

fore this session closed, showed deal of thought had been cc members of the groups, and much help had been gained by

Between 70 and 80 teachers tea, and attended Evensong, a Vicar of Christ Church, the R. Kie, gave a challenging address Teachers' Responsibilities and —"C.E. Messenger."

AN INTERESTING VISI

"Dr. D. Polling, whose wo World Council of Churches is at present in Melbourne, an us a picture of the way in which can Churches are co-operating, world movements of "Faith and "Life and Work" have combine title, and in England our own is the chairman. In Victoria all are interested and have represent Regional Committee. At pres doing some things together whic far-reaching effects.

"It is most important that w preparing for the coming of th which we pray. Sunday by Sund by day, public and private pra for a just peace, a righteous an dthe union of the Christian throughout the world. These the interests of this great world —Archbishop's Letter.

NEW ZEALAND.

Diocese of Nelson.

IMPRESSIONS.

There are certain impression tour which I want to pass on t first is that the Confirmation Se to stir some interest in parent indifferent about their own Chu ance, and often, I fear, about dren's true welfare. I am alwa and it is the burden of my God will use the act of their they come to Confirmation, or th the service, or the words spoken them to spiritual things and th a Saviour and a conscious fello God. To me it is an inspiring th into the faces of a group of ear people seeking the laying on of to see the Church behind them f doors. How I wish such congreg present to inspire the Clergy as to fulfill their ministry in the c Sunday by Sunday.

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The Australian Church Record

Vol. 8.

AUGUST 24, 1944.

No. 17.

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

The King's Call to Prayer and Dedication.

SUNDAY, SEPTEMBER 3rd.

"Let Thy hand be upon the man of Thy right hand;
Upon the Son of Man Whom Thou madest strong
for Thyself.

"So will not we go back from Thee: Quicken us, and
we will call upon Thy name.

Turn us again, O Lord of Hosts, cause Thy face to
shine; and we shall be saved." (Ps. 80, 17-19.)

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NOTES AND COMMENTS.

The Archbishop of York, Dr. C. F. Garbett, writing in the "York Diocesan Leaflet," says: "Two War-time questions are often asked Questions about prayer: 'Ought we to pray for victory?' and 'How can we pray for our enemies?' There are many who find it very difficult to pray for victory. They know our enemies are doing the same and they think it more Christian simply to commend our cause to the Judge of the whole earth, leaving Him to decide whether He will grant victory to us or to our foes. I understand their scruples, but I have no hesitation myself in both praying for victory and in urging others to do so. The Christian has no right to fight unless he can ask God to grant success to the cause for which he is prepared to give his life. If he cannot pray for it, he ought not to fight for it. We believe our cause is just and we are fighting against cruelty and tyranny in its most hideous forms. It seems, therefore, to be clearly right that we should ask God to give us victory."

"It is more difficult to answer the other question. Christ tells us to pray for our enemies and we wonder how we can do this without insincerity. We can, however, pray that they may be brought to repent of the evil they have done and that they, with us, may learn to serve God. We should pray for their wounded—our doctors care for the physical wounds of those who are captured—and for their prisoners-of-war, and for the women and children who suffer in fear, hunger and want. Prayer now for our enemies in accordance with the command of Christ will help to give us the wisdom and sympathy necessary for the day of victory when we shall have to re-educate, from idolatry of war to love of peace, millions of German youths whose minds have been perverted by lying propaganda."

Once again our gracious King has called his Empire to Prayer and Dedication. We hope that the response will be a fitting Day of manifestation of our nation's Prayer. sense of God and thanksgiving for the many mercies of war. As the Archbishop of Sydney so truly writes:—

It is only since the tide of events has turned so fully in favour of the Allies that we have come to know how near we were to an entirely different result when hostilities began in 1939.

It might almost be said that we were tragically unprepared, as the over-running of Europe, east and west, and the Japanese aggression in the Pacific were soon to indicate. We cannot but marvel that Britain did not share the fate of other countries, and that Egypt, India and Australia were able to sustain the shock. God's mercy has been over us, and He has so ordained that, despite our unworthiness, He has saved us from the hands of the enemy. With thankful hearts, therefore, shall we come into His presence on September 3, and He expects from us not only our gratitude but that real manifestation of its sincerity which is shown in the dedication of our will to serve Him more faithfully than we have ever done in the past. God is the source of all vital renewal, and if we are truly seeking a new world—in the sense of a renewed as distinct from a merely changed world—it can only come from a glad admission of God's spirit into our lives to direct both conscience and will. Everyone is telling us, and everything is pointing to the fact, that since the war began the world has changed and that it will never be the same again. This change we cannot stop, even if we would. The question is: Will it be a change for the better or for the worse? It is quite likely that what we call "civilisation" will change its form. It has needed change. Our concern is lest the form change and the spirit remain the same, or even deteriorate. Whatever its form, a citizen to be worthy of the name and to rest upon secure foundations, must be built upon morality and be indwelt by a moral spirit. We recognise that nations, classes and individuals have material and intellectual needs which any new ordering of society must fully provide for. But unless we direct our attention to do more to inculcate moral principles, and unless we recognise more clearly and do more to meet the deepest spiritual needs of human personality, though we may have a changed world it will not in the moral sense be a better world. For above all things it is a morally better world that is needed. And for all this where shall we look if not to the principles of the Gospel and the energising grace of Christ our Lord? For those principles and that grace the Church stands. If more had looked to her for these things how different the world would be! If in all our dreams and hopes and labours for a new order these things are forgotten and unsought, will the world really be any different in the things that matter most?

The Bishop of Armidale has recently issued a short pastoral in connection with a great Thanksgiving to God for the splendid giving for the Missionary Enterprise throughout the Australian Church. Bishop Moyes, in speaking of the work amongst other races through the special ministry of the missionary recalled his people to the personal responsibility of the individual Christian for witness to Christ in the home land.

The Bishop said:

"Go ye into all the world" is the challenge of our Lord. And most of us have said we cannot go! Our place is here. We will

go through our prayers and our gifts. And that is good—those actions contain a real obedience.

"But they do not free any single soul of us from the necessity of being missionaries ourselves. Where? In our own parishes. In the early days of my ministry I often heard the cry—'Why send missionaries overseas, there are heathen enough at home.' The latter half of that statement is still true. And how many lay Church people are doing anything about it? Yet the Christ challenge means you! And your parish is part of the world He came to save! And the worldly and the godless in your parish are your responsibility! You are Christ's missionaries.

"What can you do? I wonder will you accept from me this idea and ideal for yourselves and your Church. Let your early celebration on Sunday morning be not a tax you pay to be free for the rest of the day, but an hour of surrender and communion with God to prepare you to be His fellow worker.

"Then go out, and find someone who never goes to Church and seek to bring him or her to Evensong to sit with you and hear the Gospel message. If you fail come by yourself and make your prayers, then on the next Sunday try again, and go on praying and trying till God calls home the one He sent you to seek.

"The Church that is not doing this work is dead, the Communicants who don't do this work soon stagnate and fade out of the life of the Church and the Kingdom—but those who turn many to righteousness shine as the stars for ever and ever.

What a wonderful difference it would make to our Christian life, individually and socially, if the Bishop's suggestion were followed.

Since the outbreak of war the Australian Red Cross has distributed more than £4,500,000 worth of comforts, medical goods, etc. Red Cross. Hospitals, hospital ships, trains and convalescent camps in Australia, the Middle East, Canada, South Africa, have been supplied. But this is only one of the activities of the Red Cross. It provides 10,000 parcels each week for Australian prisoners of war. Special invalid food is sent to civilian and military prisoners of war and Christmas parcels are provided. The Red Cross does not stop at caring for the wounded or sick serviceman, it also cares for his children when they need medical help. Five homes are maintained under a service for children scheme. Membership of the Red Cross is not the privilege of a few. The Australian Red Cross has a membership of 450,000 and many more members are needed. That is why it has organised Roll Call, a drive to increase membership. There is room for every man, woman and child and it is not

difficult to join the Red Cross. Enrolment bureaux are established throughout the State where membership can be arranged. It costs only 2/- to join.

A plea for returned soldiers who are Churchmen has been issued by the Church Assembly in England.

The Old Brigade! It emphasises that "as it is vital that men and women returning from War Service should as far as possible take their full share in the service of the Church, ways must be devised by which they may take office in the Church and become members of Parochial Church Councils, etc. This must often involve a proportion of those already holding office being willing to retire in order to make room for them."

Very much to the same effect, the Presbyterian Church has published a report in which it advocates the rights of the younger generation by recommending that Elders should more frequently be called to office at an earlier age than now prevails. It is a failing of age that men and women alike become too possessive and any move to replace them on committees or organisations, Church or otherwise, is looked upon as a personal affront. Consequently we find men and women who are close to being past their usefulness in certain positions hanging on jealously and so depriving their Church or other body of the enterprise and alertness of younger counsellors.

This criticism becomes all the stronger when we consider the return of men from the war whose patriotism may very easily deprive them of many years of privileges and responsibilities to which they have a right and whose counsels the Church at any rate really needs. Let us not forget "The grace of resignation."

Some time ago we had occasion to warn our Church people against a subtle attempt on the part of Seventh Day Adventists, to deflect donations from our Australian Board of Missions to support of a widely diverse organisation. There is still the need of warning.

Bishop Cranswick, Chairman of the Australian Board of Missions has recently written to Church leaders:

"On several occasions recently my attention has been called to the fact that in at least half a dozen of our dioceses certain people have been visiting the clergy and their parishion-

ers making a collection either for "New Guinea" or on behalf of the "A.B.M." In some places earnest church people have been betrayed into quite enthusiastic reception of these folk.

"In every case investigated it has been found that they are Seventh Day Adventists. I think the 'A.B.M.' stands for the Adventists Board of Missions.

"You will know that I would not wish to trouble you needlessly but the reports that have reached me make me feel that a warning ought to be given to the clergy and through them to our people in general."

It is unfortunate that such a warning should be needed as those who make the Christian profession should at least seek to observe the Apostolic injunction: "Let every man speak truth with his neighbour."

GERMAN ATROCITIES AGAINST DUTCH JEWS.

A special correspondent who interviewed Jewish refugees exchanged for German nationals at Istanbul (Turkey) cables from Jerusalem a report of the grim eye-witness accounts of Nazi brutality towards the Jewish community of the Netherlands.

One man who left Amsterdam in December, 1943, stated that only a few hundred Jews were left alive in that city. The few survivors were working in Nazi war factories or were members of the medical profession and experts in various occupations, so that their services were of value to the Nazis. At the time of his departure there were also a few Jews left who were citizens of South American Republics or other neutral countries. Most of them had since been placed in camps to await either exchange or deportation to Poland.

Immediately after the German occupation of Holland, anti-Jewish laws followed in quick succession starting with the confiscation of all radios, valuables, jewellery and other Jewish property.

Movingly, one of these refugees described how Dutch Christians were utterly contemptuous of Nazi anti-Jewish measures, and, at great risk to themselves, assisted the Jews in every way possible, such as assuming control or charge of Jewish firms or factories with the sole intention of returning them ultimately to their original owners or their heirs after the liberation of Holland.

Some Dutchmen, he said, actually gave their lives in the struggle against the enforcement of the anti-Jewish laws, whilst hundreds were sent to prison and concentration camps for helping Jews.

All this, however, paled before what came later after the registration of all Jews began in the spring of 1942.

The refugee then described the ghastly features of the deportation of thousands of Jews to Poland in sealed cattle trucks in which most of the travellers, owing to crowding and lack of food and water, succumbed, so that only a fraction reached Poland, the remainder having died or become insane.

Many Dutch people did their best to hide Jews, assisting them to evade the man-hunters, and, according to the spokesman, it is believed that there are still a few thousand Jews surviving in Holland, hidden by their Dutch friends. — Netherlands-Indies Information Service.

AN AIRMAN'S WITNESS.

Away on a little island, somewhere in the Pacific, far removed from civilization and other fellow-men, a small group of R.A.A.F. men were stationed. Working in shifts, their leisure hours were occupied in various ways, by bathing, fishing or indulging in aquatic sports.

Amongst this group of strong, sturdy, brave young Australians was one who dearly loved his Lord and Master. Before "joining up" he had been a regular worshipper and communicant at his parish church, loved by all who knew him, respected and honoured by his mates, but of a most reserved nature. It was difficult for him to speak of the Saviour Whom he loved, yet no one was left in doubt as to where he stood, his vows at his confirmation being very real to him. "By their fruits ye shall know them," said our Lord, and truly the fruits of the Spirit were manifest in this young life.

In the course of time, after training nearer home, he found himself on this lonely island. As the Lord's Day approached his thoughts turned specially towards home. He remembered the quiet hours of worship with his loved ones and friends, many of whom are now scattered far and wide, serving their King and country. No padre was available, but why should that prevent them holding a service amongst them, he thought. The suggestion was made to his mates, and readily accepted, he himself offering to be their leader. After the first Sunday evening, it was taken as a matter of course that he would lead them in this worship of God. Those who could came in a body Sunday by Sunday to sing and to pray, to hear God's Word read, and to commit themselves and their dear ones unto God's gracious keeping.

The time came for the leader of this little group of worshippers to go on leave, but so greatly was this sweet hour appreciated that one of their number was persuaded to carry on.

Let us praise God for the strength and courage given to this young servant to witness boldly for the Master he loves, and may it encourage us here in the Homeland to "continue in prayer and watch in the same with thanksgiving."

A SMILE.

A little girl with an enquiring mind stood at her mother's knee. To judge by the expression of her face she was evidently studying some particularly knotty problem. "What is it, Betty?" asked her mother. "Mummie," said the child seriously, "if I grow up and marry shall I have a husband like Daddy?" Like a dutiful wife the mother replied: "Yes, dear, I hope so." There was a long pause, then the child asked: "And if I don't marry, shall I grow up to be like Aunt Martha?" Again the answer was: "I hope so." The little girl put her hands to her head and said, in a tone of despair: "Well, I am in a fix!"

—From an Exchange.

THE NEW ORDER.

(The Bishop of Montreal's Message to his Diocese.)

One phrase is constantly on our lips, "the New Order." Jesus had one too, "the Kingdom of God." Are they identical? We Christians must be able to answer that question. The Kingdom dominated our Lord's Ministry. The Church was to be the fellowship of men and women who would reveal the nature of the Kingdom, make men see and come into it.

"The time is fulfilled," our Lord announced. "The Kingdom of God is at hand. Repent ye and believe the Gospel." The time is ripe, God's reign opens; think again. Change your way of looking at life and believe the good news.

What is this strange compelling lovely Kingdom which our Lord presented in parable after parable? Here already, because "within you," yet without because we are to pray for its coming. Realisable in this world, yet belonging to another and to come with power. Open to all, yet possessed only by those with insight, who sell all to possess the hidden treasure.

Obviously the sanitary plumber and architect, the social expert, and the statesman cannot give this glorious thing. That is why the New Testament does not put social reform first. Selfishness, bitterness, hardness of heart remain. When the Messiah comes the blind receive their sight, the lame walk, the lepers are cleansed and the poor, — have employment and better houses and more food? No. The poor have the Gospel preached to them.

So Jesus is callous about poverty, is He? Say it if you dare! The apostles did not say it. They tried to share Christ's perspective. They did not preach better wages, better housing, more food and more security. They spoke about being reconciled to God, about loving the brethren, about being filled with the Spirit, about a world of new relationships and what the death and resurrectoin of Christ had done to open the Kingdom to all believers.

I have no doubt about our Lord's concern for all "social," nor about how easily you and I can sink into unthinking selfishness. But it is His perspective we have to grasp. Seek ye first the Kingdom. Then, the social by-products follow.

I suggest two things. First let us

think about the Kingdom. Here and now, all around us, like the music on the radio waves, heard if we turn a knob, yet like music meaning nothing unless it is within us so that we respond. Think about all those other aspects of it, pictured in the parables.

Secondly, and at once, let us become disciples of the Kingdom, listening to its voices. Most of us have been in it only for a day. You can recall those occasions, when you were in the kingdom of right relationships.

I like this illustration,—a tired old lady dozing in a room where someone is turning the knob of a radio. Her daughter is going to sing. The knob revolves. What a chaos of sound, a speaker here, a dance-tune there, a lecture, a weather report, a foreign tongue, and then — the old face lights up. The loved voice comes through.

The kingdom of commerce, the kingdom of social aspirations, the kingdom of greed, the kingdom of selfishness, the kingdom of intellectual superiority, the kingdom of political strife, the kingdom of international rivalry—we hear their jarring music as if the knob turned rapidly through a score of stations.

But sometimes a quiet music comes. We turn the knob no longer. This is the true music. We recognise it. Here the mind finds rest, the spirit peace. It is the music of the kingdom, making us one, soothing the soul's hurts while challenging it to the heroic and the selfless.

Let us ask God to make us disciples of the Kingdom. To share in it is our birthright; to enter it, our happiness; to extend it, fullness of joy.

The Bishop of Montreal made another reference to this matter in his Charge to Synod. The Bishop said:

"THE SOCIAL GOSPEL.

"Nothing human is outside the purposes of God. The Church therefore must be the conscience of the nation, constantly urging that every social institution be so ordered that it contributes to the welfare of every citizen. There will be honest differences of opinion about methods. The techniques of politics and economics lie outside the sphere of the Church. I urge sober restraint in official pronouncements. They are so tempting to make and so empty unless they express the deliberate convictions of the great majority of our people. The Church should do most of its talking to its own people.

"It is a most hopeful sign that an increasing number of church people are thinking about the social implications of the Gospel and seeking conclusions in the fruitful exercise of keen debate. The Report of our Social Service Committee vividly reminds us what depth of meaning and far-reaching obligations are wrapped up in that familiar phrase, our duty to our neighbour. Let us also see to it that neither the pleasant pastime of discussion nor an impractical idealism keeps us from the actual concrete service which lies at our doors in every parish and community, remembering that it is individuals who comprise every social problem. That fact brings us back to our primary function as a Church. The social needs of men cannot be met apart from a Gospel of personal salvation through a personal Saviour."

INDUSTRIAL CHAPLAINS.

The Reverend W. Bodin, Church of Scotland Organiser for Industrial Chaplaincies, said that the scheme for industrial chaplains began as a daring experiment. Although, in one sense, it had passed out of the experimental stage, yet, in another and most vital sense, it would be a calamity if we ever regarded it as something fixed and stereotyped. During the operation of the scheme nothing had been discovered that could be cut and dried or laid like a pattern along any section of the elusive human problems of to-day or to-morrow. The great value of this new adventure lay in the fact that the Church was doing something—not talking about a problem or writing books about it, but at grips with it.

"It may seem an extraordinary thing," said Dr. Bodin, "but I have never feared failure. I seemed to be possessed of the conviction that if the Church starts doing things, big results will follow. My faith and the faith of those associated with me in this work has been justified.

"To-day something like 300 Ministers are associated with works and factories as padres to the workers. The padre does not go into a factory to preach to or at the people. He aims to bring the help and encouragement of the Christian faith and the Gospel into the lives of men and women, but first of all he sets out to gain their friendship, because he is their friend, and their confidence because he himself has confidence in Christ."—"Protestant Newsletter" (by cable, July 24, 1944.)

MPWAPWA.

(Extracts from a letter from the Rev. Frank McGorlick.)

"Little did I think that I'd be entrusted with the oversight of a station so soon, but the shortage of staff made it necessary for the Bishop to give some of us greenhorns more responsibility than he would in normal times. The seven months I've spent here have given me invaluable experience, and except for the first week or so when I was somewhat overawed by the job I'd been given, I've enjoyed every minute of it. Knowing so little Swahili was of course the main drawback, but the African Pastor and teachers have helped me out of innumerable difficulties. One of the latter's knowledge of English, although slight, was a great boon to me. But now that I can carry on most conversations without an interpreter I feel much more useful and trust the day is not far distant when I'll be able to preach and teach. All being well I'll sit for my first language exam. early in June.

To help you form a mental picture of Mpwapwa I'll briefly describe my surroundings. It's a beautiful little place lying between endless ranges of mountain peaks. From the Mission property which is several hundred feet higher than the township we get an excellent view of the latter's picturesque white buildings nestling at the foot of a great mountain range. Our situation too gives us a commanding view of the extensive plain stretching from the township to the railway line 10 miles away, where the mountains once more rise abruptly and sweep on as far as the eye can see. One could spend much time describing the changing colours of the mountains and the magnificent sunsets but time and space don't permit.

Since the beginning of January a good deal of my time has been taken up with famine relief work. The food problem has become increasingly acute, and until the harvest which is expected about the end of April or the middle of May a good many people will be dependent on the help we can give them. To those who have an income we are selling food at wholesale prices, while those without means receive a free ration. We certainly could not have given the substantial help we have but for the splendid response in Australia to the Bishop's appeal. One has been startled to find there are people starving almost at one's back door. The pastor discovered one such case in January during his visiting. An old man was sitting in his house in a pitiful state. He had made several attempts to cultivate his shamba but was too weak to lift a hoe. His wife although in a similar condition had gone out in search of work, for they had several young children to feed as well as themselves. What joy came to that home when a substantial supply of flour arrived! And how we thank God that it's been possible to help others in a similar plight!

This year's rains began promisingly in the Mpwapwa district, but subsequently there had been several long dry spells when a good many crops have died. However, during the last few weeks we have had some splendid falls which have changed the whole position. The crops are once more lifting up their heads and there are now prospects of a reasonably good harvest.

Now that I'm getting my bearings of the whole district, I'm beginning to realise how extensive it really is. My parish covers an area approximately 70 miles by 70. There are many centres which so far haven't been touched and others which have lapsed through lack of teachers. A recent incident shows how keen the people are to hear the Gospel and to be taught. A man accompanied by his 14 year old son called to see me. Handing me a shilling he said, "this is our Sunday offerings for the past few months." When I learnt that he came from Mbole, a little place which has been without a teacher for several years, I asked who conducted the services. "He does," he said, proudly nodding towards his son. The lad, who had spent 12 months at a Mission School, was the only one in his village who could read, and both children and adults gladly came to hear the Word of God read and expounded by this small boy. Thus it is true that a 'little child shall lead them.' From another little place, Chunya, I received an urgent appeal for a teacher. A young man—a Christian—who had recently arrived in the district, found to his dismay there was no church. In the letter he sent me he begged that a teacher be sent, "for there's a famine of the Word of God in this place," he said. But alas, there are no spare teachers at present and the best I could do was to arrange for a teacher to go once a month and conduct a service. Would you join us in praying that the Lord of the harvest will raise up to 10 teachers by the end of this year—men who really feel God's call to the work.

During the last month or two the Pastor and I have been systematically visiting the nearer centres and it's been a great delight to see the eagerness of the people to hear. Some, of course, are merely curious to see the new Bwana, but on the whole there's a really deep hunger for spiritual things. Some of the children who have seldom if ever seen a white man before, scream the house down at my approach, but once they find out I don't bite or kick they usually make friends. It's rather amusing at times to see little black faces peering out of doors or around corners at the strange creature who has arrived with the Pastor, but when it's time to go their shyness has usually worn off and they eagerly wait to shake hands.

The Indian population, too, presents a real challenge, for of the 50,000 in the territory there are only about 8 Christians. To do an effective work among them one needs to speak their language, and there would be tremendous scope for an Indian evangelist in the diocese. "The harvest truly is plenteous but the labourers are few. Pray ye therefore before the Lord of the har-

vest, that he will send forth labourers into his harvest."

May God give us grace to face up to the tremendous challenge of these days by buying up every opportunity to work and pray for the coming of His Kingdom.

PERSONAL.

A pew to the memory of Mr. W. J. O'Neill who for many years supplied the religious news for the "Sydney Morning Herald" and "The Daily Telegraph" was dedicated by the Archbishop of Sydney in St. Andrew's Cathedral on Sunday evening, August 14. The pew was given by the members of Mr. O'Neill's family.

Canon T. C. Hammond, Principal of Moore College, Sydney, has been on a visit to Brisbane. On Sunday last he preached at South Brisbane, and Toowoong. He took part in a convention also for the deepening of the Spiritual Life on following days of the week.

The Archbishop of Sydney this week visited Port Lincoln, S.A., and dedicated a hostel in connection with the Bush Church Aid Society. The Organising Missioner of B.C.A. the Rev. Tom Jorjes and Canon R. B. Robinson were present.

Four clergy were nominated at the recent meeting of the Sydney clergy to fill the Canonry of St. Andrew's Cathedral made vacant through the resignation of Archdeacon Hammond.

Those nominated were Rev. D. J. Knox, Rev. Frank Cash, Rev. W. T. L. Pearce, and the Rev. E. Cameron. The method of election is the preferential system and by postal vote. The poll will close on Friday, September 1st, at 2 p.m., when the votes will be counted and the result declared.

Very much sympathy will be felt for Mr. C. P. Taubman, a leading Sydney churchman on the death of his son, Ken Taubman, who was killed in an aircraft accident in Ireland. Ken was educated at Trinity Grammar School, Sydney, and was a well-known athlete. He played in the first grade Rugby Union team for University for several seasons and in England was included in the R.A.A.F. team in international matches. In Sydney he regularly attended St. James' Church, Croydon, and prior to leaving for service abroad was married to Miss Wallace, of Marrickville. Ken will be missed by his many friends and we offer our prayerful sympathy to Mr. Taubman and family.

Olive Evelyn, the only child of Mr. and Mrs. A. O. Olds, of Peakhurst (N.S.W.), was married on July 15 at Holy Trinity Church, Peakhurst, to Rev. Chaplain Norman Basil Minty, elder son of Mr. and Mrs. W. N. Minty, of Naremburn.

Dr. Wellesley Hannah, of Tanganyika, writing a few days after his young wife's death, tells of the great ordeal, and says that he will ever be grateful to Mrs. Bakewell and Sister Banks for their understanding and sympathetic help. He says, "She (Marjorie) had been conscious up to the end and passed away at 2.15 p.m. It was dark before she could be laid to rest on a green Berega hillside. I thought to take the service myself, but decided it would be better for the sake of the Africans for it to be in Swahili (which is used here). So the African pastor Hosea, a truly spiritual man, read the service by lantern light. Spontaneously he gave a few words, and appointed the hymn, "Safe in the arms of Jesus."

Miss Barbara Metcalfe, C.M.S. Melbourne, who is qualified and experienced in child welfare, has been appointed to Boulac, a slum area of Cairo, where C.M.S. has long had a centre in which many girls are being helped from babyhood until marriage to learn the secrets of health for spirit, mind and body. Her departure depends upon final instructions from Egypt, and the difficult matter of transport.

After nearly two years' service afloat in H.M.A.S. Australia the Rev. Colin Craven-Sands, Chaplain R.A.N., has been appointed to the base at Rushcutter.

We miss the familiar figure of the late Mr. W. H. Maynard at our services. He was a very faithful churchman who gave generous support and devoted service to his church in this parish and in the parish of Lake Bathurst. To his widow and relatives we extend our deepest sympathy in their bereavement.—From "The Goulburn Churchman."

At a meeting of the Diocesan and Parish nominators, the Rev. George Lysle Perry, Th.L., in charge of Lara, in the Diocese of Melbourne, was nominated for the cure of souls in the parish of Rutherglen. He is to be instituted on Monday, 25th September. He will take the place of the Reverend M. C. Battarbee, Th.L., who has been appointed Rector of Cumnock, in the Diocese of Bathurst. The Rev. Stanley George Titler, who has recovered sufficiently from his war disability to undertake full-time work, has accepted the charge of the parish of Myrtleford. His institution has been arranged for 17th August, at 7.30 p.m. He is the first of our chaplains to return permanently for work in the diocese.—Bishop of Ballarat's Letter.

Congratulations to Miss Cecily Statham, daughter of the Rev. Clive Statham, of the Goulburn diocese, on passing her "4th year Med." at Melbourne University.

The Rev. Cyril Francis has been elected Rector of Gosford in the room of the Rev. H. B. St. John who goes to Morpeth. Mr. Francis is at present on service with the A.I.F. He has done four years strenuous and excellent work in the Army and has earned the confidence and good opinion of his superior officers to a marked degree.

The House of Bishops in China invited the Fukien Synod to elect a bishop in succession to the late Rt. Rev. C. B. R. Sargent at its meeting in February. This is said to be the first time that this authority has been delegated to one of the dioceses formerly linked with the Church of England. It was welcome news that Dr. K. H. Chang, who was consecrated in October to be Assistant Bishop, had been chosen for this high office. He was closely associated with Bishop Sargent and has already rendered notable service in the diocese. It is interesting to learn that at his consecration he added Michael to his Chinese names, and since then his signature has been K. H. Michael Chang.

Archdeacon Davison, of St. James' Church, Yeppon (Q.), will from February of next year take charge of St. Faith's school for girls at Barcardine. The school has been under the control of the Sisters of the Sacred Advent, but they have had to withdraw owing to shortage of staff, both on the teaching side and the domestic.

Mr. Philip G. Palmer, of Sydney, died on Sunday, August 6, after a brief illness. Mr. Palmer was well known in church and musical circles, principally as organist.

Rev. G. F. Parker, Th.L., Chaplain of Trinity Grammar School, Dulwich Hill, Sydney, has accepted nomination as rector of Hurlstone Park, N.S.W.

Congratulations to the Rev. and Mrs. H. Sloman, of Kangaroo Valley, upon the birth of a daughter.

We regret to note the notification that F./Lt. Malcolm Pain, R.A.A.F., son of the Rev. and Mrs. Kenneth Pain, of Wahroonga, N.S.W., is posted missing over Burma.

Rev. C. L. Perry, of Lara (Vic.), has been appointed rector of Rutherglen, and expects to commence his new duties in September.

Rev. A. L. and Mrs. Ironside, of Lawson (N.S.W.) are receiving congratulations on the birth of a son. David James was born on July 31.

GO TO CHURCH SUNDAY.

The Church of England Men's Society has been provided with a sum of money from the Edwin Phillip's Bequest to carry out the objects of a "Go to Church Sunday."

On November 26, this being the Sunday next before Advent (commonly known as "Stir Up" Sunday), it is proposed to implement the object of the bequest. The C.E.M.S. will be ready to co-operate with the vicars of parishes in organising, providing literature, posters, cards (for distribution), and speakers, and in any way aiding in the appeal to non-churchgoers to return to worship.

SPECIAL PSALMS AND LESSONS.

Aug. 27, 12th Sunday after Trinity.

M.: 2 Kings xviii 13 or Micah vi; Luke iv 1-15, or Philemon. Psalms 65, 66.

E.: 2 Kings xix or Isa. xxxviii 1-20, or Micah vii, Matt. xviii 15 or Ephes. i. Psalm 68.

September 3, 13th Sunday after Trinity.

M.: 2 Kings xxii or Hab. ii 1-14; Luke iv 31-v 11, or 1 Tim. vi. Psalm 71.

E.: 2 Kings xxiii 1-30, or 2 Chron. xxxvi 1-21, or Hab. iii 2; Matt. xx 1-28 or Ephes. ii. Psalms 67, 72.

September 10, 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii, or Zeph. i; Luke vii 36, or 1 Cor. xiii. Psalms 75, 76.

E.: Neh. i 1-ii 8, or Dan. i or Zeph. iii; Matt. xxi 23 or Eph. iv 1-24. Psalms 73, 77.

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TO AUSTRALIAN CHURCHMEN

THINK AND THANK

(By the Rev. W. F. Pyke, B.D.)

His Gracious Majesty the King has again called his people to prayer on Sunday, September 3rd. It is the right thing that we should come together and thank God for all His mercies to us as a nation and Empire and to pray for further help and guidance.

In Great St. Mary's Church, Cambridge, there were hassocks in the pews with the words "Think and Thank" written on them. It was a great idea of someone and we should carry that thought with us on this Day of Prayer. God has done great things for us whereof we are glad!

We are entering the sixth year of the War; we see the Allies on all fronts gradually forcing the Axis forces back, the people of Britain are still suffering from the effect of the flying bomb which brings devastation and death in its train. Australia has been saved from invasion by the Japanese, by the heroic men of the A.I.F. and the U.S.A. God's Providence has been over us and we have been saved from the hands of our enemies. Shall we not resolve "to serve Him without fear in holiness and righteousness all the days of our life"?

We must come to God in penitence and faith for there is much in our national life which should make us ashamed. Can we honestly pray that we should be granted victory? We are up against bullies, tyrants and liars, a people deceived by foolish imaginations. Our first victory is to overcome the tyrant, the bully, the fool and liar in ourselves. We must kill them in our souls. We must lay them before God and say, "Lord, I repent, I am not worthy to fight for the good, slay for me the evil in my own heart."

Our sin does turn God's face away from us? He cannot do what He wants to do with us, but He does not abandon us. Like the prodigal can we "arise and go to our Father." As a nation we are conscious of being deeply polluted by the sins of the flesh, intemperance, gambling and impurity.

We as a nation have been turning our backs on God's House. It is estimated that 80 per cent. of the whole nation give no homage or allegiance of any kind to Almighty God.

Are we justified in praying for vic-

tory until—as a nation—we are willing to face up to the challenge of repentance? We know that the winning of this war and the overthrow of the dreadful tyranny is the first step, but the call of God is to go deeper than that by dedicating ourselves afresh in absolute obedience to His call.

Some sensational people talk as though the War has killed men's faith in God. The Bible reminds us that battle, massacre and bloodshed on a vast scale are no novelties in this world. Carlyle wrote in words of fire what people are repeating constantly to-day. The spiritual bankruptcy of Europe, the need of religious reconstruction and a change of heart of the nations and governments, as the sole alternative to complete disaster. The same dark facts of evil and misery have been challenging men's faith for the thousand years. Suffering, death, blighted hopes and shipwrecked lives are not peculiar to the twentieth century. None of these things need stagger our faith.

No horoscope can forecast what strange things can be in store in the future for us. But we can be confident that there will be fresh miracles of God's mercy and faithfulness for each faithful servant. God is not an unconcerned spectator of human affairs. He is not a hard taskmaster imposing laws upon His creatures. He is not an indulgent patron who is ready to abrogate His laws in the interest of His favourites, not One who has to be cajoled into acquiescence with our wishes, whatever they may be.

God is our Father and all that concerns or affects us can be referred to Him in confident assurance of His personal interest in us. Let us all on this day turn our thoughts honestly upon our sin, our need, our unworthiness. Let us go down on our knees in penitence, and shame, and hear the words of God, "Thy sins are forgiven thee." Words of hope and courage and the promise of a new life. Henry Adams was right when he said, "After all, man knows mighty little and may some day learn enough of his own ignorance, to fall down and pray."

What of the future? There is a pathetic faith in many people's minds that in some New Order or social re-

organisation, dictated by socialism or communism or some other democratic creed, we shall secure peace and prosperity. Which is the use of trying to change any order or system in which men and women who compose it still remain unchanged?

We must remember that spiritual forces must be brought strong enough to re-create the spiritual life which decides the quality of our social and national relationship. Political arrangements, economic adjustments cannot of themselves secure human unity. They have to be based on something more profound—a common religion. Religion is the inner side of civilisation—the most essential part of it. When the religion of civilisation dies, the death of civilisation speedily follows.

The essence of Christianity is to put God before every other relationship. Every Sunday the American Navy flies the White Flag of religion above the Stars and Stripes. It is the only flag ever flown above the national flag. This is the symbol of the whole theory of life; the essence of liberty. Our duty to God is higher than the State.

Let us be sincere about this Day of Prayer. Lord Elton, the biographer of a former British Prime Minister, says:

"It is not possible to champion virtue without possessing it; to defend the ultimate standards without living up to them; to fight for democracy without practising it; to risk our lives for Christendom without being Christians."

To win victory you have to earn it. The supreme purpose and meaning of this war must be that we are offered the opportunity of becoming worthy of victory in it.

A CHINESE FAMILY IN NEW GUINEA.

(By Y.M.C.A. Welfare Officer R. H. Rogers)

During the course of my duties on Sundays many miles out of Lae, I recently came upon a little village run by Chinese. This village has nine families in all with 45 inhabitants. I was very fortunate, or should I say, I was guided by "instinct" to one of the huts. As I approached a young Chinaman appeared and said, "Do come in and have a cup of tea." I was very thankful of this offer, and accepting his cordial invitation I entered his living quarters. There I was amazed to see several photos of Christ and one beautiful one of the "Good Shepherd" on the plains of Bethlehem. After consuming several cups of tea, as I was very hot after quite a walk over a couple of small mountains, I engaged him in conversation,

He was well educated and most interesting to talk to. He told me he was born in Rabaul, but went to Hong Kong for his education. After leaving college he returned to Rabaul and started teaching Sunday School at several Methodist churches. Whilst we were talking of these things a few notes of music broke forth from another hut. I listened and a few seconds later two little Chinese girls appeared with a little boy, and they sang three beautiful hymns. I was very impressed, and asked how they learnt the hymns, and who taught them. Very modestly my Chinese host informed me that he was responsible. During our further conversation he mentioned that he wished he had books, etc., so that he could continue to teach them, for he wanted to tell them more of the work of our Beloved Master.

After leaving him and wandering on my way, I marvelled at the thought of such a hidden village unknown to all except Jesus. What faith and courage it gave me of the hidden wonders and truths that we learn from our Bible.

THE ENLISTMENT AND TRAINING OF MISSIONARIES.

(By Rev. R. A. Hickin, Home Secretary, Church Missionary Society, and Editorial Secretary, National Missionary Council of Australia.)

(Continued from last issue.)

II.

An interesting discovery made by recent research in America was that decisions for missionary service were made as follows:

12% under the influence of missionaries on furlough.

20% under the influence of pastors of the candidates' home churches.

61% under the influence of their mothers.

Dr. Warren felt that recruits should be continually reminded that completely new and unexpected attributes of character or aptitudes of mind do not commonly blossom after going abroad if they have shown no sign of existing before. Expressed in another way, one could say that there was no transforming magic in an overseas voyage; a few weeks at sea and a period in a language school does not make a missionary.

THE SYDNEY CONFERENCE.

The Rev. J. W. Burton, M.A., presented a paper dealing with the basic qualifications required in Missionary Candidates. He said that efficiency on the field was dependent entirely upon the home base; greater care was needed in selection. Candidates Committees at present were so anxious to get people that they accepted them too easily.

Is the volunteer type the best? Some leading missionaries had never had any sense of a "call"; the knowledge of the need on the field constituted the call. He felt that the ideal method was for the Church to select the young people they wanted to go to the field.

Mr. Burton listed the basic qualifications as follows:

1. Good health. Medical examinations should be made more stringent.

2. Temperament. People with angles were very uncomfortable to live with. There

should be a psychological test such as the Methodist Church had prepared to weed out unsuitable applicants.

3. An undoubted spiritual experience is needed. Missionaries need to be very sure of God. That helps to keep a person balanced, and prevents selfishness, self-importance and pride. Experience of responsibility should make a person humble if they are the right type to begin with.

4. Adequate education. Bishop Fisher said: "I found my educational standard too low." Missionaries without a major degree should not be accepted. It is impossible to learn another language unless one's own is thoroughly known.

5. Cultural level should be very much higher, in an age when the general cultural level has been raised so much. Not only academic but social culture. Good manners were exceedingly important. Cultivated people should be sent to the mission field, who could mix with other cultivated people—Government officials, etc.

6. There is no place on the field for the nondescript worker—the person who knows a little teaching or nursing. Mission boards should insist on their candidates being properly qualified.

(a) Missionary clergy accepted should be the very best. They should have a thorough theological training, as well as psychological and philosophical.

(b) Doctors should have some hospital experience before going out.

(c) Nurses should have at least double certificates—preferable triple.

(d) Teachers must be fully qualified. The missions have done good work in teaching, but not good enough.

(e) Need for Social Service training, especially if there is need for work among half-castes.

The second paper was prepared by the Rev. V. W. Coombes, on "Recruiting the Types of Missionaries required for Post-war Tasks." A summary of the paper follows.

Regarding the need for more missionaries, it was pointed out that there were vast unevangelistic areas, 45% of China, in India 500 native states, in the closed lands of Asia fifty-two millions of people were practically untouched by the Gospel. In 650,000 of India's 700,000 villages there was not a single resident Christian. There were vast Mohammedan masses as well as the many millions of Japan to be evangelised.

There were other areas such as the Pacific Islands, where, within one generation, there were trained Christians in properly organised autonomous indigenous churches. These were able to carry on the work of evangelisation and to provide the Government with Christian officials. In such areas as these the need was for workers of long vision, spiritual strength and real humility. The ambition there must always be to decrease so that the church might increase.

Other areas had had intensive missionary work carried on in them for years, but the percentage of Christians was still very low, such, for example, as some portions of India—Travancore, Tinnevely. In these areas there was a strongly organised church, a trained, intelligent ministry and leadership, church courts and educated communicants. The Church was itself missionary, with a powerful National Christian Council, mostly Indian, which gave wise guidance on every aspect of Christian work, sponsoring evan-

gelistic crusades and other forward work; in addition, there was the many Christian institutions, some of them mission-centred, many nationalised; 34 colleges, 600 middle and high schools, 600 to 700 medical centres, 50 leprosaria; 100 industrial and agricultural institutes, ten thousand elementary schools, many of them with Indian principles, and nearly all with Indian staffs.

The need for such areas as these was for men and women as well trained as—preferably better trained than—the Indians. They should be temperamentally capable and willing for collegiality or secondary place; able to learn as well as to teach. Able to give their friendship to the native workers on the basis of respect.

Un evangelised areas required the pioneering spirit, the desire to venture for Christ, and a willingness to endure hardship, persecution and sacrifice. And of equal importance was the necessity for an understanding of primitive peoples or of other civilisations. There must be an unswerving conviction of the call and the message, the highest competence for the special work to be undertaken.

On recruiting, it was said that there must be cultivated during Sunday School years, the sense of:

(a) Possession of something infinitely precious.

(b) Brotherhood with children of all races.

(c) Obligation and privilege to share.

Mr. Coombes stressed the need for the right kind of literature to aid the development of missionary enthusiasm. There should be a missionary newspaper, with a travelling correspondent analogous to the war correspondents of present times, to furnish the home base with the latest relevant news of missionary progress and problems. Drama should be cultivated, more exhibitions held, visual educational methods used more widely. Finally there must be, for full efficiency, a united Missionary Training College where trainees would live together, and in the fellowship of class room and study would teach each other and draw nearer to each other in the common work of expanding the Kingdom of God.

From these many observations, brought together from diverse sources, it is possible to assess the position to-day, in its weaknesses and in its especial problems, and to draw certain broad conclusions.

Undoubtedly, it is widely felt that training for missionary work must be more intensive—that the cream of theological and technical students should be selected for the mission field—that within limits specialisation must be recognised as a logical development in the carrying out of the Churches' world-wide task—that there is no less need, on the other hand, for the evangelistic and pastoral ministry abroad. All these things point to that attitude of realism which is becoming increasingly the hallmark of missionary endeavour. The Mission boards and societies are seeing the task from the vantage ground of Kingdom parables, and taking a long-range view are bending to the task all the resources of learning and devotion, informed by real appreciation of present problems and future needs in the areas selected for evangelisation. It is as the leaven within the Mohammedan and other strongholds works silently and almost invisibly, that the Kingdom will expand. Hence there is less emotional abandon and more of that calm counting of the cost which must

bear fruit in placing the missionary enterprise upon foundations not only of piety, which is increasingly important, but of sound learning, of careful planning, and of a just appreciation of all the composite elements of the task in each field. There must be every possible development of individual talents, but all preparation must be built on personal conversion and consecration, which are still fundamental in Christian work.

THE INFANT CHURCH AT OENPELLI.

HIS FIRST CONFIRMATION.

(Communicated.)

The Society's work at Oenpelli was started in 1925 as an activity of the New South Wales branch, the first missionaries being Mr. and Mrs. A. J. Dyer. From this beginning and under a succession of earnest Christian missionaries a most interesting community has developed. Regular services for worship and instruction are held—the children are taught—the sick are tended—useful occupation, agricultural, cattle tending, various arts and crafts, also hunting and fishing, is provided—and all the elements of a happy community life are encouraged.

One long felt need was episcopal visitation, and there was general rejoicing when the Bishop of the Diocese, the Right Rev. Stephen H. Davies, was able to come to Oenpelli, on June 14th, 1944, for a Confirmation Service.

CONFIRMATION.

June 14th, 1944, dawned with roseate hues—the sunrise in the clear, eastern sky, being a veritable glory. Ever since the announcement of the date of the Bishop's visit there had been an air of expectation and preparation.

Over the years of the history of the Mission there had been such faith confessed in our Lord Jesus Christ, and such consistent living that baptism had readily been accorded to certain of the Kakadu (Oenpelli) Nimbua and other tribes, in all 47 persons.

Of these, four have departed this life, and two have contracted leprosy and are living in the bush.

As an indication of the care taken in the preparation for Holy Baptism only eight persons had been baptised by Easter, 1933, when Rev. A. J. Dyer officiated. The next baptisms took place on July 2nd, 1939, after preparation by the C.M.S. Chaplain, the Rev. L. J. Harris. During a visit to Oenpelli in July, 1941, by the Rev. Dr. A. Capell, linguistic associate of the Sydney University (Anthropology), another eight persons received baptism when most of the Service was in Gunwinggu. At the request of the Federal Council of the Society the Ven. Archdeacon Barrett visited Oenpelli to report on the Mission and during the week he was there, had regular Catechumen classes and ultimately baptised twenty-four candidates.

It is from these groups, the members of whom have continued in fellowship at the Mission, attending daily services, and receiving suitable instruction, that the twenty-two persons presented for Confirmation have been selected, and there are another twenty who by God's grace will be available for the rite of Confirmation towards the end of this year.

Since February of this year the Mission Chaplain, Rev. L. J. Harris, has been in residence at Oenpelli, and has diligently and carefully prepared the candidates. Now that the Confirmation was approaching, the place of worship was swept and garnished; additional pieces of furniture—lectern and book rest made by the Superintendent, Mr. J. G. Harris, were in place; and the cameras were ready for the arrival of the Bishop. At 9.45 the plane was sighted and after an excellent landing we were welcoming the Bishop and the Rev. G. L. Bulbeck, who accompanied him.

Those present were: Mr. J. G. Harris, Superintendent of the Station; Mr. and Mrs. H. E. Ctercteko, arrived two days before, reinforcing the Mission staff; and the Rev. J. W. Ferrier, who has been in touch with the Mission since its inception, and had been asked by the Committee for Aborigines to represent the Society on the occasion; and an eager group of some 120 Aborigines.

The Bishop and Chaplain conferred as to details of the service, and meanwhile the congregation assembled in the chapel, the groups of Confirmees in the centre, and others, males on one side and females on the other, at the sides. Punctually at 11 o'clock the congregation rose as the Bishop preceded by the Chaplain, entered the building. As the service proceeded the special notes apparent were orderliness, a natural behaviour of those accustomed to worship the Lord; quiet dignity, indicating a due sense of the importance of the occasion; rapt attention of those desirous of missing no essential point of this special service. The singing of the Oenpelli people has always been a feature of congregational worship, a tribute to the lead given by the former missionaries at this station. The hymns, "How sweet the name of Jesus sounds," "Our Blest Redeemer," and "O Jesus I have promised," were sung unaccompanied and with evident appreciation of their sentiment. Throughout the service the congregation were in most happy concord, and the Confirmees must have been greatly helped by the spiritual strength of such a unity of heart and mind both in their own tribe and in many interested friends of whose co-operation they had been assured by many messages from the Society, from former missionaries and the many friends with the interests of the Aborigines at heart.

The Bishop held the attention of all as he expounded the message of St. Paul's testimony of the Sufficiency of God's grace towards him in the long and arduous experiences of his life of service for Jesus; and the Confirmees were assured that the same grace was available for them in all the phases of the life that was before them. It was with unusual firmness and confidence that first, the male candidates, then the female candidates en bloc gave their assent to the Bishop's question. There was no sound or movement as each candidate went to and from the Bishop. Only the solemn words of the Bishop as he laid hand on each, broke the stillness and silence of this solemn part of the Service.

The heartiness of the Amens to the closing prayers was a further token of the sincerity of the congregation as they shared in this new and unfamiliar service and they must have been encouraged as they heard messages of good will and assurances of payers from distant friends.

Messages were received from Rev. H. W. Arrowsmith representing—(a) The Society as a whole through the Committee for Aborigines,

of which the Rev. J. W. Ferrier, sharing their service, was a token. (b) The N.S.W. branch which initiated the Oenpelli Station. (c) That in St. Andrew's Cathedral, and other churches in Victoria and in the Sydney dioceses, special intercessions were being offered. (d) From St. George's, Hurstville, who are providing the new church.

From individuals such as:—(a) Rev. A. J. Dyer, their first missionary. (b) The Superintendents and other missionaries at Roper and Groote (by radio). (c) Ven. Archdeacon Barrett, whose recent visit had been so helpful. (d) Major Smith, of United States Army, who had recently visited them and appreciated them highly.

It was most fitting that the Rev. L. J. Harris, C.M.S. Chaplain to Aborigines, who had baptised several of the candidates, and had given them their instructions should have the happiness of presenting the group. The last hymn was most lustily sung, and the Benediction pronounced by the Bishop bought a unique and memorable service to a fitting close—the close of a service which we pray will be the beginning of new and such a release of the Divine Spirit as will result in many more sons and daughters being won for the Kingdom of our God and of His Christ.

After luncheon the Bishop and the Rev. G. L. Bulbeck inspected the buildings and activities of the Mission and both were cordial in their expressions of appreciation of the worth and results of what they saw.

Our visitors left the Station at 2.45 p.m. sharp, and one can only marvel in remembering the difficulties of transport conditions of the past, how wondrously God blessed us in the transport details of this memorable and to be long remembered Episcopal visit.

The following is also an account of the service by Mr. H. Ctercteko, one of the missionaries:—

With cries of "two-winger, two-winger" almost the entire population of the station ran to meet the plane which was bringing the Bishop of Carpentaria to Oenpelli for the Confirmation Service. Being very much of a newcomer it all seemed so strange; the mission station in its picturesque surroundings; the natives chattering so quickly one to the other; and the air of expectancy which seemed to prevail. The children had been astir early and duly despatched to the billabong for "bogeys." The morning had passed so quickly with all the necessary preparations to be carried out before this important service would begin.

When the greetings were over and morning tea partaken of, we turned our steps towards the Chapel. Passing into the Chapel, between a row of small girls and boys ready to march in, I noticed some white flowers in the Sanctuary which the girls had gathered earlier. In came the men and women seating themselves in separate groups with the Confirmees in front. My mind flew back to a Confirmation Service I had attended in Sydney some months earlier, and I could not help contrasting the two.

Never have I seen such earnest and sincere expressions as we rose to sing the National Anthem, followed by "How sweet the name of Jesus sounds." This intense interest was evident throughout the whole of the service; in the prayers, hymns and during the Bishop's message, the text of which was "My grace is sufficient for thee."

Perhaps the one part of the service which shall remain as a vivid memory above all

others was the hearty response of the candidates "I do"—to the charge given by the Bishop.

At the conclusion of the Confirmation Service, the Bishop and Chaplain, Rev. L. Harris, left the Chapel and were joined by the other members of the Mission. A short time was spent taking photographs before we dispersed—the natives surely to talk and discuss this great day in their lives, and we to thank God for another step in the life of Oenpelli.

TEXT OF ADDRESS BY U.S. MINISTER TO AUSTRALIA.

Following is the full text of an address prepared by the Hon. Nelson T. Johnson, American Minister to Australia, delivered at the opening on Tuesday, August 8, of an Exhibition of Town Planning and Housing. The Exhibition, under the auspices of the Town Planning and Housing Committee of the Ministry of Post-War Reconstruction and the United States Office of War Information, was held at the Sydney County Council Showroom, George Street, Sydney.

"I went to see a play the other night. It was a poor thing. There was excellent matter in it, but the playwright, in my opinion, handled his material with very little skill.

"Death took a holiday for three days, for the purpose of finding out what there was about Life that made Man avoid him. I am still puzzled as to why Death chose such an uninteresting group of men and women to represent Life. So far as I could see, they had created nothing. About all you could say for them was that they were living, and it very quickly appeared that most of them were alive simply because Death, for some unexplained reason, had chosen to keep them so. Certainly as witnesses for us they were failures, and Death's first conclusion was that there was nothing in their lives to justify the high opinion that Man had of Life. I agreed with him.

"It has always seemed to me that God gives life to Man in trust because of God's love for, and interest in, Man, and that as a trustee Man's obligation is to use his life in service to his fellow-man. The history of mankind is the development within it of this sense of obligation, which we usually call 'conscience.'

"You have been invited to come here today to examine a photographic exhibition of housing and town-planning. This exhibition is sponsored by the Commonwealth Ministry of Post-War Reconstruction. We are participating in this exhibition with photographs illustrating accomplishments in slum clearance and modern housing developments. Town planning, community projects, and individual dwellings are included. We join the Ministry of Post-War Reconstruction in the hope that this exhibition will illustrate in a practical way Man's performance under his trusteeship.

"I think that if Death had been allowed to associate for a few days with the kind of men and women who plan and accomplish these things he would quickly have seen that there was something in life besides mere living, and would have understood something of his unpopularity, and perhaps he would have prolonged his holiday for the purpose of participating with Life as a creative force.

"There is a strange trait in Man, for in spite of the fact that God has endowed him

with intelligence, energy, persistence, and a creative ability which enables him to accomplish anything, he is also possessed of a desire to live, to sit in the sun, to doze, to eat, while his mental and physical muscles grow flabby from lack of exercise and use.

"One of the strangest of Man's creations has been the modern city, which is proving one of the most potent sterilizing influences that society has to contend with. Children are not wanted in cities; they are under foot in the communal apartment houses in which Man has chosen to take refuge from the family work of home building; they have no place to try out their new-found muscles, exercise their rapidly-developing minds, except on city streets, where they are in the way of traffic of their elders and under the feet of the policeman.

"The school, which should be an adjunct of the home, in the building of personality and character for the child, is merely a convenient place, conducted by the State, to which children can be sent to get them out of the way. Children are a nuisance in the family when parents want to go to the theatre, the movies, or to a dance in the evening, because there is no one to be left with them.

"And so, men and women in the great cities tend to live entirely for themselves, working merely because they have to have the where-with-all to buy the pleasures for lonely old age, they are interested far more in the problem of making the old age secure than they are in the problem of making youth secure and giving it the opportunity that it needs to make life secure for itself.

"The children who are the parents of the community of to-morrow are almost completely forgotten, for to them a home is necessary, with its love, sympathy, and a sense of security to enable the growing intelligence that each child is born with to develop and play its part in the creative work that makes life worth while. They are the companions of the home. They become the helpers in the building of the home, and they are in the final analysis the sharers with us in the results of our creative life. And, of course, they are the only security that endows old age with the happiness that we look forward to in the evening of our lives.

"The children and the young people of society possess the imagination, the hope, the enterprise, the inventiveness, and the energy upon which society grows. Eliminate youth from society, and society will die, as it has always died through the ages.

"On these walls you will see photographs of accomplishments in modern housing, housing that is intended to provide homes—clean homes—where the mechanical slaves which we have developed will free men and women of the drudgery that has tended to make the home a place to be avoided by young and old alike.

"You also see photographs of accomplishments in developing small communities into useful components of the whole nation—small communities with their clean homes and happy home life; with their adequate and efficient schools to develop clean minds and bodies; with their uncrowded facilities for building good citizens.

"We commend these pictures showing what man can do in this direction to your lively and intelligent interest."

Englishman, boasting to an audience: "I was born an Englishman, I have lived an Englishman, and I hope to die an Englishman."

Loud Scottish voice from the back of the hall: "Hae ye nae ambeetion, mon?"

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CHURCHMAN'S REMINDER.

"Little deeds of kindness, Little words of love, Make this world an Eden, Like to Heaven above."—Frances Osgood, 1850.

"To do good and to distribute, forget not, for with such sacrifices God is well pleased."—Offertory Sentence, Heb. 13.

August.
24.—Thursday. St. Bartholomew.

27—12th Sunday after Trinity. God is both Giver and For-giver. It is not easy to believe that when we are in trouble God is more ready to hear than we are to pray. We pray at such times when too often we have become indifferent to prayer. But God never languishes. He ever hears us when we pray. Such is the lesson of this Sunday.

September.
3—13th Sunday after Trinity. Here we have another very ancient prayer referring to true and laudable service. The Good Samaritan truly carried out the law of which the Epistle reminds us, whereas those who prided themselves on their knowledge of the Law utterly failed in its proper application.

C.M.S. PRESIDENT.

ENGLAND.

The office of President, which has been vacant since the death of Sir Robert Williams, in April, 1943, has been offered to and accepted by Mr. Kenneth Grubb, C.M.G.

Mr. Grubb has a life-long connection with the Society, for his father, the late Rev. H. Percy Grubb, was Assistant Central Secretary for some years. Our new President himself was a missionary in South America from 1923-8. Subsequently he was an editor on the staff of the World Dominion Press.



Horace Knox.
Airman.

Distinguished Flying Cross. Last year he received the Distinguished Flying Medal and has taken part in over one hundred operational flights. Our warmest congratulations.

CORRESPONDENCE.

(To the Editor, "Church Record.")

Dear sir,—
In her letter printed in your issue of Aug. 10th, Miss Monica Farrell recommends that "Interested" should read Article Thirty-one in the Book of Common Prayer. May I suggest that Miss Farrell, in her turn, reads Article Thirty-four? And whether we worship God at a High Altar or round a Holy Table, may I remind Miss Farrell that "The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart."

Yours faithfully,

"ALSO INTERESTED."

Willoughby.

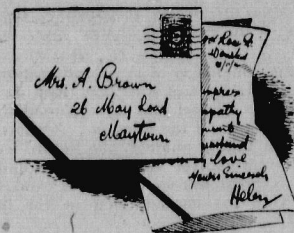
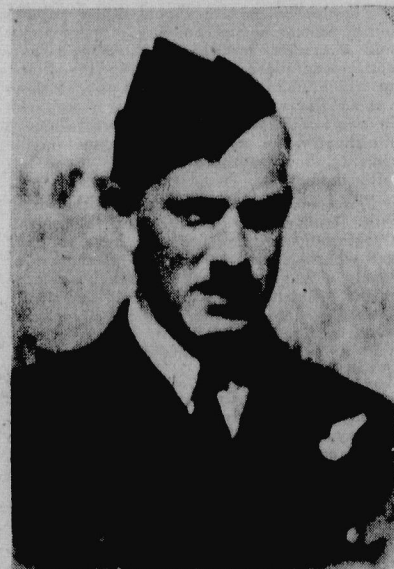
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charge of overseas and Empire publicity. But great as have been the claims of public service on his time and thought in these war years, he has continued to serve the missionary movement in many ways and has always been ready to help the C.M.S.

According to a minute of the Committee in 1923, the appointment is for five years.

THE SON OF REV. D. J. KNOX RECEIVES D.F.C.

News has been received by the Rev. and Mrs. D. J. Knox, of the Rectory, Gladsville, N.S.W., that their son Horace, who is with the R.A.A.F. in England has received the



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BOOKS.

"Preface to Peace with Japan," by Chas. I. McLaren, M.D., formerly Professor of Neurology and Psychological Medicine, Severance Medical College, Seoul, Korea. Published by S. John Bacon, of Marshall, Morgan and Scott, Ltd., Melbourne. Price 4/6. Our copy from the publishers.

The writer is the author of that very interesting booklet, "Eleven Weeks in a Japanese Prison," in which we are informed of Dr. McLaren's 30 years experiences under Japanese Autocratic Government. The foreword by the Right Hon. R. G. Menzies, K.C., introduces the author as a 'distinguished medical man and a member of a noted family. Beyond this, he is a man who has for many years lived in the Far East and came to know Japanese and Korean with penetrating insight.'

Mr. Menzies says rightly, "Preface to Peace with Japan" is "an arresting book."

The writer's thirty years life work in Korea, which has suffered so much from Japanese ambition and lust of power, would naturally tend to a prejudice against that aggressive people. But Dr. McLaren is first of all a sincere Christian who has learned to look at peoples and things from the side of God as revealed in Christ. Consequently he has come to his task with a keen desire to recognise the best in Japanese life and character, and to write for his own people constructively in furtherance of peace among the nations of the world. He seeks to apply the Christian faith to international relations—especially to our relations with the Japanese.

He practically opens with a chapter on Japanese morale and expresses the conviction, contrary to Ambassador Grew, that "the Japanese will crack." His reasons are interesting. A very informative chapter follows indicating the grave difficulties for

Australian Church News.
NEW SOUTH WALES.

Diocese of Sydney.

89th ANNIVERSARY OF ST. PAUL'S CHURCH, SYDNEY.

The 89th Anniversary was held on Sunday, 20th August, 1944, at Cleveland Street, Sydney. 8 a.m., H.C.; 11 a.m., Ven. Archdeacon Denman; 7 p.m., Rev. H. M. Arrowsmith.

The Anniversary Social was held on Wednesday, August 23rd, at 8 p.m., with items arranged by Mrs. Karahani.

On Sunday, 27th August, 1944, Stainer's Sacred Cantata, "Daughter of Jairus" will be rendered at 3 p.m. in the Church. Soloists: Soprano, Miss Merle Fewkes; tenor, Mr. Albert Millar; basso, Mr. David Jones.

A warm welcome is extended to all past and present parishioners.

CHURCH OF ENGLAND HOMES FOR CHILDREN.

The Annual Fete will be held in the Bible House, Bathurst St. (opposite Chapter House) on Friday, 22nd September. This is a great effort for a magnificent work and we hope that our parishioners will support it. The opening, by the Archbishop of Sydney, will take place at 12 noon.

EAST LINDFIELD.

At their last meeting the East Lindfield Church Committee had before it a proposed sketch for the future church and hall. The plan will need a great deal of thought and examination before approval can be given by the Parish authorities, and before consent can be gained from the Diocese, but the idea is, however, one of which the district can be justly proud, for the style is not only dignified but in harmony with the beautiful surroundings. It is so arranged that the whole can be built in sections and done without incurring too great a burden of debt at any one period.

The Committee feels that our first objective ought to be so much of the hall as will provide for the Sunday School and Kindergarten. This can also be used for Church services, we hope, for a pre-school Kindergarten on week days.

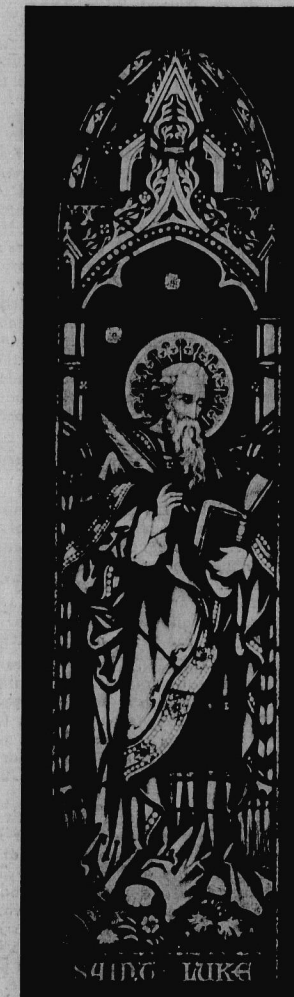
Our first challenge will be the gaining of the permission to build from the Government authorities and the second the obtaining of the necessary finance. £500 can be borrowed from the Church Building Loan Fund, free of interest, on obtaining guarantors, and the balance will have to be raised locally. It is hoped that the site will be completely paid for by the end of the year, so the whole of our efforts can then be concentrated on the building to be erected thereon.

The Women's Guild is working very industriously for the open air fete. All the stalls have been enthusiastically taken and the men have been asked to co-operate in the building of these stalls. The date will be announced in the next issue.—Lindfield Church Paper.

CHURCH MISSIONARY SOCIETY.

The Management Committee acknowledges with grateful appreciation the following amounts: Rev. and Mrs. L. Gabbott, £5; Rev. Canon T. C. Hammond, £5; Rev. J. P. Dryland, £1/1/-; Dr. Bearham, 12/-; Mr. C. Niness, 12/-; Amounts under 5/-, 2/-.

The Annual Sale will be held in the Chapter House on Tuesday, 29th August. The official opening by Mrs. G. Hall will take place at 2 p.m. Luncheon will be served in the

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DAY OF REMEMBRANCE.

Last Saturday the Annual Gathering was held at the historic Camperdown Cemetery in remembrance of the Pioneers. A short Commemorative Gathering was held at the Dunbar Tomb in connection with the wreck of the Dunbar, which was wrecked near the Sydney Heads on August 20th, 1857. A short address was given by Rev. Clive Goodwin, of the Mission to Seamen. The Lesson (Ecclesiasticus 44:1-15) was read by Aubrey Halloran, Esq., B.A., LL.B. Rear-Admiral Muirhead-Gould set a tree in memory of the officers and men of the Royal Navy buried in this cemetery. An obelisk, erected to the memory of Samuel H. Turton, 23 years teacher of Christ Church School, Sydney, unveiled by Mrs. C. M. Brimacombe, B.A., and Miss A. I. Scrutton. A tree set to the memory of the officers and crew of the Merchant Navy by W. W. Service, Esq. An obelisk, erected by the Rangers' League to the memory of the aborigines buried in the cemetery, unveiled. The Chief Secretary was invited to perform the ceremony. Visitors then assembled in St. Stephen's Church for the singing of the last hymn and the National Anthem. After the service a pilgrimage was made to H.M.S. Challenger monument. The planting of a number of trees completed the proceedings.

THE LADIES' HOME MISSION UNION.

Have you a branch in your parish? Do you know what the L.H.M.U. is doing?—Supporting the Deaconesses in some of the large parishes. The Deaconesses are helping the clergy in ministering to people in these congested areas. Work amongst the young people claims a great deal of their attention, taking religious instruction in the schools arranging for week-night activities.

Through the L.H.M.U. many cases of want are relieved by monetary assistance through the Archbishop's Winter Appeal, and by gifts of clothing sent in to us from our many friends. This relief is given through the Deaconesses and the Children's Court Chaplain and Rehabilitation Officer and Social Welfare Worker.

Do you know that there are multitudes of people living in narrow streets, their lives are cramped with little opportunity or incentive to live a godly and clean life. That there are many old age pensioners and invalids who have very little of this world's goods. It is to these people that we seek to minister with the Good News of the Gospel of the Love of Christ for them, and proving it to them by practical assistance. Arrange a meeting in your parish and know something of what is being done through Living Agents sent out by the Church into this city of ours. Our object is the Extension of Christ's Kingdom here in the home land. It should be of vital importance to you.

The L.H.M.U. seeks to unite church women of all ages to Pray and Work for Home Missions. Will you share in this work?

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ONE'S NEIGHBOUR.

“The Evangelical and his neighbour” will be the subject of an address to be given by the Rev. Canon T. C. Hammond, M.A., Th.Soc., at the monthly meeting of the Young Evangelical Churchmen's League on Friday, September 8th, at 7.15 p.m., in St. Philip's Rectory, York Street, Sydney. This gathering is for young people.

ST. ANDREW'S, SANS SOUCI.

A new venture will be launched on Sunday, 10th September, next. In place of Sunday School for the Intermediate and Senior Divisions a Young People's Church Service will be held.

This, with all the Kindergarten sections, will be on Sunday Mornings at the uniform time of 10 a.m.

Young People's Church has been carefully planned to co-ordinate worship and religious instruction. Individual classes will no longer be taken by separate teachers but a twenty minute address on some Bible story or point of doctrine, well simplified and widely illustrated, given to the whole assembly. The children will sit in age groups, various responsibilities in the conduct of the Service being allotted by roster to the members of each age-group. The best singers in the assembly will be selected to form the Y.P.C. Choir. The running of the Y.P.C. will be in the hands of the Rector and an Executive formed of the present teachers. For the purpose of maintaining order and recording attendance, etc., one or more stewards will be appointed to each age-group. The stewards will be appointed from all who have been confirmed.

The Catechism shall be learnt by the whole assembly by repetition in unison.

The Service is to be made bright and varied, and yet with strict observance of reverence. It is designed to attract the boy and girl formerly shy of Sunday School, and aims to bridge the gap between childhood and adulthood when so many of our young people are lost, feeling too old for Sunday School and too young for Church.

C.E.N.E.F.

Three hostels were opened recently for men and women of the Services, at St. Phillip's, Church Hill, Milsons Point, and Glebe. At St. Phillip's well equipped arrangements have been made for women officers and was officially opened by Lady Gowrie. Milsons Point Hall is for men officers and also is well arranged for sleeping and meals, and was opened by General Fewtrell. At Glebe Point Hall 40 beds have become available for men of the Services with facilities also for meals. It was opened by Major General Plant. The widespread activities of C.E.N.E.F. calls for the support of the community.

BIBLE SOCIETY SUNDAY.

The N.S.W. Council of the B. and F.B.S. have asked that Sunday next, August 27, should be regarded as Bible Sunday, and is

asking the clergy to make reference to the Bible and the work of the Society at the services on that day.

Diocese of Armidale.
SCHOOL OF DOCTRINE.

Arrangements are being made by the Bishop to hold a “School of Doctrine” for the clergy of the diocese at the New England Girls' School, Armidale, during the October school holidays.

In a recent letter to the clergy, the Bishop pointed out that there is needed a new and understanding allegiance to the faith and teachings of the Church of England. He says: “The theologian who sets out our position is Hooker. He offers us what we need. He maintains the idea of natural law so attractive in Thomas Aquinas, but at the same time holds the Reformed doctrine of Justification by Faith. He sets out a more complete truth than any of the others. . . . His comprehensiveness was an ideal—as well worth striving for to-day as it was then. Anglicanism may not be the faith of all the English people: it is a faith for all the English people. We have a tradition as truly as Rome and Geneva. Anglicanism is not a museum piece. It is a living faith!”

DIOCESAN LIBRARY.

Mrs. B. W. Miller, widow of the late Canon Miller, has given the Bishop some 80 volumes from the Canon's library, and he proposes to make them the nucleus of a Diocesan Library. It is hoped that each of the clergy will make an annual subscription of 10/- to the library, and that the Diocesan Council will subsidise this contribution so that a substantial sum will be available each year for the purchase of additional books.

FAREWELL.

A public farewell is to be given to Archdeacon E. A. North-Ash, and Mrs. North-Ash, in the Tamworth Town Hall on Friday night, August 25th. The Bishop will attend, and an invitation has also been issued to the clergy. Archdeacon North-Ash has made a splendid contribution to the church life of the Diocese during the past nine years and will be greatly missed as he goes to take over the work of Home Secretary of the A.B.M.

JUSTIFICATION BY FAITH.

The clergy of the Tamworth Rural Deanery met at St. Paul's, West Tamworth recently, together with members of the Tamworth Minister's Fraternal, under the chairmanship of the Rev. H. J. Jills, R.D. A paper on “Justification by Faith” was read by the Rev. R. C. Barlow (Methodist) and formed the basis for the day's discussions. At the conclusion of the discussion period, Mr. Barlow agreed to revise the MSS in the light of suggestions made by the members of the meeting, and to supply typed copies for further individual consideration. It is hoped ultimately to issue the paper in booklet form for general distribution. At Evening in St. Paul's Church that night the Rev. V. C. G. Duncombe, Th.Schol. (Vicar of Manilla) preached to a large congregation. Lunch and tea were provided for the visiting clergy and their wives by the West Tamworth Women's Guild.

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BALANCE SHEET ON 30th JUNE, 1944
(including the figures of the London Branch by cable)

To be presented to the Shareholders at the Ordinary General Meeting to be held at the Head Banking House, 343 George Street, Sydney, on Friday, 18th August, 1944.

LIABILITIES.		£	s.	d.	£	s.	d.
Capital—							
Authorised.....	£12,000,000						
In 480,000 shares of £25 each.....		£	4,739,025	0	0		
Issued—379,121 shares of £25 each.....			4,739,012	10	0		
Less: Reserve Capital of £12/10/- per share.....							
Paid up.....			4,739,012	10	0		
Reserve Fund (wholly used in the business of the Bank).....			4,300,000	0	0		
Final Dividend proposed.....					£	9,039,012	10 0
Balance of Profit and Loss Account.....						177,712	19 5
						122,233	11 2
Total Shareholders' Funds.....						9,338,959	0 7
Deposits, Bills Payable and other Liabilities, including provisions for contingencies.....						£	81,489,994 11 7
Notes in Circulation.....							13,531 10 0
Balances due to other Banks.....							213,034 11 0
						£	91,055,519 13 2
Contingent Liabilities (under Letters of Credit, Guarantees, etc.)....						£	1,349,131 2 1
ASSETS.		£	s.	d.	£	s.	d.
Coin, Bullion, Notes and Cash at Bankers.....		£	4,565,439	15 8			
Cheques and Bills of other Banks.....			1,280,146	16 7			
Balances with and due from other Banks.....			205,619	18 9			
Money at Short Call in London.....			531,250	0 0			
Treasury Bills—Australian Government.....			10,220,000	0 0			
Public Securities (excluding Treasury Bills)—at or below market value (including £4,000 lodged with Public Authorities).....							
Australian Government Securities.....			14,496,224	12 9			
Special War-time Deposit Account with Commonwealth Bank of Australia.....			23,399,000	0 0			
Bills Receivable and Remittances in Transit.....			3,403,316	2 7			
						£	58,100,997 6 4
Loans, Advances and Bills discounted—after deducting provision for debts considered bad or doubtful.....						£	31,413,371 1 9
Bank Premises, Furniture and Sites—at cost, less amounts written off.....						£	1,101,441 5 0
All other Assets.....							439,710 0 1
						£	91,055,519 13 2
Contingent Assets (as per contra).....						£	1,349,131 2 1
ORWELL PHILLIPS } Directors. G. F. HUGHES }						E. R. KNOX, Chairman of Directors. C. DARVALL, General Manager.	

AUDITORS' REPORT TO THE MEMBERS OF THE COMMERCIAL BANKING COMPANY OF SYDNEY LIMITED.

We have examined the above Balance Sheet and compared it with the books at the Head Office and with the returns from the Branches. We have verified the Bills and counted the Cash at the Head Office. We have obtained all the information and explanations we have required, and in our opinion the Balance Sheet is properly drawn up so as to exhibit a true and correct view of the state of the Company's affairs according to the best of our information and the explanations given to us, and as shown by the books of the Company.

In our opinion the Register of Members and other records which the Company is required to keep by law or by its Articles have been properly kept.

F. W. HIXSON, } Auditors.
C. H. DOYLE }

Sydney, 20th July, 1944

PROFIT AND LOSS ACCOUNT.

To Interim Dividend for the half-year ended 31st December, 1943, at the rate of 7½ per cent. per annum, paid on 28th January, 1944.....			£177,712	19	4
„ Reduction of Bank Premises Account.....				25,000	0 0
Balance proposed to be dealt with as follows:—					
To Dividend for the half-year ended 30th June, 1944, at the rate of 7½ per cent. per annum.....		£177,712	19	5	
„ Amount carried forward.....			122,233	11	2
				299,946	10 7
				£502,659	9 11
By Amount brought forward from 30th June, 1943.....				£122,836	18 2
„ Profit for the year ended 30th June, 1944, after payment of all expenses of management (including Directors' Fees, £3,750) and provision for taxes and for rebate on current bills and accrued interest on fixed deposits, and for bad and doubtful debts and other contingencies.....				379,822	11 9
				£502,659	9 11

ORWELL PHILLIPS } Directors.
G. F. HUGHES }

E. R. KNOX, Chairman of Directors.
C. DARVALL, General Manager.

MOBILE CHURCHES.
Two mobile churches, which are shortly to go out with the 21st Army Group in Normandy, were dedicated at a camp in the south of England by the Archbishop of Canterbury. They are the first of their kind to be attached officially to the Royal Army Chaplains Department, though an experimental motor church was used for a time in the Middle East.

Regular army lorries were converted for the purpose by the workshop of an R.E. Mechanical Engineers Regiment. Working to the specifications of a professional architect, whose services were given free, this unit, under Lieutenant-Colonel Shields, C.B.E., has produced two beautifully equipped chapels. The interior of each lorry is lined with polished oak and is fitted with a moveable altar on which stand a wooden cross and candlesticks. The hangings and the coverings of the altars were made to the architect's design by three officers of the A.T.S., who did the work in their spare time. Brightly painted plaques on the side of each church show that one is dedicated to St. Paul, the other to St. George.

It is intended that each of these mobile churches shall be staffed by a chaplain and a batman-driver. A canvas canopy, which is stowed underneath the lorry when not in use, will provide sleeping and living accommodation for them when they are on tour. This extension is already known as “The Vicarage.” Food and provisions for as long as a fortnight at a time can be carried so that the church is a self-contained unit. A public address system and gramophone records of hymns and bells are included in the chaplain's equipment.

The main purpose of the mobile churches is to make it easier to have services in out-of-the-way places where no chaplain is normally available. The more extensive operations become, the more difficult it will be for the chaplains to reach all the men in the field, and these churches, which will not be attached to any particular regiment or unit, will help to fill the gap.

The service of dedication, which was held on the parade ground, was attended by officers and men of the regiment and a unit of the A.T.S. and was conducted by the Reverend R. Ryale, Staff-Chaplain to the 21st Army Group, assisted by the Reverend I. Jones, Domestic Chaplain to this R.E.M.E. workshop. The lesson was read by Lieutenant-Colonel Shields.

In his address the Archbishop of Canterbury said: “Whatever men may rightly go at all, can be done, and should be done as a service to God. If it is right to be engaged in resisting German tyranny by force of arms, then this is something to be done as an act of service to God. We can rightly pray for God's blessing upon us as we do it. We know quite well that if there had been no resistance offered, the kind of life which Hitler imposed upon Germany would have been imposed, for a time so long that we may call it endless, upon the whole of Europe and ourselves, and that all those things which we value most in life would have been wiped out.

The British army of liberation has gone out to set free the countries which have come under oppression. In the work of liberation we are setting our hands to the work of God.”—“Protestant News Letter.”

THE BIBLEMAN'S CORNER.

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

DO YOU KNOW?

That the Bible, the New Testament, or at least one book of Holy Scripture, has been published or circulated by the British and Foreign Bible Society, in 761 forms of speech? In addition, other Bible Societies, such as the American Bible Society and the National Bible Society of Scotland have made translation work a vital part of their activities, and the full total versions printed and circulated amounts to over 1060.

Each copy of the Bible or New Testament or portions of the Testament goes forth containing the message of Jesus Christ, and the outcome is the formation of the World Church, the living Body indwelt and animated by His Spirit.

To-day, when our thoughts frequently turn to Burma, we are reminded of the printing recently of St. John for the Hkun people. The eager reception of the first copy fully justified the long toil of translation by the Rev. R. B. Baker. A Burmese man came into the mission house shortly after the arrival of the advance copy. He took it in his hands and his eyes literally shone. He began to read and remained utterly unconscious of all around him. It was music in his soul. It was his language. At last he closed the book and turning to the missionary he said, "You are going to let me have this, aren't you? Whenever I talk about the New Way in my village everyone sits still and will listen as long as I talk. When I take them this Book they will all want to read it and to hear still more." The missionary showed it to the cook also. "This is mine," he exclaimed, although he had been told it was the only copy received. His voice was so eager and he looked most dejected when he was refused.

Do you know that the books of Scripture are sold at prices which the poorest can pay, even less than cost, regardless of the loss to the Society? It has become a common thing to say that the more Scriptures the Society sells the more it loses; but of every £1 used to produce and distribute the Scriptures, about 8/- comes back by way of sales. Some people have said that the Society should not charge anything for the Scriptures, but should proceed on the line of free distribution. Setting aside the reply that the Society does give away hundreds of thousands of free copies each year, the plain answer is that such distribution would not be good for those who received free copies. They would not value them. Again and again illustrations come of the value attached to an article which has cost something. This has been proved many times over, especially in countries where people may be hostile to the Christian message. When a Moslem pays for a Gospel portion it is most likely he will read it. Present it free to him and he will probably tear it in pieces and cast the torn paper on the ground.

Do you know that hundreds of peoples and tribes still remain without a single Gospel in their own tongue? Think of Africa for instance. Our Society has published the Word of God in no less than 300 forms of speech and many hundreds of languages are still untouched. How many? Only authorities can answer that and they differ. The late W. J. W. Roome, of the Bible

Society Staff in Africa said in one of his books that there are as many as three thousand tribes and sub-tribes in the great continent. Even if this be too liberal, the fact is that many thousands of Africans remain without the Word of Life.

Do you know that the spread of education is raising up millions of new readers each year? "It is estimated," says Wilson Cash, "that before this century ends, one thousand million people, now illiterate, will have learned to read." Dr. T. Z. Koo said recently that in the last two year forty-six million Chinese have learned to read their own language. An entirely new reading public has arisen in Soviet Russia. Children born during the revolution are now literate men and women, many having completed University courses.

A C.M.S. leaflet says, "It is good to know that the Bible Society is making plans well ahead to meet these famine conditions directly the war is over. But we are reminded of the famine in Christian literature over the greater part of the world. Research has established this disconcerting fact, that unless literature is provided for the person who has just learned to read, he becomes illiterate again within a period of eighteen months." Challenging issues face the Christian Church. There is the menace of illiteracy; the tragedy of literacy achieved and no literature available, and the provision by commercial agencies of pernicious literature. Of India the C.M.S. leaflet says: "The adult literacy campaigns are barely keeping pace with the mass movements of illiterate people into the Church. 82 per cent. of the Christians in India cannot read the Bible or grasp the principles of their new faith. An illiterate Church cannot be a stable Church." The task of the Bible Societies is enormous. Dr. J. R. Temple, London Bible House, says the Society should distribute 25 million copies of Scriptures in the first year after the war. He wrote recently: "Part of the immediate task is to make contact with European Governments in England to find out what service we can render to lands now occupied, where there is a famine of Scriptures. The task is so enormous that it will demand the resources of all the Bible Societies, both English speaking and on the Continent of Europe."

Do you know that the Bible Society in New South Wales has given 120,000 free copies of the New Testament to soldiers, sailors and airmen of the Fighting Services and to young women attached to various units. Recently a padre of the Air Force said, "When a draft is leaving I have a special parade, and I have no difficulty in distributing hundreds of Service New Testaments." He said, "I could often hand out as many as 500 copies. If my bag happens to be visible, with Testaments in it, the men will often help themselves."

Do you know that the Bible Society needs your help in such ways as you are prepared to respond. There is a fellowship of heart interest which expresses itself in prayer. Thus do members of our great family draw together in intercession that accomplishes many things. It is our wish that many might pray daily for the Society as it faces exceptional difficulties of wreckage of premises, of the closing of activities in occupied countries, of the shortage of stocks for sale in the depots and of free distribution among the troops.

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SPECIAL THANKSGIVING SERVICE

Saturday, 16th. September, 3.30 p.m. in College Lecture Hall on occasion of Clearing Mortgage on Women Students' Home.

Chairman - Mr C.A. White.

Thanksgiving Address by Rev. Hugh Paton. Friends are invited to Afternoon Tea in College Grounds at 3 p.m.

A.C.R. PUBLISHING FUND.

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