

C.M.S. ANNUAL MEETING.

N.S.W. Branch.

The Annual Meeting held in the Chapter House, Sydney, on July 12th, and presided over by his Grace the Archbishop of Sydney, was well attended and full of enthusiasm. The presence of the Bishop of Aotearoa and the Rev. A. B. Riley stimulated interest in the gathering, and the speeches of the chairman, Bishop Bennett, and Mr. Riley, were inspiring and informative. The Archbishop of Sydney gave an excellent survey of the year's work and in the course of his remarks referred to the loss sustained to C.M.S. and the missionary cause generally in the calling away of Bishop Taylor Smith and Mr. C. R. Walsh. His Grace also sympathetically referred to the death of Dr. Joan Taylor in India, news of which had only just then come to hand.

Bishop Bennett's testimony to the wonderful work of Samuel Marsden, and the story of the conversion of the Maori people was simply told, yet with warmth and gratitude that touched all hearts.

The Rev. A. B. Riley graphically told of work and needs in the Soudan, and of the great opportunity before the Church in this large area. He paid a fine tribute to the fruitful efforts of Canon Gore, of Sydney, particularly for his translation of the New Testament in the Yandze language. Altogether it was a splendid gathering, and C.M.S. supporters were encouraged once more to go forth in obedience to the Lord's charge. "Go ye . . . make disciples of all nations."

ST. STEPHEN'S, WILLOUGHBY.

In connection with the Fourth Centenary of the English Bible the Rector accepted and dedicated, on June 19th, a beautiful lectern Bible given by Miss F. E. Colyer. This most appropriate gift has the following inscription: "Presented to St. Stephen's Church, Willoughby, by F. E. Colyer as a thankoffering to Almighty God on the occasion of the 400th Anniversary of the placing of the English Bible in the Parish Churches." Dated June 19th, 1938.

CONSECRATION SERVICE.

Soldiers' Memorial Church, Cabramatta.

The Most Rev. the Archbishop, Dr. Mowl, of Sydney, visited Cabramatta at 3 p.m. on Sunday, July 3rd, to consecrate the Soldiers' Memorial Church. He was assisted by the Ven. Archdeacon Begbie and other clergy.

The building, which cost in all between £2000 and £3000, having been entirely freed of debt within the past year, this solemn service of dedication was rendered possible. The church was crowded, and many failed to get entrance, as the building was filled beyond the porches. Many clergy were unable to be present, and sent apologies as they had afternoon services in their respective churches.

This service was the most solemn ever experienced in the district. About 40 adults and 50 juniors, boys and girls, were in the choir, the juveniles being in their choir robes.

During the service the Archbishop unveiled a brass tablet to the memory of the late Mrs. Ainsworth. He also consecrated four brass vases given by various donors, as well as the rebeds erected to the memory of the late Mrs. Robertson by her only daughter—Mrs. Ryan, of Cabramatta.

His Grace made reference to the fact that the labour involved in erecting the sanctuary framework was given by Mr. Best entirely free of cost to the church.

Dr. Mowl also received a carpet—a very beautiful carpet—the gift to the church by the Bible Class girls. He then

handed banners to the Girls' Friendly Society, the Boys' Club, Canley Vale Juvenile Choir, Cabramatta Juvenile Choir, and St. John's Juvenile Choir.

The Archbishop gave an inspiring address of encouragement to all clergy and laity alike, pointing out that just as Godly men of Old Testament history were prompted by the Spirit to erect buildings for the worship of God and the spiritual upliftment of the people, so likewise to-day men are encouraged by the same Spirit to glorify God and render consolation to God's children here below.

The Vicar (Rev. G. B. Webb), thanked the people for that support and loyalty in the service of God which had made such a day of inspiration possible.

VICTORIA.

Diocese of Melbourne.

REUNION.

An important meeting was held recently in the Chapter House, Melbourne, under the chairmanship of Archbishop Head, the President of the Faith and Order Regional Committee of Victoria. The meeting was addressed by Professor G. C. Barbour, of Queen's College, Melbourne, who represented the Methodist Church of Victoria at the World Conferences held last year at Oxford and Edinburgh for the discussion of methods to be adopted to expedite a world union of Churches.

One of the most important suggestions of these conferences was that a World Council of Churches should be established. Such a proposal was unique in recent ecclesiastical history, for the reason that it received the support of all denominations. It had been decided that the membership would be 450, with a committee of 90, a third of whom would be laymen.

Professor Barbour advocated the formation of branches of the Friends of Reunion in Australia. In England the Friends of Reunion was an influential body, with leaders of all Protestant Churches in its membership. He also advocated that, as a move towards the union of Churches, the various congregations should unite and arrange to worship at each other's churches at different periods of the year.

At the close of the address, the Moderator-General of the Presbyterian Church of Australia moved:—

"That steps be taken to enlarge the present Faith and Order Regional Committee in Victoria to make it thoroughly representative of all denominations; and that the Committee take steps to implement the suggestions emanating from the world conference."

The motion was seconded by Professor Ozer, of Ormond College, and carried.

RIDLEY COLLEGE, MELBOURNE.

Second term is more than half-way through now, and the backbone of the year's work is broken. Two new honorary lecturers have recently joined the staff, in Rev. R. D. Peatt, who lectures in Social Science, and Rev. J. Nash, who conducts a class in elementary Hebrew.

The social side of college life comes well to the fore during this term, and provides a welcome break from the routine of lectures and study. At the last meeting of the Literary and Debating Society, to which friends were invited, Dr. M. MacAllister spoke of some of his experiences as Court Musician to a Maharajah of India, and of Indian life generally, illustrating his remarks with excerpts from Indian opera.

Ridley College also took part in the recent conference arranged by the Melbourne Theological Colleges' Union, which comprises the theological colleges of the various denominations. Many topics were discussed, and much interesting light thrown on the viewpoints of other denominations.

VICTORIAN JOTTINGS

(By "Melberton.")

These are timely words, which are worth pondering by all. They come from the "Argus," of July 11th:—

Mission of Church Schools.

"The world is in a state of chaos largely because the men ruling in some countries have turned their backs on God," said Archbishop Head yesterday at a dedication service at the Caulfield Church of England Grammar School. He spoke of the need for Church schools.

What that school stood for, with other Church of England grammar schools, Archbishop Head said, was to see as far as it might that our Empire, our Motherland, and our Australia stood for the knowledge of God and of Jesus Christ. They did not want to supplant the State system, but to supply something which was definitely Christian and definitely Anglican. Unless the boys and girls were trained in the knowledge of God and of Jesus Christ, it meant national disaster. A question emphasised in this time of chaos and anxiety was how we should behave. There was perplexity about what was right and what was wrong. The boys were taught what to accept and what to reject, and why it was right or wrong. In that school and other Church schools the secular system was being taught in a religious spirit, and in the Christian atmosphere. The Anglican heritage had done great good for the life of the individual and of the nation.

The service in the school grounds, at which there was a very large attendance, was for the dedication of gates in memory of Mr. Leonard B. Lloyd, a former president of the Caulfield Grammarians' Association, who was killed in a motor accident in January, 1937. He was a member of the firm of Lloyd Bros. and Maginnis Pty. Ltd. The speakers told of his fine work for the school, at which he had been a pupil. Mr. Lloyd's two young sons were the first to walk through the gateway.

In his dedication, Archbishop Head said: "May these gates ever be open for the admission of the true, the beautiful, and the good, and closed against all that is evil."

The gates, finely constructed, were presented by the members of the Caulfield Grammarians' Association. The president of the Association (Mr. J. G. Bailey) asked the school council to accept them as a tribute to the memory of Mr. Lloyd, and the president of the school council (Mr. C. F. Crosby), acknowledged the gift. The headmaster (Mr. F. H. Archer) also spoke. Mr. W. M. Buntine, who was headmaster for many years, was present. Archbishop Head was assisted in the service by Canon Langley and the Rev. C. G. Bright Parker. The choir of All Saints' Church, St. Kilda, took part.

The Melbourne Grammar Schools.

Our great public schools are shortly to receive new heads. The Melbourne Girls' Grammar School loses Miss Gillman Jones, M.A., who has done noble service, both as headmistress and in public affairs. The newly-appointed head is Miss Dorothy Ross, M.A., M.Sc. She is well-known as an experienced educationalist, and a woman of progressive ideas.

The Melbourne "Grammar" is to welcome Mr. I. R. Sutcliffe, M.A., B.Sc. He has a fine record as a head in New Zealand, and is young and able.

One feature of our long established Boys' Grammar Schools is very disappointing. Of the many thousands who pass through them, a very small proportion take Holy Orders. The Caulfield

Grammar School, for many years under the leadership of Mr. W. M. Buntine, M.A., has more clergy and missionaries on its records than our Melbourne and Geelong Schools. We hope for better records in the future.

Labour Religion.

A very striking article, the first of those on the above subject, appeared in the "Age" of July 9th. It comes from the fertile pen of Bishop Johnson, of Ballarat. It is one of the best features of the famous literary supplement of the "Age."

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CHURCHMEN'S REMINDER.

"The man who says 'It can't be done' is generally surprised by someone doing it."—Anon.

"I can do all things through Christ which strengtheneth me."—St. Paul.

JULY.

24th—**Sixth Sunday after Trinity.** One of the several "Love Sundays" of the Prayer Book. This primary Christian duty is still needed as the chief demonstration of the truth.

25th—St. James. This Apostle was the first of the band to be martyred, and is the only one whose death is recorded in the New Testament. There is a legend that one of the Jews who were dragging him to death was so touched by his behaviour that he craved to die with him, and they were beheaded together.

26th—The Irish Church was disestablished, 1869.

31st—**Seventh Sunday after Trinity.** This brings before us one of the finest collects. It is an ancient one from the Sacramentary of Gelasius. This proves the catholic character of the Prayer Book as put forth by Cranmer.

AUGUST.

4th—Thursday. Great Britain declared war on Germany to protect Belgium, and our Empire, too. "Lest we forget." "Lord God of Hosts, be with us yet."

To Australian Churchmen.

MISSIONS AND THE BIBLE.

IN this year 1938 we are celebrating the fourth centenary of one great outcome of the Reformation—the setting up of the Bible in all the churches of our land. About two hundred years later it was a fresh discovery of the truths of the Bible which led to a new impetus in foreign missionary work. If the Reformers in the sixteenth century gave the Bible to England, the missionary work of the nineteenth century made it universal.

The early missionaries of the C.M.S. found their first task in evangelism to be the reducing of languages to writing and then the translation of parts of the Bible into vernaculars. Until that was done missionaries were rather like an army without weapons. As soon as ever limited portions of the Scriptures were circulated freely in mission areas, the Gospel began to spread to distant parts where missionaries had never penetrated, for the Word of God had its own message.

Gospel Ends Tribal War.

One of the earliest missions of the Society was to New Zealand. In 1814 Samuel Marsden landed on what was then a cannibal island in the Pacific. The Maoris carried on their raiding, and tribal wars raged back and forward. The story is told of one chief who had come under the influence of the Gospel through his little daughter, who had become a Christian in a mission school. She was the proud possessor of a Maori copy of St. Luke's Gospel. The tribe was suddenly attacked and defeated in battle. The chief, seizing his little daughter,

fled into the bush and hid. That night the enemy tracked him down and murdered the little girl, who lay sleeping with her head pillowed on the Gospel she had so much prized. The chief himself escaped, but subsequently made search for the Gospel which he knew his daughter had carried with her, but to no avail.

Some years afterwards, when there was further fighting, a son of the chief who had murdered the little girl felt sick at the bloodshed and the distress caused by these wars, and said to a friend of his that he wished he could find a way of deliverance from war. The man immediately replied: "If I had a copy of the Scriptures I could show you the way of peace." The young man hurried away and came back with a tattered and torn copy of St. Luke's Gospel. This, he said, was brought into camp after one of their tribal wars. It was the actual copy of the Gospel which had served as a pillow for the little girl the night she was killed. Through it this young chief became a Christian, and peace was established between the tribes. Thus the Scriptures carried their own message and accomplished a wondrous work even where a missionary could exercise no influence.

A Silent Witness to Moslems.

Those of us who have worked in Moslem lands know that the Bible is a silent witness in many Moslem homes. It penetrates to the closed lands where no missionary is allowed to enter, for the Bible is read in Afghanistan, Mecca, and other places barred to missionary effort. What attracts a non-Christian people to the Bible is primarily the picture of Jesus Christ which is portrayed in the Gospels. In Iran I met a young man who had become a Christian, and asked him what it was that had led him to give up Islam. He at once replied that it was through reading the First Epistle of St. John. No missionary had ever lived in his town. He had never met one before he became a Christian, but that copy of the New Testament had brought light to him and peace to a troubled conscience.

In the outcaste areas of India, as soon as people become Christians they accept responsibility as teachers, for everybody tries to teach the Gospel to someone else. While many are still preparing themselves for baptism they are passing on, as they learn, the message to others more backward than themselves. Bishop Azariah, speaking of the Dornakal Diocese, says: "This is a Bible-teaching Church. The secret of success in our diocese is teaching." When I was there I was struck by the fact that nothing is left to chance, and that the fruit is only found after painstaking care and labour.

Many village areas in India to-day are growing up as teaching churches. This dates back to the earliest mass movements in the C.M.S. Missions. When in 1859 Venkayya became a Christian in South India, his first task was to learn to read. Many years later, when as an old man he was past working, he was to be seen day by day sitting out-

side his village home reading the Gospel aloud so that all who passed by might hear his message.

Rooted in the Bible.

We therefore are able to see from these illustrations, the essential method of a young, growing Church. Whether we study the coming of the Gospel to New Zealand, to Central Africa, or to India, we find the same result. Where once there was a mere handful of Christians struggling to maintain their faith, Churches have grown up with hundreds of thousands of adherents, and now they are Churches that are strong because they are rooted in the Bible, and are witnessing and increasing because they have found a message of which they are not ashamed.

A traveller riding through Indian rice-fields would to-day be surprised to hear Bible stories being chanted and psalms being sung by the workers as they splashed their way through the muddy land. Many passages of Scripture have been adapted for singing in Telugu and have been set to Indian tunes and chants, in the same way that boys in a school will take a Bible story and act it in front of the other boys in order to bring home to them the truth they wished to emphasise.

Teaching the Bible effectively.

I once witnessed the story of the Good Samaritan being acted very realistically by a group of boys. Similarly at eventide we should find the people, after their work in the fields, making their way to the little church where, night after night, a Bible class is held. Thus in a simple, yet effective way, converts are taught the Scriptures, and consequently the Church increases. Nor does the teaching end here. Teachers and pastors in the part of India of which we are thinking, never really leave school. They go periodically to Dornakal for refresher courses, and are brought back again and again to the truths of the Bible. As they meet in this way they find fresh inspiration for their work and go back with new spiritual power.

C.M.S. missionaries have been in the front rank of Bible translators, and they are still, in parts of pagan Africa, reducing new languages to writing. Some years ago a hymn was written, the first lines of which say:—

Oh, for a thousand tongues to sing
My great Redeemer's praise;

and we have often wondered why we needed a thousand tongues. But this year, when the number of translations of the Bible into other languages has actually reached 1001, the hymn takes on a new meaning as we think of the praises of God rising from churches all over the world, and the Scriptures being read in a thousand tongues. The labour and sacrifice of early missionaries has been richly rewarded, and we can look back and praise God. We can also look forward with confidence as we face this great harvest to-day, because these young churches in C.M.S. areas are rooted in the Bible.—(Prebendary Wilson Cash, D.D.)

AIDS IN EVANGELISM.

(A plea from the Sudan.)

A SURGING mass of brown and black humanity filled every corner of the church. A sea of expectant faces looked up at the preacher, the Rev. H. D. Hooper, C.M.S. Secretary for Africa, at the Annual Convention last year at Yambis, in the South Sudan. Every word, as it was interpreted, was listened to with great eagerness. "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in heaven," was the burden of the message. The 1500 people in the church rejoiced to hear the Word, but what about the other thousand for whom there was no room inside? They were compelled to remain outside and join in the service whenever possible, but for them there was no message.

The Rev. A. Riley, of Yambio, however, has a plan in mind by which all attending such large gatherings will be able to hear and accordingly benefit from the entire proceedings. A microphone and amplifiers, operated from a car battery, would carry the voice to a considerable distance and enable the whole congregation, both outside and inside the church, to hear every word spoken.

Moreover, the preaching of the Gospel in the crowded villages in the country would be greatly extended and expedited by the use of such an instrument. The sound of a gramophone record could be amplified to reach the very outskirts of the village, and then when the people came running in hundreds, the Word of the living God could be given to them through the microphone. Such inventions are used to advertise and promote business concerns, but why not, it may be asked, use them also to the glory of God and in the extension of His Kingdom in the remote places of the earth? Mr. Riley reports that friends have already subscribed part of the cost of such an amplifier.

Thousands of natives in the South Sudan have now learnt to read, and it is becoming imperative that they should have suitable reading matter. The value of such help is seen in the following incident.

At a mission station in the Belgian Congo it was decided recently to print and circulate a monthly devotional paper for the Christians and catechumens. This was carried out on their printing press and sent out. An out-school teacher in the country received his copy when he was on a visit to a relation 50 miles away from his school. He immediately jumped on to his bicycle and rode back to his school, arriving there about 5 p.m. He then called all his people in, and sitting down, they began to read the paper together. They read all the articles, discussing the points raised, and went through all the Bible studies, looking up all the references. They were so interested that they did not stop until they had gone right through the paper, which was not until 5 a.m.

Funds for a printing press had been collected by Mr. Riley before returning home, and since then a suitable press and equipment have been purchased and are ready to be taken back when he returns to the field in September. Moreover, a young man, experienced in printing, is hoping, should the way be opened, to be able to go out later as an honorary missionary to supervise the working of the press. It will then be possible to publish devotional literature, Bible study booklets, etc., in the five different group languages of the Southern Sudan, and thus another very effective aid in evangelism will be established in the country.

THE FIRST CHRISTIAN SERVICE IN NEW ZEALAND.

Notes from Samuel Marsden's Journal.

ON November 19th, 1814, Marsden obtained permission to sail to N.Z. from Sydney, and on that day embarked on his little ship, the "Active," with a truly motley collection of passengers—the master, his wife and son, Messrs. Kendall, Hall and King, eight Maoris (including Duaterra and Hongi), two Otaheitans, a Mr. Nicholas, two sawyers, one smith, one runaway convict, a horse and two mares, one bull and two cows, with a few



"OLD FRIENDS."

The Bishop of Aotearoa (right) meets Canon Baker (left) after 26 years. They were University friends in New Zealand.

sheep and poultry. After rounding the North Cape, Marsden put in at Whangaroa to try to stop a war between the people of Whangaroa and those of the Bay of Islands. This war had arisen as the result of the murder of a chief, Te Pahi, by English sailors, for the massacre of the "Boyd's" crew. Te Pahi had actually saved the lives of five of the crew, till they were wrested from him by the Bay of Islands men and slain.

Marsden has left a graphic description of this, his first night on New Zealand soil, December 18,

1814. "About 11 p.m.," he wrote, "Mr. Nicholas and I wrapped ourselves up in our great coats and prepared to rest. George (our interpreter) directed me to lie by his side. The night was clear, the stars shone brightly, and the sea in our front was smooth. Around us were numerous spears stuck upright in the ground, and groups of natives lying in all directions like a flock of sheep upon the grass, as there were neither tents nor huts to cover them. I viewed our situation with new sensations and feelings that I cannot express—surrounded by cannibals who had massacred and devoured our countrymen. I wondered much at the mysteries of Providence, and how these things could be. Never did I behold the blessed advantages of civilisation in a more grateful light than at that moment. I did not sleep much during the night; my mind was too anxiously occupied by the present scene and the new and strange ideas it naturally excited."

The "Active" continued her voyage the next day and at 3 p.m. on Thursday, December 22, dropped anchor on the north side of the Bay of Islands in a cove opposite the village of Rangihoua, where was Duaterra's home.

The journal continues: "On Saturday, December 24, we landed the horses and cattle. As the boats arrived with the cattle the natives appeared perfectly bewildered with amazement, not knowing what to conclude respecting such extraordinary looking animals. Cows or horses they had never seen before, and, diverted from everything else, they regarded them as stupendous prodigies. Later we were welcomed with a sham fight between Duaterra's people and Korokoro's.

"Duaterra passed the remaining part of the day in preparing for the Sabbath. He enclosed about half an acre of land with a fence, erected a pulpit and reading desk in the centre, and covered the whole either with black native cloth or some duck which he had brought with him from Port Jackson. He also procured some bottoms of old canoes and fixed them up as seats on each side of the pulpit for the Europeans to sit upon, intending next day to have the Divine service performed there. These preparations he made of his own accord, and in the evening informed me everything was ready for Divine service. I was pleased with this singular mark of his attention. He had also erected a flag staff on the higher hill in the village, which had a commanding view.

"On Sunday morning (December 25) when I was upon the deck I saw the English flag flying, which was a pleasing sight in N.Z. I considered it the signal for the dawn of civilisation, liberty and religion in that dark and benighted land. I never viewed the British colours with more gratification and flattered myself they would never be removed till the natives of that island enjoyed all the happiness of British subjects.

"About ten o'clock we prepared to go ashore to publish the glad tidings of the Gospel for the first time. I was under no apprehension for the safety of the vessel, and therefore ordered all on board to go on shore to attend Divine service, ex-

cept the master and one man. Korokoro marched his men on and placed them on my right hand in the rear of the European, and Duaterra placed his men on the left. The inhabitants of the town, with the women and children and a number of other chiefs, formed a circle round the whole. A very solemn silence prevailed—the sight was truly impressive. I got up and began the service with singing the Old Hundredth Psalm, and felt my very soul melt within me when I viewed my congregation and considered the state we were in.

"After reading the service, it being Christmas Day, I preached from the second chapter of St. Luke's Gospel, the tenth verse: 'Behold, I bring you good tidings of great joy.' The natives told Duaterra they could not understand what I meant. He replied they were not to mind that now, for they would understand by and by, and that he would explain my meaning as far as he could. When I had done preaching he informed them what I had been talking about. Duaterra was very much



The Bishop of Aotearoa (right) and Rev. W. N. Panapa (left) of N.Z., greet each other at St. Andrew's Cathedral, Sydney.

pleased that he had been able to make all the necessary preparations for the performance of the Divine service in so short a time, and we felt much obliged to him for his attention. He was extremely anxious to convince us that he would do everything for us that lay in his power, and that the good of his country was his principal consideration. In the above manner the Gospel has been introduced into N.Z., and I fervently pray that the glory of it may never depart from the inhabitants till times shall be no more.

"The service ended, we left the enclosure; and as soon as we got out of it the natives, to the number of three or four hundred, surrounding us, commenced their war dance, yelling and shouting in their usual style, which they did, I suppose, from

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the idea that this furious demonstration of their joy would be the most grateful return they could make us for the solemn spectacle they had witnessed.

"We returned on board much gratified with the reception we had met with, and we could not but feel the strongest persuasion that the time was at hand when the Glory of the Lord would be revealed to these poor benighted heathens, and that those who were to remain on the island had strong reason to believe that their labours would be crowned and blessed with success."

C.M.S. MAY MEETINGS—1938.

(By Rev. H. A. Wittenbach, an Australian Missionary in China.)

The 139th anniversary of the Church Missionary Society was celebrated in London by the usual series of meetings. They were inspiring meetings. How wonderful it would be if they could be broadcast to the world! Since that is not possible, a few notes may help to pass on the inspiration of the gatherings to friends in Australia.

Last year the C.M.S. sounded "The Call of the Hour." This is an attempt to bring home to every church member the urgency of the present world situation. The C.M.S. is the largest missionary agency of the Church of England, and its 1,161 agents are scattered all over the world. The Society is thus in vital contact with national movements that will have a large part to play in the future history of the world. At these meetings we were confronted with the opportunities for moulding the lives of nations that everywhere present themselves, and were warned by the danger of failing to seize these opportunities. The Rev. W. E. S. Holland, late of St. John's College, Agra, preaching at the annual festival service in St. Bride's Church, Fleet Street, sounded the call to advance. He deplored the tendency of the Home Church to send out only such men and such money as remained after all needs at home had been met. The Archbishop of Canterbury, as chairman of the Annual Mass Meeting in the Royal Albert Hall, struck the same note. This was a wonderful meeting. A continuous stream of motor coaches had been turning in at the entrance for an hour before the meeting, bringing parties of friends from all over London. At 7.15 p.m., the huge auditorium was packed from floor to ceiling, over seven thousand people being present. After Dr. Wilson Cash had presented his report the Archbishop rose to speak. He had come straight from the House of Lords, where he had been speaking of the huge loss of revenue the Church of England was facing through the "unification" proposed by the Government's Coal Bill, a total loss of £60,000 a year. This, however, had not damped his spirits. He said the C.M.S. meeting was always a tonic to his spirit. Referring to the annual report, he urged his listeners to "individualise" the report, to think not so much of the work in Africa, India and China, as of the workers, men and women, English and native, facing huge responsibilities and opportunities. "The opportunities overseas are a challenge to every young ordained man. Here are thousands of people asking for leadership—sheep without shepherds."

He was followed by Sir Evelyn Wrench, known all over the world as the founder of the Overseas League, and of the English Speaking Union. Sir Evelyn spoke of the things he had seen on his recent world tour, of Nazism in Germany, of Fascism in Italy, of the young Japanese soldiers worshipping at the Shrine of the Emperor on the eve of their departure for the front.

"People are being taught that in the glorification of race, in allegiance to the State, lies national salvation. It is a lie! It is a lie!" No one who heard will ever forget his ringing challenge. "That is the way of destruction! Only in a common allegiance to Jesus Christ will the world find peace." It was a wonderful testimony from such a man.

Another stirring call came from Dr. S. M. Zwemer, a world authority on Islam. He gave us a wonderful picture of the collapse of Islam, for so long the implacable enemy of Christ. "Islam has been wounded in the house of its friends." The forces of progress and education had undermined the walls. "The armies of Christ have been marching round for seven days. The wall of Jericho is falling. We must be ready to march in and possess the land."

And so it went on, in meeting after meeting. Every speaker had the same story to tell. In Africa, as the Bishop of Uganda and the Bishop on the Niger reminded us, with the full co-operation of the Government, the Church has the opportunity of building a Christian nation. The African is clamouring for education, the Government is anxious to provide adequate educational facilities, Gov-

ernment grants for trained educationists are available. Unless, however, the Missionary Societies can take up the challenge and fill the posts, the Government will be forced to undertake the organisation of a system of secular education, and the opportunity for moulding the life of this young nation will be lost for ever.

The Rev. Chang Kwang-hsu, Chaplain of Trinity College, Foochow, Dr. G. L. Russell, of Pakhoi, and myself were able to speak for China. In China, in spite of the war, there are opportunities undreamt of a few years ago. The Church has been in the furnace, and has stood firm. As a result there are crowds of people looking towards the religion of Jesus Christ as the hope of a dark world. The Church in China must go forward into the doors that everywhere are opening.

The world to-day is calling for the best men the Church can produce. God is testing His Church. Shall we go out in faith to take possession of the land, or shall we lose the vision in the press of parochial affairs that surround us? The Church in the mission fields has grown far beyond our expectations. Let it never be said it has outrun our faith, our zeal and our devotion!—(C. of E. "Messenger," Melbourne.)

THE BISHOP OF LONDON.

His Retirement—The New Prayer Book.

At the London Diocesan Conference, held recently, the Bishop of London referred to his decision to resign, and said that his decision was due not to any failure in health; he never felt better in his life. "I could hardly have played two rounds of golf last Friday against Winchester, and won them both, if I had been ill," he explained. Nor was it from failure of voice or memory, or lack of interest in his work. He loved it more every year, and they could imagine what a wrench it was to him to leave the lovely house which had been his home for 36 years and which he had tried to make a home for them all, and, indeed, for the British Empire. Apart from the work, he would miss the fun of it all—the tennis and the golf matches and the children's parties at Christmas.

In all professions, however, older men must make way for the younger men, and there was always a possibility that a fresh mind was wanted, with new ideas. The resignation must take place next year, because the Lambeth Conference would be held in 1940, and whoever followed him must be in the saddle before then; the Bishop of London had to take a leading part in entertaining the Bishops from abroad, and also in the discussions at Lambeth. The alternative choice was to remain for two or three years after the Lambeth Conference to carry out any policy decided upon by it. "It would not do to have a Bishop of London of 84 or 85. It is bad enough to have one at 80. He must not presume to be a freak, and I suppose it is being a freak to be as well at 80 as at 30," he added.

The Bishop added that he proposed, directly he left the diocese, to visit the mission fields in the West Indies, South America, South Africa, and India.

Passing from the personal reference, the Bishop went on to say that he would like to see if the various methods of what some called "saying Mass" and others "celebrating the Holy Communion" could be more fully systematised before he left. It was not that anything was said aloud that was not contained in the Prayer Book (which, if rumour was true, was more than could be said about at least one diocese), but undoubtedly parts of another service were sandwiched in silently in many churches. His suggestion was that instead of the new Prayer Book service—which the Bishops had tacitly allowed, but which nobody wanted—the Prayer of Oblation should be allowed to be used after the Prayer of Consecration, followed by the Lord's Prayer (a difference in their order, but not in the prayers themselves). That should be allowed by the Bishops on condition that all other missals should be scrapped throughout the diocese. In that simple fashion their Liturgy could be assimilated to those ancient Liturgies and meet the justified

complaint that the ancient Canon was broken into two parts at the Reformation. He was seeing those most concerned in the next few months. It was, however, only fair to say that he had celebrated for 50 years with great happiness with the Service as it was printed in the present Prayer Book of 1662.

CONFERENCE OF THE STAFF OF THE NEW GUINEA MISSION AT DOGURA, MAY, 1938.

The annual gathering at Dogura is always a happy time for the whole staff, when they foregather for discussion of their various problems, and for spiritual and social refreshment. This year has been no exception, and as we travel back to our stations by the reliable old "Maclaren King," affectionately referred to as the "Mac," in the capable hands of her cheery skipper, we carry back happy memories of a helpful time together.

It was the present Bishop's first conference, the last gathering of the staff having been in January, 1937, when the staff met at Dogura for his enthronement; and he showed how well he has gathered up the reins of office, and in how masterful a way he has dealt with the many problems that have arisen in that time. It has been a truly difficult period. Many members of the staff have been removed by sickness and death, and some vacancies still remain to be filled.

Financial difficulties have also caused anxiety, and it was feared during the year that retrenchment might even be necessary, and extensions we had planned might have to be curtailed. But a visit of the Bishop to Australia to conduct a campaign to appeal for further support has obviated these extreme measures, and in two cases we were able to place Papuan teachers in villages which had long been asking for them. Much, however, remains to be done, and we were warned that strict economy would still be necessary to enable us to carry on without retrenchment.

The reports of the various committees gave us cause for much thankfulness and hope. The Cathedral continues to grow, under the able supervision of Mr. Robert Jones, with his willing band of volunteer helpers, drawn from all over the mission area. It is hoped that the Cathedral may be ready for opening by the end of 1939. Quite a significant fact was the greater efficiency of volunteer labour than that of signed-on. The few signed-on boys had proved unsatisfactory, but the work of the volunteers left nothing to be desired, and there was never any dearth of volunteers.

The Guild of St. Mary continues to do good work among the Papuan women, and to advance steadily the ideal of the purity of motherhood and the sanctity of the home life. Several encouraging incidents were reported which showed the influence the Guild is gaining.

St. Aidan's College has made a very valiant effort to recover from the destruction caused by a disastrous fire nearly two years ago, and a high standard continues to be maintained in its training of Papuan students for the Papuan Church.

A special committee met to discuss the future of the Doubina Station for half-caste children, always a difficult problem. It was decided to retain the home as a separate unit, but to transfer the buildings to a more suitable site.

For the first time, the native clergy assembled with the white staff, and took their places as members of conference, and we welcomed their inclusion as another indication of the growth of the Papuan Church, as a full member of the whole Christian Church.

The Bishop announced that he has decided to license the Revs. S. R. M. Gill and A. J. Thompson as Archdeacons of Mamba and Samarai, with jurisdiction in their respective halves of the mission area. He also appointed the Rev. J. D. Bodger as Diocesan Chaplain.

The Quiet Day is one of the spiritual uplifts of conference, and this year it was again conducted by the Bishop, who led us in a series of thoughtful meditations to see the Good Shepherd as the Way, the Truth, and the Life. The whole atmosphere of the Quiet Day, and the food for meditation we received, were an experience we will not soon forget.

The inspiring services, too, the daily offices in English, always a refreshment after the round of services on the stations in other tongues, and the gathering of the Family, brown and white, at the Father's Table, to partake of the Daily Bread, are all experiences which we learn to value more year by year.

The lighter side is not forgotten, either. The Doubina children gave us, as usual, their concert of well-prepared items, and several members of the staff responded with their more or less impromptu programme.

And so we return to our stations, giving thanks to God for a happy reunion, and taking with us new ideas and plans for the coming year's work, and new resolutions to make each year a better one than the last.

A WORTHY CATHEDRAL.

A plea for one million dollars to reconstruct the sanctuary and choir of the Protestant Episcopal Cathedral of St. John the Divine, New York City, before the 1939 world's fair, has been made by Bishop Manning. Unless this is realised visitors would be unable to view the Cathedral in its "true majesty and beauty," said his Lordship, pointing out that the present sanctuary and choir were built according to the original Romanesque design, which was set aside thirty years ago and now need to be greatly increased in height to harmonise with the present Gothic nave.

Upon completion of the project, the partition now separating the old and new parts of the cathedral will be removed, the Bishop said, thus opening a vista one-tenth of a mile long, and permitting visitors to worship in the nave. The cathedral would then accommodate forty thousand persons, with seats for fifteen thousand.



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ALEXANDRIA

LETTERS TO THE EDITOR.

THE PROPOSED ANGLICAN COMMONWEALTH BUSH FUND.

Dear Sir,

I understand that the Editor of the "Australian Churchman" challenges a statement made by me in a recent budget of "Victorian Jottings," concerning an article by the Bishop of Riverina, in the June issue of the "Churchman." While the Bishop did not say that he was "about to canvass Australia in an attempt to collect £100,000 for work in the bush dioceses," he did say, "It is hoped, for instance, that a capital fund of £100,000 may be secured, and that the income from this, together with annual donations and subscriptions, will reach anything up to £20,000 or £30,000, and that possibly each year the Bishops-in-Council of those dioceses needing help, or kindred organisations, will budget for their needs, giving statistics of help received from all other sources; and that the Board of Administration will decide on the relative urgency of the claims in accordance with the amount at their disposal."

The Bishop of Riverina is so well-known in Victoria, at least for his peripatetic habits, that I concluded that he was to be the instrument of the proposed Board of Administration. I am still convinced that the Bush Church Aid Society has all the equipment necessary for the scheme proposed by the Bishop of Riverina.

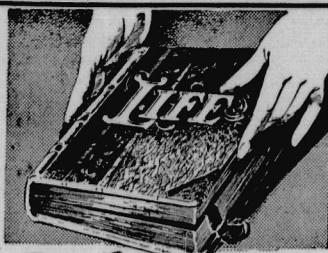
Faithfully yours,
"MELBERTON."

(We received a letter of protest from "The Australian Churchman" with reference to the paragraph, "The Bush Church Aid Society," and forwarded it to our correspondent. We append his reply. If any misrepresentation has been made, we express regret. The letter from "The Australian Churchman" brings in irrelevant matter, and the Editor does not seem to appreciate the fact that a newspaper is open to public criticism, no matter from what organisation it issues. We have no desire "to drag the C.E.M.S. anywhere," and with this assurance the matter must rest.—Editor.)

THE BIBLE IN ENGLISH LIFE.

The Bishop of Salisbury (Dr. Neville Lovett), writes in the "Salisbury Diocesan Gazette":—

"We are told to-day of a great and increasing indifference to the Bible among all classes of English society, and I could myself give examples of astounding ignorance of it among people who would be insulted if they were classed as uneducated. It is for the real knowledge and understanding of the Bible among our people more than for anything else, that we have so strenuously striven to retain our Church Schools; but the real issue as to the use of the Bible in the formation of character and direction of life ultimately rests with the parents, who too often themselves fail to teach to their children its value, because they themselves have neglected to make it the guide of life and the touchstone of conduct. The Bible cannot be read casually and laid aside hastily. It must be pondered and realised; its message for oneself must be taken to heart, and careful study, illuminated, if possible, by simple but scholarly interpreters must be given to it. No one really acquainted with our history and national character can doubt that if, in the light of all that has been added to the knowledge of the origin and circumstances of the books of Holy Scripture, there was to come to pass a great movement among all sorts and conditions of men in our nation, to study profoundly the Bible and to take its morals and its teaching to heart, the quality of the national character would rise by leaps and bounds."



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A CALL TO EVANGELISM.

Two Canadian Bishops.

At least two of the Bishops of the Church of Canada have sounded a challenge to the Church to live true to her great ideals.

The Bishop of Niagara, in his charge to Synod, said:—
"A General Synod Committee was set up which is instructed to foster and further the Evangelisation of Canadian life, both within and without our own communion.

"This work of evangelisation is the work of bishop and clergy, but not of them alone; their efforts are feeble unless they are strengthened and seconded by the laity—men and women.

"To justify our claim to the name Apostolic, we must not only think of our heritage from the past in terms of faith, order and historic continuity—we must manifest a sense of Mission—of being sent forth.

"If we are to be an evangelistic diocese we must each be evangelised—know that the Gospel of Christ is the power of God unto salvation. Only the evangelised can evangelise. Let us each ask for increase of the gifts of the Holy Spirit.

"If a congregation is to evangelise the community about it, that congregation must have this evangelistic spirit. Welcome those who come, and give them a place in your local household of God. I heard of a Church Society that rather resented the coming of new members. They feared, I think, new ideas and fresh enthusiasm. Such a spirit hinders and retards the work of the Church. Let us dedicate ourselves afresh, clergy and laity, in these times when the honour of the Lord is at stake in the Name of the God of Love, to new devotion to Jesus Christ; and endeavour, by life, word and work, to win new recruits for His army of love, and new brothers and sisters for His Household, that His Name may be exalted and our country lose not the ideals and graces of Truth, goodness, beauty, love, and compassion. Little will our resolutions made at Synod avail unless they are implemented by leadership of clergy and laity working to the same end of continuous witness in all the vicissitudes of parochial and personal life, to belief in Christ and the power of His Grace.

The Sovereignty of God.

The Bishop of Huron was almost passionate in his challenge:—

"My brothers of the clergy, preach the Necessity and Sovereignty of God. Preach it in season and out of season. Preach it passionately, live it convincingly. You will receive ample response, for beneath his grisly dance of death, the soul of man knows he is wrong. He knows that the husks the swine do eat are worthless. He knows he is only pretending, deceiving himself. He will arise and go unto his Father.

"Brethren of the laity, believe this thing. Experience it, witness to it with the faithful company of believers in your own city, town and village. The life of God is the Bread of man. Prove by your stalwart manhood the sufficiency of God. Men may laugh at the idea of sin, but the tragic fact of it is all about us. Will-to-self, "will-to-power, will-to-have-my-own-way, despite God or man, right or wrong, this is sin—the bad heard breeding evil desires, the blinded mind incapable of discerning good from evil, the weakened

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will unable to respond to conscience, this is sin. But "the Son of God was manifested to put away sin by the sacrifice of Himself."

"My brothers of the clergy, preach so as to reveal to men the truth about themselves; preach sin; preach redemption—the great emancipation of man from slavery to his lower self. Live it so that you know its power. You will find response.

"Brethren of the laity, where you find self there is sin, and we find it in our own hearts. Live redemption in that family of God, the Church, the Fellowship of the redeemed who, because they are in Christ, have within them at least the beginnings of the righteousness which is by faith.

Our Responsibility.

"If there is evil in politics or business, or anywhere else in the social order, remember that the social order is not something external to ourselves. It is the external projection of what is in our own hearts.

"If governments fail to govern, it is because a free people—free to sin—will not permit them. Every just criticism of government is a criticism of ourselves. They are what we are. Democracy demands high qualities in its people, and the prime root of all its evils is the evil selfish heart of the people themselves. Let the Church of Christ the Redeemer function as it ought. Lift up the Cross and the Crucified will draw all men unto Him, out of the slavery of sin, in other words, slavery to self.

A Deeper Loss.

"But one has ground to fear even a deeper loss in the democracies of our time—a loss of the true ideal of liberty itself. What is liberty—I mean that true conception of liberty which Christianity has given to the world, upon which the hope of human progress rests?

"Where is the Church of the Great East that spread from Eastern Europe beyond the Euphrates? Trodden under the foot of Mahomet. Where is the Church of Northern Africa? Trodden under the foot of the Moor. Where is the Church of Russia in our own day? Trodden under the foot of a godless socialism. What is happening to the Church in Germany, but the same thing, so that but a remnant is left to bear witness to the truth of God.

"What shall God do with the Church of modern day if it persists in its divisions, its hatreds, its low-grade Christianity, its comfortable and material mind? Where are certain congregations that I could name in this diocese which have vanished off the face of the earth because individual members and groups sought their own way, tearing the Body of Christ in twain? They lost their salt, they are trodden under foot of men, and will never raise their heads again. Where is the Christian Church that ought to have evangelised China, Japan, and Africa long ago? A brave but feeble remnant holds out the Word of Life. We are content in our evil ways, and will suffer, unless we repent, the same fate.

"It comes down to the individual. How often are differences and feuds between people brought into the very Church of God itself? The Church is the home of reconciliation, Christ is there with power to break down all that sort of thing and knit severed spirits into the family of God. Wounded pride, inability to have our own way, a thousand trifles, sow the tares in the field.

"We are filled with the horror of war, the results of which are spread before our eyes in every morning newspaper, but wherever self-will and hate and envy prevail, there are the seeds of war. Apparently trifles which grow into a huge and tragic harvest. The shambles of the world are bred in our own hearts."

BIBLE TRAINING SCHOOL.

The Bible Training School, Sydney, known as But-Har-Gra, was visited on Saturday afternoon last by the Maori Choir. It was the occasion of a gift afternoon organised by the Ladies' Committee. Several hundred people were present, and there was an excellent response in money and gifts for the School. The Maori Choir rendered several items with great acceptance.

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CLERGY TOO OLD AT 35?

The English "Record" says:—

At the recent General Assembly of the Church of Scotland, it was stated that many quiet country parishes are setting a new age limit for ministers by classing them as too old at thirty-five. Discussing the weaknesses of the democratic system of appointing ministers in the Church of Scotland, Dr. Hamilton said that there were far too many quiet rural churches in Scotland at the present time "where in the minutes of the first meeting of their Vacancy Committee are written down the words: 'Too old at thirty-five.'" It was not to be expected that this statement should go without being challenged. Dr. Harvey had no difficulty, for example, in recalling cases where he had heard "wonderful sermons preached by men over eighty, with all the sparkle and fire of youth." The plain truth is that age is a symptom of the spirit rather than a final judgment of the calendar. Our Scottish brethren may well envy us our Prebendary Wilson Carlile, who, in spite of his ninety-one years, found time last week to address a letter to "The Times" on behalf of clergy who find it difficult to obtain a much-needed holiday. "It is very difficult to be at your best when you feel at your worst," was the characteristic opening of the letter, "yet this is exactly what many of the poorer clergy are trying to do . . . They live in drab, depressing surroundings, and are engaged in an uphill fight against their own poverty as well as that of those to whom they minister." Such institutions as the Clergy Rest Houses at Clevedon and Folkestone, which provide holidays for poor clergy and their families at nominal rates, are one way of rejuvenating the spirits of those who likewise are exposed to the charge, like the ministers of the Church of Scotland, that they are too old at thirty-five.

A VISIT TO JERUSALEM.

The Garden Tomb.

(By Rev. Marcus Loane, M.A.)

IT was the writer's privilege to pay a brief visit to Palestine and to spend some days in Jerusalem. A retrospect of that visit calls up a thousand memories, for it is remarkable how the Land throws light upon the Word, and in turn, the Word throws light upon the Lord. But if one scene above all others stands out in mind and heart today, it is that of the Garden Tomb.

Just outside the city walls, almost opposite the Damascus Gate, there stands the gaunt, cliff-like face of a hill. The summit has for centuries been preserved as a Moslem cemetery, and this has protected it from human interference. We believe this to have been providential, for it is almost certain that this was the hill-top of Calvary. The face of the cliff presents an extraordinary resemblance to a human skull, with its great empty eye-sockets. The resemblance is so realistic that even an unimaginative spectator like the writer immediately caught the likeness. Surely this is the place of which Matthew wrote: "And when they were come unto a place called Golgotha, that is to say, a place of a skull . . . they crucified Him."

It is only in recent years that much recognition has been given to this hill as the probable scene of the crucifixion. Now, however, nearly all Evangelical believers regard it as the site of Calvary. One of the earliest men to draw attention to it was General Gordon. Hence it is popularly known as Gordon's Calvary. Now Gordon had also read in John's Gospel that when the body of Christ was taken down from the Cross, it was laid in a new tomb. Two things about that tomb were clear to him: It was "in a garden" and it was "nigh at hand," therefore he began to excavate along the edge of the cliff-face of Calvary in search of the rock-hewn tomb, and presently he discovered just such a sepulchre. An old wine-press close by proves that it was once a garden, while its position is indeed nigh the hill-top of Calvary. This is what is now known as the Garden Tomb.

The Tomb answers almost in every detail to the various hints which the Gospel narratives afford. It is a large tomb, able to hold six or seven people with comfort. It is a rock-hewn tomb, cut out of the side of the cliff. It is a "new" tomb, for there are signs that even when it was used it still lacked certain finishing touches. The sepulchre was built as a family vault, for there is a space for three bodies. But it appears that only one grave was ever occupied. At the head and at the foot of that grave there is a stone which provides a natural seat. "And two angels appeared sitting, the one at the head and the other at the foot." The grave itself is raised at one end where the head would

lie: "And the head of our Lord was swathed in a linen cloth quite independent of the ordinary grave-clothes." And perhaps most striking fact of all, it is a light tomb—the only one ever discovered anywhere in Palestine. When John came running to the sepulchre on the Resurrection morning, he stooped down and looked in. The interior was perfectly clear to his view, because there is a light shaft cut out of the rock which makes the tomb as light as the day.

There are other facts which might be mentioned. Suffice it to add that Sir Flinders Petrie, the famous archaeologist, only last Christmas examined the tomb and pronounced it as one that dated from Herodian times. There are dozens of other tombs in Palestine which the visitor may see, but not one of them bears even the least resemblance to this sepulchre. The accumulative evidence is thus very strong, and although it is impossible to say with final certainty, everything points to this as the very tomb where our blessed Lord, by loving hands, was laid.

The ground was bought by English friends, and is held in trust for Evangelical people. The garden has been restored and it is a spot fragrant with memories of our Lord. Every Easter morning at dawn a grand service is held there in honour of Him Who now sits at the right hand of the Majesty on High. It did not fall to the writer's lot to be present at that service this year, but his feelings may be imagined as he knelt within the tomb and lifted up his heart in praise to Him Who liveth and was dead and now is alive for evermore. The Garden Tomb—a hallowed spot on earth. But the Lord Jesus—He is now crowned with glory and honour. All may not see the place where their Lord lay, but all can exalt Him in their hearts. "He is thy Lord and worship thou Him."

RECEIVING AND TRANSMITTING.

THE other Sunday a striking message came over the air from Lichfield Cathedral. The preacher was Dr. E. S. Woods, Bishop of Lichfield. The address was preceded by a short informal service of prayer and hymns. The hour of service was about 6 a.m. The Bishop took as his subject the need of passing on the good things of the Gospel to others. "Freely ye have received, freely give." The Christian must not only be a receiver of the Word of Life, but also a transmitter. The station was not complete as a station if it only received.

In point of fact, it is easier to receive than to transmit. But on the other hand, "It is more blessed to transmit (give) than to receive." The preacher's message is in line with the great challenge that is now being constantly heard, that Christians should realise their duty to be witnesses to their Saviour and Master by telling out to others the wonders of His Grace.

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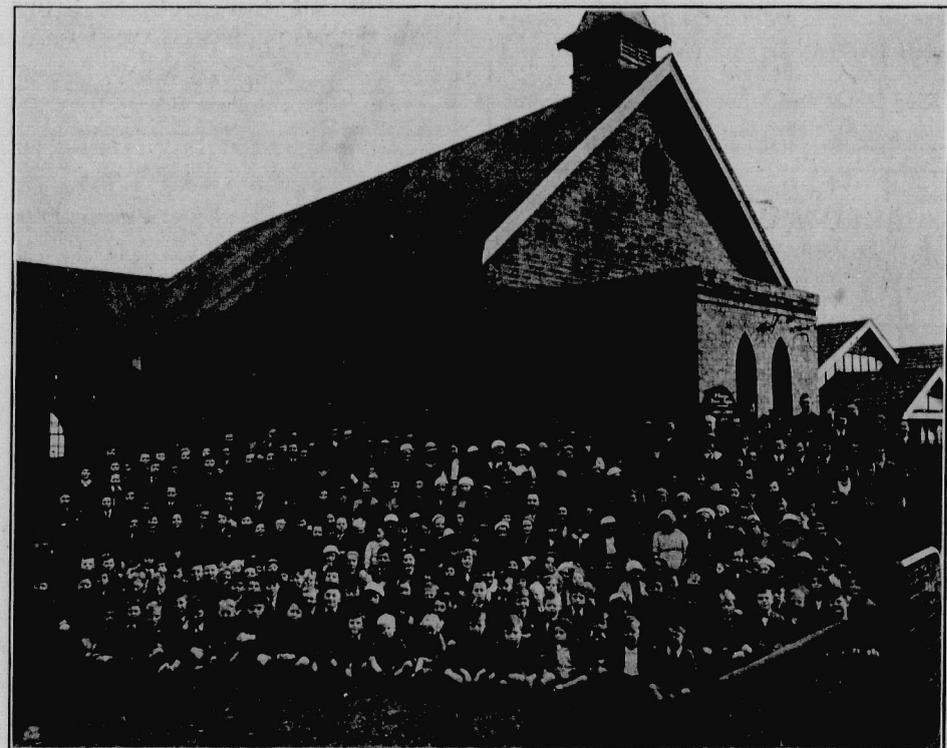
THE AUSTRALIAN
Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. I., No. 26—New Series.

AUGUST 4, 1938.

[Registered at the G.P.O., Sydney, for
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