

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

No. 9

MAY 13, 1954

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

MAU MAU RITES and CEREMONIES

Rev. E. K. Cole, M.A., B.D., Principal Designate of St. Paul's Divinity School, Limuru, Kenya.)

I have not been present at a Mau Mau ceremony. But I have the last 3½ years lived, together with my wife and three small children, in the Kikuyu Reserves among the Kikuyu people, and have learned to share with them the sorrows of this diabolical movement.

More than half a dozen occasions despite the excellent work of a well-organised administration, ceremonies have been held within a mile of my house. Some of my best friends have been found among the Kikuyu. As I have said, the local padre said, "I think that I have a better friend in heaven." Some of my friends have been murdered after the most brutal tortures; some have been left for dead. One of our clerical staff, a colleague and a friend, was beaten, the letters M-A-U were written on his arm and was left to die. I have been a member of my staff at the school when I return to Kenya the year.

I have not seen a Mau Mau ceremony but I have seen the African victims of Mau Mau atrocities, some disemboweled, sometimes with hands, or legs, or arms, the remains shockingly mutilated. I have seen the burnt out ruins of 12 mission schools of which I acted as Inspector (14 more have been burnt since I left), and of eight of the houses for whom I acted as Adviser. I have seen the chaos it has caused to the administration, the set-backs it has caused to African education, the disruption which has resulted in the economic and social structure of this delightful country. I have seen tracts of some of the most beautiful country in the world transformed into a black uninhabitable waste. In the end I could not go trout fishing which is sufficient provocation for any normal minded citizen.

The Meaning of Mau Mau.

I have asked many of my African friends what the words Mau Mau mean. Most of them either have been evasive or said frankly that they do not know. Some, however, suggested that they are onomatopoeic words depicting the grunting, gobbling sounds of an animal eating in a hurry; a few thought it came from the initial letters of the Muumbi African Union (Muumbi is the Kikuyu word for Creator and is the name of the mother of the race in Kikuyu mythology); others say they are unintelligible but secret words having an esoteric meaning. Who knows?

Oath administration is quite a profitable business. At every ceremony there is a Treasurer who accounts (or is supposed to do so) for the takings. The "fee" depends on the wealth of the individual being oathed and on the spleen of the oath Administrator. It was common though unconfirmed knowledge that it cost a wealthy African contractor 1000/- to be oathed. A good friend of mine, a European District Officer, took great delight in following the latest figures in the Mau Mau "Life Insurance premiums" as he put it. I asked one of my African Assistant Supervisors one day how much it would cost for me to be "done." "At least 2000/- shillings" was his immediate reply. It was not unusual for a group of toughs, when funds got low, to get together, beat up a village, force the inhabitants to take the oath and then collect the fees. One of our Dispensers was murdered in his

hut and his possessions stolen. Some time afterwards, I asked his widow how much actual cash the gang had stolen, and she said, "Bwana, 4000/-." The District Commissioner quite rightly queried the claim I put in on her behalf for this sum, but the woman assured me that it was quite correct. The Mau Mau leaders, until quite recently anyway, have not lacked the necessary finance for the perpetration of their wickedness.

The Powers of Darkness.

The number "seven" is sacred to the Kikuyu and occurs frequently in their religion. Accordingly the Oath almost invariably has seven clauses. Whilst the actual clauses vary with the Administrator and the local circumstances, it usually includes pledges "To denounce Christianity," "Not to attend Mission Schools or Church services," "To disobey any order of the Government, especially in connection with the terracing of land," "In company with four others, to kill Europeans when called upon to do so." Each pledge ends with the formula, "if I do not so this oath will kill me." It is surprising how deep the belief in the efficacy of this oath goes even among the highly educated. It has been the duty of such of my teachers who have been forced to take the oath, to confess to me as their Inspector, as well as confessing to their Church leaders and to the Government. The memory of the Ceremony is usually recalled with a kind of awe. Once one Headmaster just could not speak about it even after several attempts and even though about 12 hours had elapsed since the ceremony. It seemed to me that the emotional and spiritual upheaval experienced by

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Off the Record

LET YOUR LIGHT SO SHINE.

The Young Evangelical Churchmen's League have printed a card advertising a meeting to be addressed by "ArchBeacon T. C. Hammond."

An appropriate title for the Rector of a Church set on a hill!

WHAT COLOUR IS YOUR HOOD?

Graduates of Moore College may be interested in the following facts about their college hood:—

1. Its pattern was submitted to the Archbishop of Canterbury (Longley) by Bishop Barker in 1865, and approved by him.

2. It should be faced with a strip of light mauve silk four inches wide.

3. No silk should show on the neck-band in front.

These facts are culled from the College prospectus of 1919 which also adds that it had been decided "that a standard hood be made, and left in the charge of the Secretary at the Sydney Diocesan Registry."

I wonder if it is still there?

ALL OUR OWN WORK.

Somebody asked me a little while ago where "The Record" gets its unsigned articles from.

Be it known, therefore, that articles appearing in "The Record" which are not signed, or otherwise acknowledged, are written by members of the Editorial Board or by our Editorial Correspondents.

UP AMONG THE DEAD MEN.

"The Rector (of Mid-Clarence) hopes to exchange with the Rector of St. Luke's, Ekibin, Brisbane, on May 30 . . . He expects to meet again those whom he baptised, prepared for confirmation, married or buried."

—"The North Coast Churchman," April 1

TE DEUM.

"The Adelaide Church Guardian" quotes from "The Church Times":

Canon Adam Fox once heard a sermon in a church near Colchester, when the preacher spoke of the beauties of nature, the stars and planets moving in their majestic order, the marvellous procession of the seasons, "the little birds pouring out their early morning Tea" —then in a choking voice, as if he knew what he had done—"Deum."

TO AUSTRALIAN CHURCHMEN.

SERVING TABLES

The Work of God advances in the world when Christians use the methods God has indicated. These methods primarily are twofold; speaking and testifying about Jesus, and, secondly, constant fervent prayer. A life devoted to these two activities is expended in the noblest of callings.

Yet besides these supreme occupations much other business requires to be transacted in furthering the work of the church. But beware lest these secondary activities encroach on the time of those called to fulfil the primary!

This danger has been present from the first. Caring for the needs of the destitute is an important Christian duty; yet the Apostles refused to undertake it on the ground that they hadn't the time. They were ministering to the souls of men through preaching and prayer. "It is not fit that we should forsake the Word of God and serve tables . . . we will continue steadfastly in prayer and in the ministry of the word." (Acts 6:3, 4.) How the Apostles would have been derided in some quarters to-day! No time to care for widows! The Apostles' decision was the result of great faith. They believed that the spiritual treasure they were engaged in distributing was inestimably valuable. They did not ignore the needs of the widows. They saw to it that others, not called to the supreme ministry of full-time preaching and prayer, should fulfil this lesser, though very important, ministry of serving tables.

To-day the apostolic example is not always followed. To-day too many clergy, called, trained and experienced in ministering the Word of God to the souls of men, sit at an office desk engrossed in directing the affairs of some society or organisation, a work which in most cases could be equally well performed by an intelligent layman or laywoman.

The councils of such societies must bear the responsibility for inviting a pastor to leave his work. A parish clergyman is not created overnight. His training requires the expenditure of much valuable time, both of his tutors' and of his own, brought to fruition by the practical experience of spiritual oversight in a parish.

Societies needing an organising secretary might well offer the post to a successful business or professional man rather than to a successful parson. There are no doubt many Christian laymen of ability earning their living in a secular occupation, who, though believing that they have not been called to the ministry of the Word, yet would favourably receive the opportunity, if offered, of serving in a full-time ministry, but of a different nature. Nor should the claims of laywomen be overlooked. Women often work harder and more devotedly than men. Many women have the highest capacities. If they were offered some of the posts now filled by a parson the work would be as well performed and the clergyman released to his proper work.

Splendid Missionary Giving by St. Luke's, Adelaide

£1,200 was given by the parish of St. Luke's, Adelaide, for the work of C.M.S. in the financial year ended 31st March, 1954. This is the first time, so far as is known, that St. Luke's has given more than £1,000 to missions, and it is a remarkable result by any standard.

This result was announced at the morning service on Easter Day by Dr. Paul White, at the request of the Rector and Wardens. St. Luke's is widely known for its warm-hearted support of the C.M.S. over many years.

Dr. White's presence at St. Luke's was for an Easter Missionary Convention arranged by the Rector, the Rev. George Bennett, and the Wardens of the parish, which proved a time of rich spiritual blessing and missionary stimulus.

Large numbers of people attended the convention, and the Youth Rally on Saturday evening, conducted by the University Evangelical Union and the C.M.S. League of Youth was an outstanding occasion. Dr. White challenged his hearers to give God the best, in health, time, money and talents, for the extension of His Kingdom.

The success of the Convention ensures that this will become an annual event at Easter time in the life of the parish.

THE PRESENCE OF GOD

(By J. A. Friend, M.Sc., Ph.D.)

Easter passes into Ascensiontide; and in her meditations, the Church moves from the garden tomb to the Mount of Olives. But still the Upper Room remains in her thoughts, for there is yet to be enacted the final scene in the drama which began in the manger at Bethlehem, with the members of the heavenly and earthly creations joined in giving praise to God Who had once more visited Israel and was now come among men.

"Go ye henceforth and make disciples of all nations": this was Our Lord's parting command. But with it He left a promise: "Lo, I am with you always, even to the end of the world." The power of the Holy Spirit, bestowed at Pentecost, enabled the disciples to begin their allotted task. And it is in the light of that same Presence mediated by that same Spirit, that the Church goes about her Master's business to-day.

But one of the disciples was hard to convince. "Except I shall see in his hands the print of the nails, and thrust my hands into His side, I will not believe" . . . "Behold My hands . . . because thou hast seen, thou hast believed: blessed are they who have not seen and yet have believed." There is something of the Thomas in many of us, and it is good to have this word from the mouth of the Lord to meet our need. But such is the nature of God, and such is the nature of man, that many attempts have been made to localise God, and to make Him more easily apprehended of man. In many churches there hangs a lamp before the Lord's Table, to indicate, so it is said, that Christ is there, under the form of the consecrated wafer; and when the devout worshipper enters, he bows to the throne of Christ the King. We have recently been told that the Anglican Church, in some places, is failing to make an effective impact on society because it has neglected the teaching of the Sacramental Presence of Christ in the bread and wine of the Eucharist, which "brings the faith into focus." Such teaching, of course, leads logically to ceremonies such as are witnessed at Roman Catholic Eucharistic Congresses. There is no need here to discuss the teaching of the New Testament, and the Anglican Reformers on this subject; enough is said from time to time in the "Record" to show how remote from the truth of Scripture much modern teaching is.

Having said all this, what of the presence of God with us? It is certainly

easy to state that God is with us, but the awfulness and wonder of the fact does not always sink into our minds as it should. Some families have in their homes displayed a card bearing these words: "Christ is the head of this house; the unseen guest at every meal; the silent listener to every conversation." If this be so, and it can be true of every household which wishes to make it so, what a tremendous thought is this! Let us weigh the significance of these words and humbly confess before God that too often have we forgotten His presence and behaved in a manner inconsistent with our belief in it. Let us remember that, whatever we do, we are in the presence of God, and must one day answer to Him for what we have done in His presence. We must not let the fact that in God's mercy He calls us His friends, make us oblivious of His Majesty. The wonder of Christianity is that the God Who loves us and redeemed us is the God Who breaks His enemies with a rod of iron, and from Whose face the earth and the heaven flee away. On the other hand,

to dwell on these things is to be made more aware of the depth of His love for us, that one so great should become so low as to take on Himself the form of a servant and bear our sins in His body on the tree.

How is God present? He is present in our hearts by faith through the Holy Spirit. William Cowper, as ever, struck a truly scriptural note in his Olney hymn:

"Jesus, where'er Thy people meet,
There they behold Thy mercy-seat.
Where'er they seek Thee, Thou art found,

And every place is hallowed ground.
For Thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring Thee when they come,
And going, take Thee to their home."

BILLY GRAHAM AT CAMBRIDGE. Remarkable Meeting.

The University Church of Great St. Mary's was crowded out and Holy Trinity Church (to which the service was amplified) was also filled for the Meeting of students arranged by the Cambridge Inter-Collegiate Christian Union at which Dr. Billy Graham spoke recently.

Dr. Graham did not make any appeal for students to come forward at the service, but he held an after-meeting for those vitally concerned, and at the after-meeting three hundred came forward when he made an appeal. A correspondent writes: "Billy Graham was staggered and almost frightened and he called out 'Stop! stop! Please don't get me wrong. I don't want anyone to come forward who isn't prepared to go the whole way with Christ.' But still they came. There were no counsellors there as it was such a surprise, so the advising was a bit difficult and the men could not be dealt with separately."

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NOTES AND COMMENTS

The latest draft of the proposed new constitution for the Church of England in Australia should be in the hands of church people shortly. It is almost forty years since the first move was made in General Synod of 1916 to revise the present constitution of the Australian Church. Since then numerous drafts for revision have been prepared but none has received the support of two-thirds of the 25 Australian dioceses, as is required for the alteration of the present constitution.

This is not the first time that the Church of England in Australia has been engaged in constitution making. Our present constitution (which some people, whether ignorantly or deliberately, describe as no constitution) was adopted, after mutual consultation and consideration of alternative schemes, in 1872. The principle of that constitution is worth weighing. It is that compulsive power resides in the local unit, that is, the diocese; with provision made for this unit to be enlarged to the province. (But this provision, regrettably, has never been acted upon.) In contrast, the principle of all the previous drafts of the proposed revision is that General Synod should have compulsive powers, and this in respect of some of the most important of matters.

When the text of the new draft is available, it is most important that it should be carefully studied by all church people, since, to judge from previous drafts, once accepted it will be very difficult to alter. We cannot, however, at this stage, echo the sentiments of our contemporary "The Anglican," which, while admitting it is ignorant of the contents of the new proposals, states "It would be an unspeakable calamity for the Constitution not now to be accepted." Until the document is made public, and its character known, we restrict ourselves to commending it to the earnest, careful and responsible consideration of all churchmen, and we are confident, from the experience of former drafts, that this will be accorded it.

We congratulate the Sydney Diocese on the magnificent gift of £125,000 from the parish of St. John, Parramatta.

The ordinance as passed by the Standing Committee provides that the land now occupied by Murray Brothers on lease be sold to them for £250,000, the income from half this sum to be paid to the parish of St. John's. The other half is set apart for Diocesan purposes in five sums of £25,000 each. The income from three of these is to be paid to the Home Mission Society, the Diocesan Board of Education, and Moore College, respectively. The income from the fourth is to be distributed "among such objects of the Diocese of Sydney as the Archbishop in Council may determine" (i.e., the Standing Committee). The fifth sum of £25,000 "shall be paid in or towards the liquidation of the debt on Gilbulla Conference Centre at Menangle."

The lease held by Murray Brothers had still 23 years to run, but it is thought by those competent to give an opinion that proper allowance is made for this in the price paid.

The English pound has been depreciating in value ever since the middle ages. At one time in English history the pound sterling went quite a way towards the annual wages of a working man. For some centuries the deterioration in the value of the pound was slow and gradual. In recent years it has been rapid. Deterioration is likely to slow down, but is it likely to stop? We think not. Judging by the past there will still be movement and that will be downwards.

That is an important point in the matter of church investments, should church moneys remain in government securities where they are practically static? This makes book-keeping simpler, but in our opinion is not in the best interests of the church. We believe the church should seek the statutory authority necessary to invest money in sound industrial companies. The immediate return might not be

very different from that derived from government bonds but these companies are part of Australia itself and are gradually expanding with the expansion of Australia. In that way church moneys would not deteriorate in value. We believe it is the Church's duty to attend to this.

From the Bishop of Gippsland's pastoral charge to Synod, on 28th April. We commend **Our Giving.** these words on "giving":—

I find vestries and missionary Committees and Church Councils everywhere anxious over the raising of the funds necessary to carry on the present work of the Church, let alone considering the great call to advance all around us. Why should this be? We know costs of everything have risen, but so have wages and incomes. There never was a time of greater financial prosperity.

Our Committee reported on this to last Synod and has a further report to make.

I believe there is only one way to overcome this difficulty and that is God's way. God taught His people of Israel to give at least one tenth of their earnings to God's service. Remember Abraham gave tithes to Melchizedec, the Priest of the Most High God. Jacob, when vouchsafed the vision of God's nearness to him vows one tenth of all he receives, to God. According to the Mosaic Law the true Israelite gave almost one third of all his living in various offerings. I know we are not under law, but under grace. But shall we do less than those under the Old Testament Dispensation. Our Lord says "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the Kingdom of Heaven." We must exceed the Pharisees' tenth. The Scriptures certainly lay down the **principle of systematic and proportionate giving.** Some can give one tenth, some more, some less. We must, I believe, decide, on our knees before God, what proportion of our income we ought and can give.

All our financial problems would be solved if we all gave one shilling in the pound of our income. A young man earning ten pounds a week would find real joy in giving ten shillings every Sunday to God's work. Some I know, could and would give a pound a week and find real blessing in it. "God loveth a cheerful giver." "He loves me and gave Himself for me." What can I give back to Him?

A GREAT ACHIEVEMENT

THE FIGHT AGAINST LIQUOR IN N.S.W.

When we speak of the N.S.W. Temperance Alliance, our thoughts naturally go back to the late Ven. Archdeacon F. B. Boyce, its founder and for many years its President. In 1876 he initiated a movement in the town of Orange, where he was the Incumbent. It was called the Alliance. Among the achievements of this Alliance was a canvass of the town in favour of Sunday Closing, by which it was found that 90% of the citizens were in favour. This was used to influence Parliament, showing the trend of public opinion. Then the Alliance advocated temperance lessons in the Public Schools, and obtained from Sydney authorities, a promise in writing that some should be incorporated in the next lesson book issued. It appeared in the then Fourth Reading Book. Wall charts were also prepared and hung in the schools. The whole time however, the Alliance at Orange was influencing other centres to demand full Local Option. In 1880, Sir Henry Parkes, as a result of a demand for reform, introduced a new liquor bill. It proposed Sunday closing, and gave a majority the right to prevent new licences on petition. It was not a very satisfactory form of Local Option, and Archdeacon, then the Rev., F. B. Boyce, launched a petition from the Alliance at Orange. This bill did not become law.

Sir Henry Parkes visits Orange.

Learning that the Premier was to pass through Orange, the Alliance asked him to receive a deputation. No reply, but at about six one morning Sir Henry, who had just arrived by train, arrived at the Secretary's door and knocked him up. The surprise of that worthy when he saw the Premier there may be imagined. Sir Henry said he would see the deputation at nine o'clock. The deputation was rallied, and they asked for Local Option.

Sunday Closing and Local Option.

In 1881, Sir Henry Parkes brought in another Bill which became law. It enacted Sunday closing and a limited form of Local Option, but Mr. Boyce, who had by this time removed to Sydney, called a public meeting, and the N.S.W. Temperance Alliance was born in December, 1882. It was first called Local Option League, later the N.S.W. Prohibition Alliance, then the

present name as embracing all temperance activities.

The Spearhead of the Temperance Movement.

The Alliance gradually, by wise leadership, was becoming the official voice of the anti-liquor forces, and it initiated many drives on Parliament as well as doing aggressive total abstinence and moral suasion work. In 1905, through constant agitation by the Alliance, the Carruthers Government brought in an amending liquor bill, which provided for a vote by electorates every three years on the same day as the General Election. The Ballot paper provided for three issues, viz.: Continuance, Reduction, No Licence. To carry Continuance, a simple majority was sufficient, to carry No Licence, a 3/5ths majority. This latter proved too great a handicap, although quite a number of electorates gave a minority for No Licence, they were robbed of their victory by the 3/5ths handicap. Reduction carried in a number of areas. Three polls were taken, 1907, 1910, 1913.

Six O'Clock Closing Carried.

In 1916, the Alliance agitated strongly for a referendum on Six O'Clock closing. Both South Australia and Tasmania had carried it, and by a petition and public meetings, the Alliance stirred into action the citizens of N.S.W., but the Premier, Mr. W. Holman, was adamant, "ten o'clock or nothing," he said. 11 o'clock was the then closing hour. The member for Parramatta died, and a former General Secretary of the Alliance, Albert Bruntnell, contested the seat with Six O'Clock Closing as the rallying cry. He was elected by a large majority. Mr. Holman accepted the mandate and granted a referendum. After a vigorous and stormy campaign, 6 p.m. was carried on the first count by a large majority. The late James Marion (An Anglican) was then General Secretary, and the late Archdeacon R. B. S. Hammond, President.

Local Option Suspended.

A vote was due to be taken in the following October under the Local Option provisions of the Liquor Act. The Holman Government, at the behest of the Liquor Traffic "suspended" the Act and it remained suspended in

spite of numerous protests and deputations from the Alliance, until 1946, when the McKell Government repeated the Act.

Vote on Prohibition with Compensation.

In the meantime, a Bill was introduced providing for a poll in September, 1928, on the question of Prohibition with Compensation. The liquor interests fought unceasingly to have compensation added and then used it as an argument to defeat prohibition. They astutely emphasised the cost entailed. The Alliance, led by Archdeacon R. B. S. Hammond, strenuously objected to this addition, but the Government remained adamant, so it was a case of making the best of a bad job. The Alliance insisted that there was no legal or moral right for a claim for compensation, as a licence is granted for one year only, and a new licence must be issued each year. This compensation issue split the Temperance forces, Archdeacon



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Boyce refusing to accept the compromise and holding that if compensation were paid, it should be to the victims of the Traffic. One thing is quite certain, that the Alliance would never again accept such a clause. However, a great battle was fought, the Alliance urging that no matter what the financial cost, it would be worth it. The poll resulted in a majority for Continuance, but no less than 357,684 electors voted against the liquor traffic.

Six O'Clock Closing Again Carried.

When the McKell Government repealed Local Option, in response to insistent demands by the Liquor Traffic for the repeal of 6 p.m. closing, they decided after an intense fight in Caucus that a referendum should be taken. This was held in February, 1947, and resulted in a greater victory than when it was first carried in 1916, when every daily newspaper was in favour. In 1947 with every newspaper against, the electors, over a million of them voted for 6 p.m. the majority was 62% in favour, as against 54% in 1916. At present the Alliance is fighting a great battle to prevent any alteration of the existing law, as well as keeping up an intensive fight for Local Option. The present General Secretary, Mr. Piggott, who has served 54 years with the Alliance, over 20 years as Secretary, retires shortly, but is still active in opposing and meeting the challenge of the Liquor Traffic. The Alliance owes much to Mr. Piggott. The present President is the Rev. C. H. Tomlinson, whose voice we have often heard in Synod on the Liquor Question.

The Temperance Alliance should be generously supported. There is now the new menace arising out of the Maxwell Report.

MAU MAU RITES and CEREMONIES
(Continued from page 1)

these wretched people was not just the memory of the horror which they had experienced, not just the thought of the reprisal that would follow in confessing. It seemed as though they had experienced something of the powers of darkness, had seen something of the terror of the Evil One.

Oathtaking in civil as well as religious cases has always been customary among the Kikuyu. The Mau Mau oath falls into the category of a Muma oath which is quite common. The Government in Kikuyu country quite correctly concluded certain civil cases with a Muma oath when heathen parties were involved. I can well remember the negotiations we had with the Administration when one of our Christians was asked to take a Muma oath with a heathen person and had refused on the grounds that it was contrary to the Christian faith. The Government readily agreed to our protest when we took the matter up in the right way. Indeed in the African Anglican Church the rule has been in operation for many years that any person taking a Muma oath would be excommunicated for six months. This rule has not been enforced during the present Emergency where it has been shown that the Christian has been forced to take the Mau Mau oath against his will.

Certain aspects of the Mau Mau oath, however, are fundamentally non-Kikuyu. The traces of cannibalism, the use of human blood, the forcing, the ceremony at night time, the participation of women (and in some cases children) are features of the present Mau Mau oath which are quite alien to any form of oath previously used by the Kikuyu.

Sordid Rites.

The actual paraphernalia used is sordid, to say the least. A piece of thick banana stem with a hollow of about 12 inches long gouged out of it—the hollow filled with sheep or goat's blood; at either end of the stem a sheep's eye impaled on two sticks; two half calabashes (gourds) containing blood and earth; a few sacred roots and other charms; a dozen or so sodom apples strung into small branches. The ceremony takes place under a natural covering or a temporary arch made of local materials. The blood of the initiate is mixed with the other blood and earth, and with each oath he sips some of this foul concoction or it is smeared over his mouth. Sometimes a form of sacrificial meal is eaten. Of the many who have told me about the ceremony, however, none have complained of the sordidness of the rites, so engrossed have they been in the torture which accompanied the oath taking when they have demurred and so filled with the almost supernatural terror which it has aroused in their souls.

We have often been asked whether the leaders of the Mau Mau have been inspired by Communism, or further, whether the movement is only a form of Communism adopted to meet local conditions of Kenya. For us, at the front line as it were, it is hard to interpret the mind of the general. As far as we can see, however, the "esse" of Mau Mau is in no way Communistic. Membership in a group by means of a religious oath is no introduction to a Communistic regime. Moreover, being a specifically Kikuyu oath it is essentially a Kikuyu nationalistic movement. This is borne out by the fact that no other tribe has joined in with the Kikuyu except the Embu and Meru tribes who find their origin in the Kikuyu tribe, and whose culture and religion is almost identical. On the other hand, Jomo Kenyatta, regarded by most as the leader of the Mau Mau came under Communistic influence in England (as well as marrying an English girl there) and some of his lieutenants have had training in jungle warfare against the Communists in Malaya. As such, one of the factors lying behind the movement may be described as the inspiration which Communism has given to them, but it is by no means the most predominant factor.

(Next issue: "Mau Mau and Kikuyu Christians." Mr. Cole, who contributes these two articles to the "Australian Church Record," was a regular writer for the A.C.R. before his departure for Kenya in 1950. He was then a lecturer at Moore College and Minister-in-charge of St. Philip's, Church Hill, Sydney.)

FAREWELL TO MR. JOHN GARRETT.

The Chapter House in Sydney was filled on Monday evening last week by representatives of the Christian churches to farewell the Rev. John Garrett, who leaves shortly with Mrs. Garrett to take up an appointment at the World Council of Churches Central Office in Geneva. Mr. Garrett has been for the five years past General Secretary of the Australian Council for the World Council of Churches. The Primate who presided at the Farewell, sketched the striking growth of the work of the Australian Council during Mr. Garrett's secretariat and in conclusion presented him with a number of books and a cheque for eighty pounds as a gift from his friends.

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By Henry Groves

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A Chinese Preacher recently said: "I would rather spend one hour reading the Bible, than spend ten hours reading about the Bible."

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CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents.)

SECTARIANISM IN STATE EDUCATION.

Dear Sir,

The excellence of the educational system of New South Wales is unquestionable and we are very proud of its high tradition. The presence of efficient schools and colleges conducted by various religious bodies in addition to the State schools is likewise commendable.

To worship as we please and to propagate our own religious beliefs is a freedom which we all value highly. But when a state appears openly to foster the religion and educational system of one particular denomination, we may well wonder whether or not there is something fishy in the State of New South Wales. Perhaps something can be done about it!

Here are the facts.

In a particular spot in northern N.S.W. there are three families living with children of primary school age. The nearest school is four miles away, and no public transport is available to take the children to it. However a bus passes the door of these three families daily, on its way to a sizeable town twenty two miles distant. Hitherto a government subsidy has been paid to enable the children of these three families to attend a school sixteen miles further on and on the bus route.

Suddenly the subsidy was stopped.

Four miles is too far for the children to walk to school: some are only six or seven years of age.

Result:—Correspondence lessons or

The children can receive the subsidy if they travel the additional six miles to take them into town to the Convent.

One family has gone already.

Yours etc.,

A. J. GERLACH.

MARIOLATRY.

Dear Sir,

For the first time in my life I recently was sent a copy of "The Australian Church Record," which I enjoyed. In it I found an article entitled "The Mother of My Lord," and amongst its comments read these: "The worship of Mary as practised by Roman Catholics is . . . Roman Catholic theologians say that everyone may approach Christ through Mary," . . . etc.

My reasons for answering this are that I have over a period of some 25 years studied the religions of the world in many countries in which I have lived and passed through, and that for eleven of those years I was a fervent Roman Catholic.

I admit that this modern fanatical travesty known as Mariolatry might, in truth, cause people to believe that Roman Catholics really do worship Mary. But in fact, this is not so. Only God is worshipped. I have heard it from their pulpits again and again. They give all due respect, sloppy sentimentalism, etc., to their innumerable charms and statues, kissing their hands, feet, etc., but they do not worship them. It is true that for every time you ever hear the name Jesus

in a Roman Catholic Church you will hear the name of Mary twenty times, as in the senseless monotonous repetition of the Rosary but let us stick to fact. They do not worship her. Most Roman Catholics are deplorably ignorant of their own religion, and that has been so since the early ages. They blindly believe what they are told, they are not allowed to think for themselves, nor are they treated as if they had adult minds and intelligence. They do as they are told, or should I say ordered? I have in front of me an R.C. magazine for April, and this is what I read:—"The Blessed Virgin Mary is the Mother of us all, far prettier than a fairy, she listens to our call. Mother of dear Jesus, we love you ever more, Mother of the Saviour, please open heaven's door." Practising Christians do not believe it is necessary for us to pray to Mary in order that the door of heaven may be opened for us. This is typical of the fanatical lengths to which Mariology has already taken hold of the Roman Catholic Church, and many of us see little to choose between this and the age-old bowing down to idols. But we must remain factual. In spite of all this, I still maintain that they do not worship her. But I would like to state that I believe if they keep this cult up, in a few years we will be lucky if we hear the name of Jesus mentioned at all except as a necessary concession at the end of a few scattered prayers in the Rosary, as "For Jesus Christ's sake. Amen."

Yours, etc.,
JANEY TAYLOR.

Darling Point.

[We thank the writer for her letter. The question she raises is merely a distinction of words. The Roman Catholic theologians attempt to justify their worship of Mary by distinguishing between *latría* which they say is offered to God alone, and *hyperdulía* which they say they offer to Mary. Both these words may fairly be translated by the word "worship." Not by what he claims to do, but by what he does, is a man judged. The Roman Catholics claim that they make a distinction between the worship they offer to Christ and the worship they offer to Mary. But in practice the distinction is nugatory. As Luther wrote years ago, "It is not meet, comely, nor fitting, that in our prayers we should make a God and Saviour of any saint in heaven, no, not of our blessed Lady. Neither is it meet to make them check with our Saviour Christ, much less them to make them checkmate . . . The papist's distinction of *latría*, *dulía*, and *hyperdulía*, in contentious disputation, ever swimmeth in their lips. But when they come to practise the matter in their petitions and prayers, then seemeth it as clean forgotten with them as if they had never spoken it, read it, nor heard of it in their lives. Such is the blindness of nature, without the Spirit of God. I pray God soon amend that is amiss." —Ed.]

SATURDAY AFTERNOON COURSES IN CHURCH MUSIC.

Dear Sir,

The fourth of a series of Saturday Afternoon Courses under the guidance of the St. Andrew's Cathedral Organist and Master of the Choristers, Mr. Kenneth Long, was held at the Chapter House, Sydney, on 1st May.

Those of us who have been fortunate enough to attend any of these courses will agree with me, I am sure, when I say that these gatherings are fulfilling a real need in the Diocese. Nothing to my knowledge along quite such comprehensive lines has ever hap-

pened in Sydney before, and I have no hesitation in recommending future courses to those interested in church music in this country.

Those who attended the last course were rehearsed in the music which will be sung at a great Diocesan Choral Festival to be held in the Cathedral on Saturday, 19th June. All Church of England choirs within the Diocese of Sydney have been invited to take part, and rectors and choirmasters are urged to give this important gathering their complete support. If any choirs have not at this stage indicated their desire to attend this festival, and given their numbers, they are reminded to do so at once by ringing the Secretary to the Dean of Sydney, MA 2927, between the hours of 9.00 a.m. and 5.00 p.m. Copies of the service, including the Canticles, Psalms, Hymns and one of the Anthems, have been printed and may be obtained in any quantity from the Cathedral at the cost of sixpence per set.

It seems very probable that a branch of The Royal School of Church Music will be formed in N.S.W., with its headquarters in Sydney. This decision was reached at the last meeting of the course, and a small committee was elected to discuss ways and means, and report to the next meeting on Saturday, 29th May. This session will be mainly regarded as a course for choirboys, the first of its kind in the series. Talks and demonstrations by the Cathedral Choir will be heard, and all choirboys attending the course should bring robes if possible, and also something to eat! The Church Guild has very kindly offered to provide tea for future courses, and they will add soft drinks to the menu on the occasion of the Choirboys' course. Once again, this promises to be one of those rare opportunities not to be missed; will you indicate your numbers by writing to Mr. Long at the Cathedral?

R. H. GREEN.

Tudor House, Moss Vale.

"THE CHURCH RECORD."

Dear Sir,

"The Church Record" is now the only church newspaper in Australia published under Protestant and Evangelical authority. It has had quite a long term of service. It may sometimes have been rich in brains; it has always been poor in pocket. The paper does not pay.

The Annual Sale of Work will be held in the Chapter House, Sydney on Friday, June 11, opening by the Dean of Sydney at 11.30 a.m. Luncheon 2.4.

The proceeds will be divided between the Maintenance Fund and the Endowment Fund for a Protestant and Evangelical Church Newspaper. This latter is already beginning to help the paper.

There will be the usual stalls. Women are asked to send to the office or bring to the Sale useful articles of all kinds marked moderately.

Men are to help the stall for Produce, Fruit, Plants and Flowers, for which I have allowed myself to become responsible. I am loudly calling for help.

There will also be a stall for books and a miscellaneous stall.

All who can are asked to attend. A Sale must have buyers; and this is a friendly and family gathering as well.

DAVID J. KNOX,
Chairman.

THINK ON THESE THINGS

(By June Dugan)

On Getting Round To It

"Mummy, what'll I put on," chanted my middle sized heir from his bedroom as he prepared to go to Sunday School. My heart sank. I had known for weeks that it would come, but like so many other things it had been put off until now the awful day had arrived. A cool morning and I had no idea just what was ready in the drawer for such an occasion. Together we pulled out what could have been quite a suitable shirt only to find that when the lad bent down the strain on the buttons was too great and they flew in all directions. That would not do. This one would have done only it needed a button down the front and so on through what seemed at first sigh: to be a drawerful of perfectly suitable shirts. Trousers were not quite so bad but could not stay up by magnetism and so we settled for warm undies, the usual summer suit and a jumper. Fortunately the lad in question was quite unperturbed by so much "trying on and seeing" and went off quite happily. "But, Mummy, you will have new ones for next Sunday, won't you?" he asked, and without actually promising I said I would try.

Of course this is the sort of thing that I think happens in many homes, and although every year we promise ourselves that we will be well ahead with our sewing when the next change of season comes, somehow we seem to find that we have been just as neglectful as ever. We do not mean to be neglectful but it is just that we have not really made a definite effort or purposefully set our minds to doing the job which although not very attractive to us is none the less important and should be tackled with a will.

It is very like our attitude to some spiritual things. Many of us excuse ourselves for not being diligent in our

Bible study or our Quiet Time, when we really have no excuse for being slothful. It takes so little effort when we really get down to it, but somehow the "getting round to it" takes a tremendous effort of determination, and we are made of such weak self-seeking stuff that to do the thing we know is right and best for us is often the hardest.

Last week a man of very pleasing manner came to our front door selling a book of Bible stories for children. He was most polite and an attractive personality, but I wondered why he should be going from door to door when most of us can go to a bookshop if we need Bible stories for our families. He was rather loth to part with his book, but when I at last held it in my hands my suspicions proved to be well founded because it was published by people who have not the conventional church teaching on many things. During that week several friends rang me to find out what I had thought of this man; they had their suspicions too and because they had never bothered to find out what others believed and where they differ from us they were in a quandary as to what to do. As I spoke to one girl she said, "I have often promised to read up about these things so that I am not caught unawares and now I know I must but I never seem to get round to it."

A lass from a big office in town was talking to me not long ago and she said how hard she found it to talk to Roman Catholics about the things she knew to be true. She had been taught they were right and had never bothered to substantiate the belief with the reasons behind them. "I know I should read up these things so that I know how to answer others but I never seem to get round to it."

Both these examples of people who mean to get round to things have come to my notice within a few days and it seemed to be a pointer to much of our way of living and apportioning of our time. We really are so busy doing things we have no time to learn how to do them. It seems to me rather like a child who wants to play a "piece" before she has learned the scales or else wanting to make a dress before she has learned the stitches.

God teaches us by example in Nature that preparation takes up a lot of our time of existence. Animals prepare themselves for winter, and so do some plants. Others prepare for the night, in fact wherever a time is coming that will mean a change in economy, Nature prepares for it. So do we, in some measure make preparations, but so often they are entirely material to the inclusion of spiritual preparation.

If we are particularly determined or keen about a thing we will see to it that it is not neglected or set aside by any other thing, however hard it is to do. But when it comes to spiritual things our determination is weakened or even absent, so we put it off by being "unable to get round to it." This is a good test of our faithfulness whether we can be really diligent in these small things or not. When the Lord is looking for someone to do a special job of work for Him He will choose the one who has been faithful and disciplined in small things.

Let us be diligent, determined and disciplined as we seek to know more and more of the truth and teaching of Jesus Christ, and then as we apply it in our own lives.

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THE WORLD OF BOOKS

Our Lord's View of the Old Testament, by J. W. Wenham, M.A. (Tyndale Press, pp. 32. The Tyndale N.T. Lecture for 1953.)

This lecture provides in short compass an admirable treatment of the subject. The author set himself the task of examining the subject in an impartial and objective spirit. He admits that in such a matter as the interpretation of the Book of Jonah, he felt a strong pull in the anti-traditional direction. Thus when he first found learned scholars arguing that the Book of Jonah was never designed as history, he was inclined to believe them. He would have been glad to find that our Lord's treatment of the Book concurred in such a view. But in cold fact, he was driven to conclude that when our Lord referred to Jonah and Ninevah, He referred to them in a literal and historical sense. This inescapable conclusion determines the author's personal attitude in spite of lingering inclinations in another direction. "Curiously enough," he says, "the narratives that proved least acceptable to what was known a generation or two ago as 'the modern mind' are the very ones He seemed most fond of choosing for His illustrations."

Mr. Wenham deals at length with our Lord's attitude to the historical narratives of the Old Testament. But he also discusses His use of the Old Testament as an authoritative court of appeal in matters of controversy and he takes up the question of the sense in which our Lord regards the very writings themselves as being inspired. "A doctrine of verbal inspiration plainly needs careful statement, but that some sort of verbal inspiration is taught by Christ is clear, seeing that it is to the writings rather than to the writers that He ascribes authority. Writings are made up of words, therefore there must be some form of word-inspiration. Scripture is Scripture to Christ because it has as its primary author God — in a way which other writing has not." Finally he discusses in some detail certain passages which have at times been relied upon as proof-texts of an opposite point of view. The cumulative evidence is all in favour of the conclusion that to Christ the Old Testament was true, authoritative, inspired.

A very useful booklet, easy to read, straight-forward and convincing in argument, full of interesting and stimulating remarks. Our Lord, the author says, "demands more thought, not less; but it must be thought conducted in a humble and teachable spirit directed by God Himself." This is an authentic description of the spirit in which this Lecture was conceived and prepared.—M.L.L.

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PERSONAL

The Rev. C. L. Crossley, Vicar of Holy Trinity, Coburg (Dio. of Melbourne) has announced his retirement as from 31st Oct. next.

The Rev. W. K. Kenna has been locum tenens at Christ Church, Mitcham (Dio. of Melbourne).

The Rev. W. J. Carter is to be inducted to the parochial district of Lara (Dio. of Melbourne) on 17th May.

The Rev. James R. Waterman, Th.L., Vicar of St. Luke's, Torquay (Dio. of Melbourne) will be inducted to All Souls, Sandringham, on 27th May.

Miss M. M. Cameron, M.A., Dip.Ed., Headmistress of Firbank, C.E.G.G.S., Brighton, Victoria, has announced her forthcoming retirement.

The Ven. Archdeacon William Hancock, M.A., has announced his retirement from the chaplaincy of the Church of England Children's Homes, Brighton (Dio. of Melbourne). The Archdeacon, who was ordained in 1887, was 91 in April.

The Rev. Desmond J. F. Williams, Th.L., has been instituted as the Vicar of Mary Valley (Dio. of Brisbane).

The Rev. Joseph Taylor, Th.L., Rector of Drayton (Dio. of Brisbane) has announced his resignation as from 31st May next.

The Rev. A. J. Dyer, is to be locum tenens of St. Andrew's, Summer Hill (Sydney) from May until August next.

The Rev. F. H. D. Alderton, Th.L., Rector of St. Bede's, Drummoyne (Dio. of Sydney) recently celebrated his silver jubilee as rector of that parish. Parishioners presented him with a cheque to mark the occasion.

The Rev. John Forster, Th.L., assistant chaplain at the Missions to Seamen, Melbourne, was inducted as Vicar of Mitcham on 29th April.

The Archbishop of Melbourne, the Most Rev. J. J. Booth, B.A., Th.D., leaves for England and U.S.A. in the middle of this month to attend the Minneapolis Church Congress and the World Council of Churches Assembly at Evanston. The Archbishop, who will be accompanied by Mrs. Booth, expects to return in September.

The Rev. W. J. Carter, Th.L., Rector of St. Ann's, Merrylands, has accepted nomination to the historic parish of St. Matthew's, Windsor (Dio. of Sydney). He will be inducted on 1st June.

The Rev. Andrew Hayman, Th.L., Rector of Pitt Town, has been appointed Curate-in-Charge of the new Provisional District of Mortdale (Dio. of Sydney).

Mrs. W. Osborne-Brown, of the Rectory, Narrabeen, N.S.W., sustained severe injury when she was knocked down by a cyclist on her way to church on Sunday, 2nd May. We are glad to hear that she is making satisfactory progress.

The Right Rev. A. Nutt: Thomas, M.A., D.D., Bishop of Adelaide, 1906 to 1940, died in Adelaide on Sunday, 11th April. His son-in-law, Bishop Baddeley, formerly of Melanesia, is Suffragan Bishop of the Arch-Bishop of York.

It has been announced that The Rev. R. Clive Kerle, B.A., General Secretary of the C.M.S. in N.S.W. has been appointed Archdeacon of Cumberland in the Diocese of Sydney, and also Rector of St. Andrew's, Summer Hill. Mr. Kerle will be inducted in August. He succeeds the Ven. F. O. Hulme Moir, Bishop-elect of Nelson, N.Z. The new Archdeacon was educated at Wagga and North Sydney High Schools and as a young man was actively associated with St. Paul's, Chatswood. He was trained for the ministry at Moore College, where he was Senior Student in 1937. He served curacies at St. Paul's, Sydney, and St. Anne's, Ryde, and has been rector at Kangaroo Valley and Port Kembla, and was a chaplain to the A.I.F. He has been General Secretary of C.M.S. in N.S.W. since 1947 and during those years he has had extensive overseas experience and has visited C.M.S. fields in many lands.

We learn with much regret of the sudden death on May 7 of Mrs. E. Lepplatrier, of Chatswood. Mrs. Lepplatrier was the widow of the late Rev. H. C. Lepplatrier, who was Rector of St. Thomas', Enfield at the time of his death.

The Bishop of Canberra and Goulburn, the Right Rev. E. H. Burgmann, has completed twenty years in his episcopate. Bishop Burgmann was baptised, confirmed, ordained deacon and priest and consecrated Bishop in the Diocese of Newcastle. Before becoming Bishop of Goulburn he was Principal of St. John's College, Morpeth.

Mr. C. P. Taubman has been made senior warden of St. Andrew's Cathedral, Sydney, in succession to Major Davey who has retired from that office at the age of 91. Mr. Taubman is also a lay canon of the Cathedral.

The Primate will return from Western Australia on May 28. He has been there in connection with the jubilee celebrations of the diocese of Bunbury. Three days later he will attend the Newcastle Synod and the commemoration of the jubilee of Bishop Batty's ordination to the priesthood. The Primate will go to New Zealand on June 8 for the consecration of Archdeacon Hulme Moir as Bishop of Nelson, and he will return to Sydney via Norfolk Island on June 17. Late in July he will go to the U.S.A. for the Anglican Congress at Minneapolis and the World Council of Churches assembly at Evanston.

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Proper Psalms and Lessons

May 16. Fourth Sunday after Easter.

M.: Deut. 4:1-24 or Isaiah 60; Luke 16; 19 to end or Acts 3. Psalms 128, 129, 130, 131.

E.: Deut. 4:25-40 or 5 or Isaiah 61; Luke 7:1-35 or Rev. 2:18-3:6. Psalms 145, 148.

May 23. Fifth Sunday after Easter.

M.: Deut. 6 or Isaiah 62; Luke 20: 27-21:4 or Acts 4:1-33. Psalms 132, 133, 134.

E.: Deut. 8 or 10:12-11:1 or Isaiah 63:7 to end; John 6:47-69 or Rev. 3: 7 to end. Psalm 107.

SYDNEY FESTIVAL.

There were many interesting features in the Sydney Diocesan Festival held recently in the Town Hall.

The attendance was large, which is in itself an inspiration. Every available seat at the Tea seemed to be occupied both upstairs and down, and the Main Hall well filled for the Public Meeting following.

The music was good and the addresses interesting and helpful.

The highlight, of course, was the Archbishop's announcement that the parish of St. John's, Parramatta, where Bishop Hilliard is Rector, had sold some of its land and from the proceeds had voted £125,000 to the Diocese. As might be expected on such an occasion, this news was received with loud applause. Although £25,000 of this money was devoted as an endowment for the Home Mission Society the Archbishop exhorted his hearers not to slacken in their efforts for the Society with its many and heavy commitments. Not one of these responsibilities could be neglected; and more and more work was calling for help in this rapidly expanding city.

The keynote of Archdeacon Hulme-Moir's address was our Lord's words: "When the Son of Man cometh shall he find faith on the earth?"

He deplored the fact that values to-day are so very different from what they were in the days of our fathers. The present age seemed to him to be characterised by three things — godlessness, extravagance, and superficiality. But to the church has been entrusted the message of a Saviour Who is able to change the hearts of men.

EASTER IV.

The 1549 Collect began, like the Latin, "Almighty God, Who dost make the minds of all faithful men to be of one will"; i.e., Spirit-guided into "the unity of that faith" which is all Truth. Then turbulent, persecuting days perhaps directed emphasis from theology to conduct: our present opening, like the Epistle, indicates that, paradoxically, the most God-guided man is most truly self-controlled, and most peaceable. For faith and conduct alike, Epistle and Gospel develop last Sunday's theme; that good and perfect Gift bestowed on us after, and through Christ's bodily departure. Humanly speaking, He would most speedily and effectually establish His Kingdom, compelling the recognition of all, as a Being, visible, audible, tangible, yet manifestly super-human. Why it is better for mankind that He evade hearing, touch, and sight, He leaves us to discover. Taken for granted, it provides its own proof in daily, practical, mundane experience.

EASTER V.

This is late Spring in the northern hemisphere, and Easter V is often called Rogation (i.e., "Asking") Sunday, because it anciently began a series of days of prayer for blessing on the springing crops. The striking appropriateness of this Gospel, with our Lord's words about asking in His Name, coming at this time of year, seemingly began the custom as early as the 4th century. While our own seasons differ, yet the great lesson of the day equally applies and as fittingly crowns the post-Easter period. Here our Lord Himself personally invites, and encourages us, to make full and confident use of prayer, and to do so, amid all doubts and tribulations of this world, with peaceful mind and joyful heart. He reminds us that He has had the last word in what Milton calls "the great Argument, justifying the ways of God to man," and that word is, "be of good cheer!"

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Confirmation
Service

AT CAMBRIDGE.

(From Archdeacon R. B. Robinson.)
For a few days more we are in Cam-
bridge, the lovely University town of
England. Spring is in the air and the
famous "backs" of Cambridge are re-
splendent with daffodils. Crowds are
seen almost daily behind King's and
Queens' and it would be hard to beat
the display at Queens'. The crocuses
are finished, but the green fields with
the blossoms and flowers in great
abundance together with a spell of
good weather and sunshine give a feel-
ing of buoyancy. It is good to be here.

Good Friday.

To-day is Good Friday and prob-
ably the quietest I have spent in my
long ministry. There lingers in my
mind from this afternoon the song and
music of King's College Chapel where
we worshipped at Evening Prayer.

"There is a green hill far away,

Without a city wall,

Where the dear Lord was crucified,
Who died to save us all."

So the men and boys of King's sang
and I doubt whether it could have been
sung better. Somehow one felt that
the message of this old hymn was mak-
ing its way afresh into our hearts. Its
confident note took us to the Cross,
and to Him "Who only could unlock
the Gate of Heaven and let us in." The
service was an inspiration, and con-
cluded with, "It is finished," by Bach,
sung by the choir. All the music was
unaccompanied. Nothing more need-
ed to be said. We left the service with
the thought in our minds that the way
to God had been made through Him
"Who for us men and our salvation
came down from Heaven, was cruci-
fied. . . and rose again." This is the
note that has been emphasised in the
services I have attended to-day.

The Rev. Kenneth Hooker, vicar of
St. Paul's, at morning service preached
from Heb. 2.10 and spoke of Him
Who, perfect through suffering, died
to save the world.

Reverting to our arrival in Cam-
bridge at the beginning of February,
it was cold and snowy. We didn't
kill a lion like Benaiah ("who slew a
lion in a pit in a snowy day" in 1
Chron. 11-22), but we faced the cold-
est snap this winter in England. The
Cam was frozen, and we saw what had
not happened for some years, ice skat-
ing on the River. The Dean of one
of the Colleges told me that for a few
weeks some students had replaced
their study books for skates and he
wasn't sure that the thrill of ice-skat-
ing wasn't better than erudition and
he marvelled where all the skates had
come from without much warning. I
must say the skating was very interest-
ing to watch and I hope that the movie
shots I took will develop all right,
and that the students won't suffer at
exam. time for the few weeks they took
to the ice. By the way, Cambridge
lost the boat race this year. We saw
it on Television, but all our barrack-
ing for Cambridge was of no avail.
I wonder if I could say that Oxford
won because there were four Australi-
ans in their crew! It wasn't a very in-
teresting race because Oxford got
away to a good start and were never
headed. Any chance Cambridge had
faded when they got into some rough
water and to get out of it had to pull
right behind Oxford who won by more
than four lengths. This was the hun-
dredth boat race between the two
universities.

Churches and Chapels.

During my stay in Cambridge I have
had the privilege of visiting and wor-
shipping in a number of College
Chapels and churches, and preaching
twice, once at the Chapel Sunday
Evening Service at Fitzwilliam House
and the other at St. Paul's Church.
Dr. Basil Atkinson reads the lessons
in this Church. To attend evensong
at King's College Chapel, which I have
done on a number of occasions, is a
memorable experience, although I
must say we also appreciated being in-
vited to be present on our first Sun-
day night in Cambridge at Queens'

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College Chapel for Evening Prayers
and Sermon. Some of our Sydney
clergy were at Queens', and I believe
the Headmaster of The King's School,
Mr. Hake, also was at Queens'.

Ridley Hall, the theological college,
is a place of interest and is particu-
larly remembered in that Dr. Handley
Moule was Principal there for many
years before he became Bishop of Dur-
ham. He made a very deep impres-
sion on Cambridge students and a fine
tribute to his work is made in Pol-
lock's book "A Cambridge Move-
ment." Dr. Handley Moule's life of
Charles Simeon is a book also to read
and shows the spiritual impact Simeon
made on Cambridge.

Dinner at Ridley.

I was invited to Ridley Hall to dinner by
David Sheppard, the well known English
cricketer, who was a member of the last
English Cricket Team, to visit Australia. He
is now a student at Ridley Hall and pre-
paring to be ordained. Last year he was
captain of Sussex, and did unusually well as
a batsman, getting many runs, including
some centuries. He is to sit for his final
theological examination in May and expects
to play a little cricket for Sussex this year
but not as captain. I had met David in
Sydney when he was there with the English
Eleven, and I certainly enjoyed my evening
with him at Ridley Hall. I sat with him and
the Principal, the Rev. Cyril Bowles, at din-
ner and our conversation on theology and
cricket fitted in well with a good meal.

Evangelical Relics.

Later the Principal showed me some relics
of Charles Simeon, and I had the opportu-
nity of drinking coffee from Simeon's coffee
pot, of sitting in one of his chairs, holding
his famous umbrella and handling a gown
it is thought he wore. They were remind-
ers of a very great Christian leader whose
33 years ministry in Cambridge made an
indelible mark. The Principal also allowed
me to see and handle a Greek Testament,
well marked, that belonged to Henry Martyn
the intrepid pioneer missionary to India and
Persia—A senior Wrangler at Cambridge and
Curate to Charles Simeon at Holy Trinity
Church. On several visits to Holy Trinity
Church I have read with feeling the inscrip-
tions on the memorial tablets to Charles
Simeon and Henry Martyn and have counted
it a privilege to worship in the Church where
they ministered and preached the Gospel.

Mention of Cambridge should not be made
without reference to the outstanding Chris-
tian witness in the University through the
Cambridge Inter-Collegiate Christian Union.

The story is given in a recent book "A
Cambridge Movement," by John Pollock, to
which I have already referred. In another
article I should like to say a few things about
my own impressions of this very remarkable
work. But I shall have to wait for word from
the Editor of the "Record" to see what he
thinks.

CHRISTIAN STUDENTS IN CHINA.

It is difficult to get precise informa-
tion about Christian work in China.
The following information from a let-
ter from the General Secretary of the
Inter-Varsity Christian Fellowship of
Canada gives ground for praise and
prayer. He writes:—

In China right after World War II a re-
markable student work began. It was very
clearly born of the Spirit of God, and in
a matter of months hundreds of Chinese stu-
dents came to know the Lord. Then Com-
munism came and the bamboo curtain drop-
ped. "Brain washing" with all the tremen-
dous pressure of compulsory study groups in
Marxist doctrine together with periodic
"thought examinations" made many Chris-
tian students stumble and fall. Others, how-
ever, seemed to grow even stronger in their
faith.

Four years of this have now passed. How
do the Christians in China stand to-day?
I have just received a letter from inside
China dated the week before Christmas. I
am going to quote from it both because it
answers the question and because I believe
that it can be a challenge to each one of us.

"There is a splendid stand being made
by the University students. One of the best
parts of it is their earnest desire to study
the Scriptures. In some of the schools where
they could do nothing else they went out to
read their Bibles under the street lamps, and
met in a dark classroom for prayer. In
others they used the lights in the lavatories.
In one they let the students go down to
breakfast, and then they had their Quiet Time
in the empty dormitories. In ——— the
medical students spent the larger part of their
short holiday studying Greek so they might
read the New Testament. They have pre-
pared a mimeographed Chinese-Greek gram-
mar and are bringing out a dictionary. There
is an amazing interest in Greek. At least
twelve groups in ——— are going to
spend the whole of the night of December
31 in prayer."

No wonder that such students are proving
to be a profound influence in the schools
of China. In one large city there is news
of a weekly meeting with "an attendance of
over one thousand, the larger part being
students."

A REMINDER!

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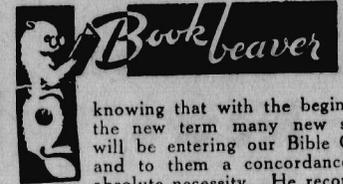
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BANKERS' SERVICES.

The Bankers' Institute of Australia
held special church services in capital
cities and country towns throughout
Australia on Tuesday, 4th May. 2000
bank officers crowded St. Andrew's
Cathedral, at the Sydney service and
hundreds were turned away. It is in-
tended to hold such services annually.

The service at St. Andrew's was con-
ducted by the Dean of Sydney, the Very
Rev. E. A. Pitt, M.A. The lessons were read
by Dr. H. C. Coombs, Governor of the Com-
monwealth Bank and Mr. S. J. Ganden,
General Manager of the Bank of N.S.W.

The address was given by the Rev. W.
Cumming Thom, M.A., D.D., President of
the N.S.W. Council of Churches. The Rev.
A. G. Manefeld, B.A., President of the Meth-
odist Conference, also assisted at the ser-
vice.

Diocesan News

BRISBANE

● Missionary Giving.

The annual returns to 31/3/54 show that the following parishes head the list of contributions to A.B.M.:—

Coorparoo, £426; St. James', Toowoomba, £311; Warwick, £279; Bundaberg, £263; Bush Brotherhood of St. Paul, £260; Albion, £252. The total for the diocese was £9025.

NEWCASTLE

● University of Technology at Newcastle.

The Bishop of Newcastle (the Right Rev. Francis de Witt Batty, M.A.) makes his position clear regarding the establishment of a University of Technology at Newcastle:—

"You may have seen that during the past few months I have been making a fairly continuous protest against the present University set-up in Newcastle. I wish I could make clear to everybody why I have done this. Those who pay me the compliment of reading what I say seem so often to misunderstand me. It is assumed, for instance, that I am criticising the University of Technology, or questioning the competence of its teaching staff, or the standards they expect their pupils to reach, or even that I have suggested that Governments have been influenced by political motives in making appointments to its Council. None of these assumptions have any truth in them at all. I have one objection and one objection only. My main objection is a very simple one. The teaching of what are called the Humanities has been made an addition to the curriculum of a technological institution. This I sincerely believe to have been a most dangerously false step.

"I have done my best to understand the position of those who differ from me on this point. It has not been easy. Those who believe that the present arrangement is a good one and ought not to be criticised have been strangely and rather disquietingly unwilling to give the reasons for their belief. But I have read what has been written, and I have discussed the point at issue in conversation with many whose opinions on such a matter I should value. And I think I shall not be misrepresenting the matter if I say this is the best case that can be made out in defence of the present situation. First that the Government had to adopt this course because the University of Sydney was unwilling, and the University of New England was unable to undertake the control of tertiary academic education in Newcastle. Secondly, that it is assumed by those most closely concerned as an interim arrangement which has been adopted only because there was no practicable alternative. Thirdly, that it is the hope and expectation that within a very

few years it will develop into a true academic University of Newcastle which will eliminate the words "of Technology" from its title.

"If this is indeed the Government's case, and if either the Minister for Education or someone recognisably entitled to speak for him were to state publicly and explicitly that it is the Government's case, it would make an enormous difference to me and to those who think as I do about the matter.

"But no such statement has yet been made. Until it is made, my mind will continue to be haunted by the uneasy suspicion that some person or persons unknown are anxious to effect a revolutionary change in the policy of the Government in regard to tertiary education, and are using Newcastle's urgent needs as an opportunity for inaugurating such a change. It would make me very happy if the Government could officially and publicly identify itself with the case which has been made out to me privately and unofficially."

SYDNEY

● New Hall at Putney.

A new hall is now being erected adjacent to St. Chad's Church, Putney (Parish of Ryde). This hall, which was designed by Professor Wilkinson, will serve as a Youth Centre, Sunday School and Kindergarten, providing modern facilities for all these organisations, as well as a centre for other Church activities. The Hall will be of brick construction, and with the lovely brick Church already erected on the site, will present a most pleasing appearance.

The Foundation Stone of the new hall was laid on Saturday, May 1st, at 3 p.m., by the Most Rev. H. W. K. Mowll, C.M.G., D.D. This is another milestone in the progress of this Church and district.

● St. Paul's, Chatswood.

It was a thrilling experience on Sunday, May 2nd, to see St. Paul's, Chatswood, packed for the Twenty-fifth Anniversary of the Fellowship, and the commencement of their "Over to Youth" Campaign — an experience that made us even more thankful for the twenty-five years of Fellowship that have gone before, and the firm foundations that have been laid in Christ.

At the Tea, many distinguished "old fellowshippers" returned, and we received greetings from Canon Knox, Dr. Neil Campbell, and the Rev. Alan E. Begbie. Archdeacon Clive Kerle also present. The actual founder, the Rev. S. G. Stewart, challenged the present members to full-time service for Christ in whatever sphere He led them to.

In the service that night each person received an unforgettable picture of Jesus Christ, whose "Name shall be called Wonderful," through the preaching of the Rev. Alan Begbie, who is conducting the Over to Youth Mission from May 2nd to 12th.

The meetings have continued to be a great blessing to young and old, over 100 attending on some evenings, and we praise God that this next period in the life of St. Paul's Fellowship has been begun in a spirit of challenge to consecration and service in bringing other young people to the joy and fullness of life we have begun to know in Him.

Fellow worshippers were interested to hear the Rector, the Rev. Jeffrey Mills, say at the Anniversary Tea that he had first responded to the call of Christ at a mission

conducted by the present missionary, Mr. Begbie, and that he had heard the call to the ministry through the preaching of Mr. Stewart, preaching on behalf of Moore College.

● Governor-General at Shore.

Nearly 3,000 people attended the opening of the War Memorial Hall at Sydney Church of England Grammar School by the Governor-General, Field-Marshal Sir William Slim, on May 4, the 65th anniversary of the founding of the School.

The Hall commemorates that more than 2,000 old boys who served in World War II, of whom 231 died. It is situated near the new entrance gates, cost about £60,000 and accommodates more than 1,000.

After the Headmaster, Mr. L. C. Robson, had explained the ceremony, the Governor-General and Lady Slim and their party entered the hall for the religious ceremony of dedication.

This service was relayed to guests sitting outside the hall, and they joined in the hymns and prayers.

In his address Sir William Slim said that a school war memorial brought home the essential tragedy of war, in which so many died whose ardent spirits held the greatest promise.

"Do not think that their lives were wasted. It is not how many years a man lives that matters but what he does with the years that are granted."

"Achievement is measured not by the time men live but by the example they set to generations that followed them to choose right and duty.

"You boys owe it to them that you live in a country that is free, healthy and kindly.

"You have an immense advantage in life. That has been given to you by your country, by your parents and by those who gave their lives. You have not earned these advantages. You are in debt for them, and, like honest men, you will want to pay for them."

Sir William said that wealth and material advantages did not make a great city, but the character of its citizens.

There was not a boy in the school who could not if he chose become a leader in this country, not only to prosperity but to greatness.

It was not necessary to be a Prime Minister, an Archbishop or even a headmaster to influence people.

After the address, the Archbishop dedicated the hall.

● Coral Sea Service.

The Annual Service in commemoration of the Coral Sea Battle was held in St. Andrew's Cathedral on Sunday, May 2nd. The service was attended by Fleet-Admiral Halsey, the guest of the Commonwealth Government and other members of the United States Navy from the visiting ships "Tarawa" and "O'Bannon"; all three Australian Armed Services were represented by Senior Officers; members of the Australian-American Association were also present. Following the singing of the National Anthem two verses of "The Star Spangled Banner" were sung. The first lesson was read by Mr. Donald Smith, the American Consul-General, and the second by Mr. J. Kemnitz, Secretary of the Australian-American Association. The Dean asked the congregation to stand in thankful remembrance of the men who gave their lives in defence of Australia, and after a

● St. Stephen's, Lidcombe.

The Mission held in Lent and Holy Week and conducted by Mr. W. Guilford was an outstanding success. The sustained interest of the young people over the 12 days was a revelation. The first afternoon 150 young folk attended the mission — this number increased to over 300 on the third day. At the end of the Mission between one and two hundred children were in attendance. Mr. Guilford's presentation of the Gospel made the way of Salvation perfectly clear to the young people and on the appeal day over 130 took a decision card as an indication that they desired to yield their lives to Jesus Christ. Our prayer is that God will keep them steadfast.

GIPPSLAND

● Croajingalong Jubilee.

The very word "Croajingalong" conjures up in the minds of churchmen visions of the Rev. S. J. Kirkby (later Coadjutor-Bishop of Sydney) pioneering this vast district on foot.

Recently the Bishop of Gippsland, the Rev. G. Garner (Vicar), the Rev. W. I. Fleming and the Rev. G. Beavan (Victorian Secretary of the Bush Church Aid Society, gathered at Cann River for the Silver Jubilee of the Church of St. John the Evangelist. The church was given by Miss Edith M. Reece 26 years ago.

Sister I. Gwynne is in charge of the B.C.A. Nursing Centre at Cann River and the ministry there is still supported by the B.C.A.

MELBOURNE

● Two Meetings at Ridley College.

Another meeting of the Ridley Fellowship — for young men interested in the sacred ministry — was planned for May 7. It commenced with Evening Prayer in the College Chapel, followed by an address and discussion led by Archdeacon Lionel Bakewell who is at present on furlough from Tanganyika. The Ridley Fellowship has proved a useful means of assisting men who are seeking to know the will of God concerning their life's work. A number are in college this year through its activities. The Fellowship provides an opportunity for unofficial contact with the Principal and Staff of Ridley College, and for fellowship with like-minded young men. The Secretary of the Fellowship is the Rev. L. R. Shilton, who can be reached at St. Jude's, Carlton, FJ 4273.

On May 10 a meeting of the Evangelical Fellowship of the Diocese of Melbourne was held at Ridley College. The day's activities began with a service of Holy Communion conducted by the Principal, Dean Babbage, followed by a Greek Testament exposition by the Rev. Colin Duncan. At noon Mr. John Thompson, Director of the Australian Institute of Archaeology, gave an address on the Dead Sea Scrolls. After lunch there was a discussion of the Christian Science heresy from the pastoral point of view, introduced by the Rev. Colin Cohn. Proceedings concluded with "the Chronicle," a commentary by the Principal on current books and theological trends. The secretary of the Evangelical Fellowship is the Rev. Colin Cohn, Vicar of St. Clement's, Elsternwick.

ADELAIDE

● Earthquake Damage.

We must all be thankful that no lives were lost in the earthquake on March 1. We have

been assured that had the quake lasted another ten seconds scarcely a building would have been left standing. As it is the list of damaged churches, halls, and private houses is a long one and probably the whole story has not yet been told. We offer our sympathy to all sufferers and especially to worshippers, both our own and those of other denominations whose churches and parish buildings have been damaged or wrecked. Our list is far from complete but the following Anglican losses have come to our knowledge:—

Brighton, Church to be pulled down; Cathedral, fears for one of the spires; Bishops Court, the expensive repairs lately finished mostly undone; Belair, cross dislodged and rectory, "almost uninhabitable"; Crafer, Church and rectory damaged; Christ Church, North Adelaide, St. Michael's, Mitcham, and Walkerville, repairs estimated to cost large sums; Institutions, The Retreat House, Belair, St. Michael's, College, Mount Lofty, and Woodlands Girls School, Glenelg, have all suffered in various degrees and ways. And no doubt there are other sufferers. May we recommend to the afflicted parishes the Book of Nehemiah.—A.C.G.

WILLOCHRA

The Rev. John Greenwood, assistant organising missionary of the Bush Church Aid Society visited the parish of Cowell recently and gave special addresses at two centres on Anzac Day.

The Primate, the Most Rev. the Archbishop of Sydney will visit Cowell on 24th May next on his way to Western Australia.

The Rector of Cowell is the Rev. D. A. Richards-Pugh, A.L.C.D.

NELSON, N.Z.

● The Cathedral Erection Board.

The Building Fund has been increased by £1984, and the Board acknowledges with gratitude bequests by the late Misses Jane Ferguson and A. A. Jordan of £700 and £50 respectively, and gifts of £401/10/- from the Chaytor Family, £44 from the Waitua Church Committee, £41/5/4 from the Nelson Girls' College, £100 from an anonymous donor, £50 from the Christ Church Vestry, and £144 from sundry subscribers. The total of the Building and Spire Funds is now £17,587.

The Executive Committee considered proposals that a purse of at least £15,000 be presented to the Queen for the Building Fund on occasion of her visit to Nelson, and that she be asked to lay a Foundation Stone to mark the beginning of the next stage of the building of the Cathedral, and decided that the present was not an opportune time to make an appeal for the Building Fund. The Committee gave its approval to a proposal by a Nelson Citizens' Committee to raise the sum of £30,000 by 1958 for the Building Fund and conveyed to that Committee its best wishes for success.

THE PLOUGH.

Ye rigid Plowmen, bear in mind,
Your labour is for future hours;
Advance—spare not—nor look behind
Plough deep and straight with all
your powers.

—R. H. Horne.

75 Years of The Scripture Union

At the 75th Anniversary Service of Thanksgiving for the work of The Scripture Union, held in April, and presided over by the Archbishop of Sydney who is the World President, the General Secretary, the Rev. B. H. Williams, gave a brief summary of the growth of The Scripture Union in New South Wales.

Founded in England by Mr. T. B. Bishop on the 1st April, 1879, it was established in New South Wales on the 18th July, 1880, by Miss Eliza Marsden Hassall of Parramatta.

The visit of Mr. William Shrimpton of the London Committee in 1884 led to the formation of the first Committee in Australia in Sydney, the members of which were as follows:

Rev. J. D. Langley, St. Philip's, Sydney.
James Anderson, Esq., The Mint, Sydney.
George Lewis, Esq., Ivy Bank, Upper William Street North, Sydney.
John Kent, Esq., Marion Street, Leich.
Miss Hassall, Wentworth, Parramatta.
S. Sinclair, Esq., The Museum, Sydney.

At the first meeting it was resolved: "That the names of the Union in this Colony be 'The Young People's Scripture Union' and 'The School Boys' Scripture Union.'"

In 1886 three notable events occurred:—The first being a visit from Mr. Hankinson of the London Committee; the second, the first public meeting of the Scripture Union which was held in the Y.M.C.A. Hall and presided over by the Rev. J. D. Langley; and thirdly, the Scripture Union cards for adults were first printed.

1888 saw a further development in the first Children's Services held on beaches in New South Wales. A series of four meetings was held on the beach at Manly conducted by the Rev. W. Charlton, Mr. Sinclair, and others.

In 1889 Seaside Services were also held at Coogee and the first office of the Union was opened and clerical help engaged to the extent of £20 per year.

In 1890 Mr. Rickards of the London Committee, and 1893 Mr. J. H. Greene, also of the London Committee, visited the Colony.

In 1894 the Rev. W. A. Charlton joined the Committee over which he was to preside for so many years.

In 1896 the Rev. H. S. Begbie took part in the Annual Meeting and in the following year the Rev. C. H. Nash, formerly editor of the Boys' Magazine while in England, was invited to join the Committee.

In 1901 Mr. H. M. Gooch, with Mr. R. F. Drury, of the London Committee, visited Australia and in the same year the Rev. R. B. S. Hammond joined the Committee.

In 1908 Mr. V. Soul was appointed Organising Secretary of the Scripture Union in New South Wales.

Mr. Edmund Clarke paid his first visit to Australia in 1913 en route to New Zealand, and in 1917 the deaths of the two honorary secretaries from the foundation of the Committee, Mr. S. Sinclair and Miss Hassall, occurred.

In 1922 Mr. Edmund Clarke paid his second visit and in 1923 camps were held at Austinmer and Bayview.

Mr. H. A. Brown received his first appointment to the work in 1923 and he and Mr. Clarke worked together in 1925.

In 1926 Bishop Taylor Smith, the World President, visited Australia where his ministry was greatly appreciated.

In 1928 Mr. Vincent Craven joined the Council which he was later to serve as General Secretary.

In 1935 the Inter-School Christian Fellowship work was formed largely in partnership with the Teachers' Christian Fellowship which also had grown out of C.S.S.M. and The Scripture Union Work.

In 1954 the membership of The Scripture Union in New South Wales was 24,000 cards issued and 17,000 notes circulated.

IN MEMORIAM—

The Reverend STEPHEN TAYLOR,

May 21st, 1953.—After sixty years of ordained ministry.

Vision? "Thou hast both seen Him and it is He that talketh with thee."

Transfiguration? "They shall be like Him."

Ministry continued? "His servants shall serve Him—and His name shall be in their foreheads."

—E.S.T.

JUNGLE DOCTOR IN BRISBANE.

On Saturday night, May 1st, the second Jungle Doctor rally was held in Brisbane. The Baptist Tabernacle was crowded to capacity, and it was estimated that 1000 people were present. Dr. Paul White gave a stirring address. Dr. White spent the week-end in Brisbane. On Sunday he gave a broadcast, and preached at Hamilton in the morning. In the evening he addressed a Fellowship Tea at St. Andrew's, South Brisbane, and preached in St. John's Cathedral. The Jungle Doctor's visit to Queensland was an inspiration to all the friends of C.M.S.

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Editorial Matter to be addressed to
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Advertising and Business Communications
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Friday, May 21,
11.30 a.m.

at C.E.N.E.F. Centre Quiet Room
3rd Floor.

Speaker: Rev. A. Langdon.

IN

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75 Years of The Scripture Union

At the 75th Anniversary Service of Thanksgiving for the work of The Scripture Union, held in April, and presided over by the Archbishop of Sydney who is the World President, the General Secretary, the Rev. B. H. Williams, gave a brief summary of the growth of The Scripture Union in New South Wales.

Founded in England by Mr. T. B. Bishop on the 1st April, 1879, it was established in New South Wales on the 18th July, 1880, by Miss Eliza Marsden Hassall of Parramatta.

The visit of Mr. William Shrimpton of the London Committee in 1884 led to the formation of the first Committee in Australia in Sydney, the members of which were as follows:

- Rev. J. D. Langley, St. Philip's, Sydney.
- James Anderson, Esq., The Mint, Sydney.
- George Lewis, Esq., Ivy Bank, Upper William Street North, Sydney.
- John Kent, Esq., Marion Street, Leich.
- Miss Hassall, Wentworth, Parramatta.
- S. Sinclair, Esq., The Museum, Sydney.

At the first meeting it was resolved: "That the names of the Union in this Colony be 'The Young People's Scripture Union' and 'The School Boys' Scripture Union.'"

In 1886 three notable events occurred:—The first being a visit from Mr. Hankinson of the London Committee; the second, the first public meeting of the Scripture Union which was held in the Y.M.C.A. Hall and presided over by the Rev. J. D. Langley; and thirdly, the Scripture Union cards for adults were first printed.

1888 saw a further development in the first Children's Services held on beaches in New South Wales. A series of four meetings was held on the beach at Manly conducted by the Rev. W. Charlton, Mr. Sinclair, and others.

In 1889 Seaside Services were also held at Coogee and the first office of the Union was opened and clerical help engaged to the extent of £20 per year.

In 1890 Mr. Rickards of the London Committee, and 1893 Mr. J. H. Greene, also of the London Committee, visited the Colony.

In 1894 the Rev. W. A. Charlton joined the Committee over which he was to preside for so many years.

In 1896 the Rev. H. S. Begbie took part in the Annual Meeting and in the following year the Rev. C. H. Nash, formerly editor of the Boys' Magazine while in England, was invited to join the Committee.

In 1901 Mr. H. M. Gooch, with Mr. R. F. Drury, of the London Committee, visited Australia and in the same year the Rev. R. B. S. Hammond joined the Committee.

In 1908 Mr. V. Soul was appointed Organising Secretary of the Scripture Union in New South Wales.

Mr. Edmund Clarke paid his first visit to Australia in 1913 en route to New Zealand, and in 1917 the deaths of the two honorary secretaries from the foundation of the Committee, Mr. S. Sinclair and Miss Hassall, occurred.

In 1922 Mr. Edmund Clarke paid his second visit and in 1923 camps were held at Austinmer and Bayview.

Mr. H. A. Brown received his first appointment to the work in 1923 and he and Mr. Clarke worked together in 1925.

In 1926 Bishop Taylor Smith, the World President, visited Australia where his ministry was greatly appreciated.

In 1928 Mr. Vincent Craven joined the Council which he was later to serve as General Secretary.

In 1935 the Inter-School Christian Fellowship work was formed largely in partnership with the Teachers' Christian Fellowship which also had grown out of C.S.S.M. and The Scripture Union Work.

In 1954 the membership of The Scripture Union in New South Wales was 24,000 cards issued and 17,000 notes circulated.

IN MEMORIAM—

The Reverend STEPHEN TAYLOR,

May 21st, 1953.—After sixty years of ordained ministry.

Vision? "Thou hast both seen Him and it is He that talketh with thee."

Transfiguration? "They shall be like Him."

Ministry continued? "His servants shall serve Him—and His name shall be in their foreheads."

—E.S.T.

JUNGLE DOCTOR IN BRISBANE.

On Saturday night, May 1st, the second Jungle Doctor rally was held in Brisbane. The Baptist Tabernacle was crowded to capacity, and it was estimated that 1000 people were present. Dr. Paul White gave a stirring address. Dr. White spent the week-end in Brisbane. On Sunday he gave a broadcast, and preached at Hamilton in the morning. In the evening he addressed a Fellowship Tea at St. Andrew's, South Brisbane, and preached in St. John's Cathedral. The Jungle Doctor's visit to Queensland was an inspiration to all the friends of C.M.S.

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
George Street, Sydney, N.S.W.

Editorial Matter to be addressed to
The Editor.

Advertising and Business Communications
to be addressed to The Secretary.

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