

handbook

FOR

C. M. S

MEMBERS

ZP 1496

A HANDBOOK
FOR C.M.S.
MEMBERS

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*Issued by C.M.S. Federal Office
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Dear Member,

You have now become one of the family of the Church Missionary Society of Australia and we welcome you very warmly into its fellowship. We hope that you will take every opportunity to keep in touch with us and with fellow members in your church or in your area who will be made known to you.

I shall be writing to you personally twice each year and sharing some of the news of the work both overseas and at home.

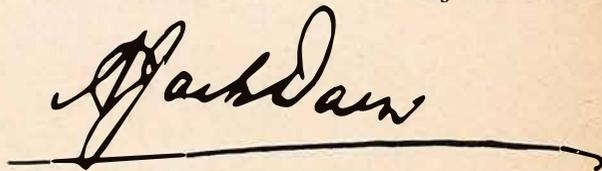
This booklet will reach many who have been loyal supporters of the Society for many years and much of what is written will seem familiar and even superficial. We rely, however, upon your wisdom and understanding for the booklet has been written primarily for those who are new to C.M.S. and who may have only recently begun to follow Christ and to serve His interests throughout the world.

It is intended as a guide but it is not in any sense exhaustive and if there are questions in your mind do not hesitate to contact any of our staff in the various State offices who will be only too happy to help you.

We are now fellow labourers in a great task and I would leave with you Paul's message to the Church at Corinth . . . "Therefore my beloved brethren be ye steadfast, unmoveable, always abounding in the work of the Lord for as much as ye know that your labour is not in vain in the Lord."

Yours in the fellowship of C.M.S.,

A. JACK DAIN.

A handwritten signature in cursive script, reading "A. Jack Dain", is written over a horizontal line that extends across the width of the signature.

FOR C.M.S. MEMBERS

I What C.M.S. is — and does

II What Membership means

III Some Facts and Figures

IV "Look upon the Fields"

V What can I do?

I

WHAT C.M.S. IS — AND DOES

I

The beginning

On an April afternoon in 1799 a small group of devoted evangelical churchmen met for tea at the sign of the Castle and Falcon in London. The group included lay people and ordained men. They met under the compulsion of a common conviction. They sought the evangelisation of those lands in which the Gospel was as yet unknown. Out of this coming together to find the will of God, "The Society for Missions to Africa and the East" began, which, 13 years later, was known as "The Church Missionary Society".

2

Programme of the Society

The objects of this Society were set out in an early document called *The Account*. It is interesting to find that these remain the basic aims of the Society today.

Briefly the intention set out was:

- (a) To preach the Gospel of our Lord and Saviour Jesus Christ in the continents of Africa and the East and in "any other occupied place that may present a prospect of success."

- (b) Through the practice of teaching, printing and artisan work to have always as an essential end the work of winning men and women for Christ. All other activities were seen — as they are today — as a means to that end.
- (c) To appoint approved people as missionaries — if ordained men were not available, these missionaries were sent out originally as catechists.
- (d) To keep always in view the formation of Churches in other lands within the Anglican Communion and led by “native pastors upon a self-supporting system.”
- (e) To solicit the help through prayer and gifts of those “who have the glory of God and the good of their fellow creatures at heart”.
- (f) To open the Society to the membership of clergy and lay people.
- (g) To promote the formation of local and provincial Associations to support the aims of the Society.
- (h) To appoint committees to whom the officers of the Society should be responsible.

Principles

The founders of C.M.S. laid down five principles which members of the Society were to follow. As relevant today as they were in 1799. They are:

1. Follow God's leading.
2. Begin on a small scale.
3. Put money in second place, not the first.
4. Under God, all will depend on the type of men sent out.
5. Look for success only from the Spirit of God.

Expanding Frontiers

In the beginning few missionaries offered to the young Society. The first recruits sailed for West Africa in 1804 and many of those who went out in the early days died in this “white man's grave”.

In 1809, Samuel Marsden, Chaplain to the convict settlement in New South Wales, appealed to the Committee for Christian workers who would teach the Maori

people of New Zealand. In 1814 the first Christian service was held in New Zealand, conducted by C.M.S. missionaries from England.

An Australian Auxiliary of the Society was formed in Sydney in 1825, primarily to direct work among the aboriginal population of New South Wales. This work was discontinued in 1842. About the year 1849 meetings were held in Tasmania and in 1852 a Tasmanian Auxiliary was organised. In 1854 the "Victorian Church Missionary Society" was created, and in 1855 contributions from South Australia were received.

Links between the C.M.S. groups in the Australian colonies and with London were vague and undefined. Interest in Tasmania and Victoria dwindled and it was not until 1892 that a properly constituted Auxiliary was created in Victoria on the lines of the one in New South Wales. This followed the visit of a deputation from London, consisting of Mr. (later Dr.) Eugene Stock, the then Editorial Secretary and the Rev. R. W. Stewart, who was killed in a massacre in the Fukien Province of China in 1895.

The deputation was sent from the Parent Committee of England "in the hope of stirring up a missionary spirit, and to consult with friends on the spot as to the best means of bringing them more closely into sympathy and united action with the Parent Committee and as to finding suitable candidates for missionary work".

In 1910 a C.M.S. Association was formed in South Australia, and was linked with the Victorian Auxiliary. Tasmania was linked officially with the Victorian Branch in 1904 when a Clerical Secretary was appointed by the Victorian Committee to foster the interests of C.M.S. in Tasmania.

In 1916 the Church Missionary Society of Australia and Tasmania was formed, incorporating the New South Wales and Victorian Associations, as Branches. The South Australian Branch was founded in 1917, and the Tasmanian Branch in 1919, both becoming members of the Federal body.

C.M.S. and other Societies

From the outset C.M.S. has been recognised as a Society established within the Anglican Communion. In 1846 the Archbishop of that day became its Vice-Patron and every successor to the Primacy has accepted the same office. In Australia the Primate of Australia, the Most Reverend H. R. Gough, is President of the Society and Chairman of the Federal Council. Several Bishops are at present members of the Federal Council.

The Society works in friendly and close co-operation with other Anglican missionary bodies as well as with those of other denominations. It is represented on the Australian Missionary Council and is a member of the National Missionary Council. It supports the Church of South India and encourages all similar movements towards church union. At the present time negotiations for Church Union are taking place in the Church in North India, Pakistan and Ceylon and C.M.S. missionaries are working in all these countries.

The Distinctive Message of C.M.S.*

C.M.S. makes no claim to having a message superior to that of other societies, but the special circumstances of its founding have meant that within the Church of England it stands for certain distinctive things. The clue to these

*Abridged from "Missionary Societies — One or Many", by Douglas Webster, Editorial Secretary of C.M.S. in England.

is to be found in our early history. We were founded within the period of and as an outcome of the Evangelical Revival. We were founded for the express purpose of evangelism, bringing the Gospel to those who had not heard it. Our founders included laity as well as clergy. These three facts account for our 'distinctive message' within the framework of the Church of England.

1. The Society is therefore not 'just Anglican', a description which can cover a multitude of confusions, but Evangelical. Whilst not for one moment denying the catholic heritage of the Church of England or undervaluing it, we lay our special emphasis on the great insights of the Reformation and the Evangelical Revival in which we originated. It is because of this that our attitude to the other great protestant societies and to missionary co-operation particularly overseas, and to reunion schemes is different from that of some of our fellow-Anglicans whose views may be formed by or expressed through other Anglican societies.
2. The Society's primary missionary emphasis is on evangelism, believing as we do in the converting power of the Holy Spirit. We are not a Church-aid Society. Where the Church is not yet established the concern of C.M.S. — as always — is to provide missionary evangelists through whom God will create His Church by the preaching of the Gospel. Where the Church is already established the concern of C.M.S. is to help it to become an evangelising body and so to grow. This is the kind of contribution we are attempting to make to many dioceses today in many different ways. Our missionaries, whether clergy, teachers, doctors, nurses, accountants, administrators or agriculturists, are trained with a view to evangelism.
3. The Society believes in the necessity of freedom to experiment. Our whole history provides innumerable illustrations of what can be achieved when a group of men are led by the Spirit into some new path of obedience.

We do not believe that such initiative necessarily has to wait on the approval of a committee set up by the Church, provided it is responsibly undertaken and consonant with Anglican loyalties. C.M.S. is largely a lay Society with lay officers and a considerable lay representation on all its committees. It is our conviction that God is able to lead the laity as he is to lead the bishops and clergy. In this respect our missionary organisation is markedly different from that of other societies, and the laity have as much voice in the formation of policy as the clergy.

It is because of this conviction that our society puts so much stress on a personal membership, for the fundamental mission of the Church is that of the laity dispersed in and through the world, at home and abroad.

Mankind will not be saved by any form of organisation, missionary or otherwise. But the obedience and commitment of an ever-increasing number of people within our Church to the missionary task could have incalculable results.

7

Structure of C.M.S.

The Church Missionary Society of Australia is controlled by a democratically elected Federal Council of 33 members, consisting of clergy and laity. Each State Branch is administered by a State Secretary, under the direction of a State Committee. The Branch representatives in Federal Council are elected by the State Committee, the number of members determined by the Branch income.

The Federal Executive and a Regional Committee for each field are drawn from Federal Council. The Federal Secretary is responsible for the overall administration of the Australian C.M.S. both at home and abroad, in consultation with these groups.

State Candidate Committees are at present responsible for the recruitment and initial training of candidates. It is hoped that a Federal Training Centre will be established in the near future to undertake the subsequent training of all missionary candidates prior to their acceptance by the Federal Council of the Society.

In two States, Western Australia and Tasmania, the State Secretaries are honorary, and work in close co-operation with the Council and Department set up by the Church of England to correlate the missionary interest and giving in those States.

Youth Groups

There are two groups for young people interested in the work of C.M.S. The Young People's Union for school-age children has branches in many parishes in a number of the Australian States. Its aim is to help Christian young people in extending Christ's Kingdom in the world. The members of YPU have a five-fold rule to pray, work, learn, give and interest others in the missionary work of the Church.

The League of Youth is a fellowship of younger members of the Church, whose age range is 15 to 30. It seeks to bind together young men and women who desire that our Lord Jesus Christ shall be known by all peoples of every land. The League of Youth aims to deepen the spiritual life of the younger members of the Church, to further the missionary activity of the Society, and to encourage the study of the Scriptures and missionary literature. There are central branches of the League of Youth in all capital cities.

Many former members of both these youth groups are now serving on the mission field.

The work goes on

Over one hundred and sixty years have passed since the founding of the Church Missionary Society. Since the small-scale beginning, the Society's work has continually expanded until nearly one thousand missionaries of the English, Australian and New Zealand Societies are working in sixteen countries in forty-nine dioceses. The nature of their work varies with the circumstances and the needs of the field. It includes teaching, healing, nursing, infant welfare, agriculture, village work, domestic hygiene, literature distribution and technical training, theological training and pastoral evangelism.

As in the earliest days, the Society takes its stand on one guiding principle — "the preaching of the Gospel, the conversion of those who hear and their baptism into the Church." Whatever the means imposed by local conditions, this single end remains — to reach men and women who do not know Christ, and who have often never heard His name; to bring them the good news of God, and to lead them to a personal knowledge of Christ as their Saviour and Lord.

In the fulfilment of their mission, the missionaries of today are finding the fulfilment of the vision and the faith of the founders. In many lands where they serve, the Church is guided by its own national bishops and clergy.

The missionary no longer fulfils the role of father and instructor of an illiterate flock. Often he is found serving under the leadership of those of another race and colour.

It may be difficult for us in a privileged country to realise how small a minority the Christian community represents everywhere. Outside of the community of the Church lie vast areas and teeming populations that await the living Word. *These also must we bring.*

So also it becomes part of the missionary task of our time to assist the training of clergy and teachers overseas. So only can they go out actively to fulfil the responsibilities of a missionary Church. So only can the Gospel be preached to every creature.

9

Into the Unknown

The world of today is radically different from the world of the C.M.S. founders. "The winds of change" are blowing across the whole world.

The doctrines of Communism threaten the continuing work of Christian mission in many countries. The coming to birth of new nations often calls for radical re-thinking of missionary strategy. Air travel has immensely speeded up the tempo of life, and crises can develop in any part of the world with shattering suddenness. Moreover, science has at last put into the hands of man the means for his own mass destruction.

In such a world the problems of missionary service are multiplied. The future of many missionary activities is uncertain. The cost of all of them is greater than ever before, and is continually increasing. Manpower and money are manifestly insufficient to meet new needs.

These things are known — and accepted. We know that God rules and guides in the world of our day as surely as He directed the way of the fathers of C.M.S.

In all this our commission remains unchanged. We are to "go into all the world and preach the Gospel to every creature." To that aim the Society is committed for as long as God wills to use it. The way of obedience lies open before us.

Dr. Max Warren wrote some years ago: "We share the same quality of life with our founding fathers when we heed in our own day, as they did in theirs, the voice

of the living God, and go out in obedience to Him, not knowing whither we go."*

We need the winds of the Spirit to blow afresh upon the Church in renewal and revival. This sovereign act of God can be sought in believing prayer by the people of God. A plea for revival must come from each one of us as we look out upon the Church and recognise its importance in the world today.

II

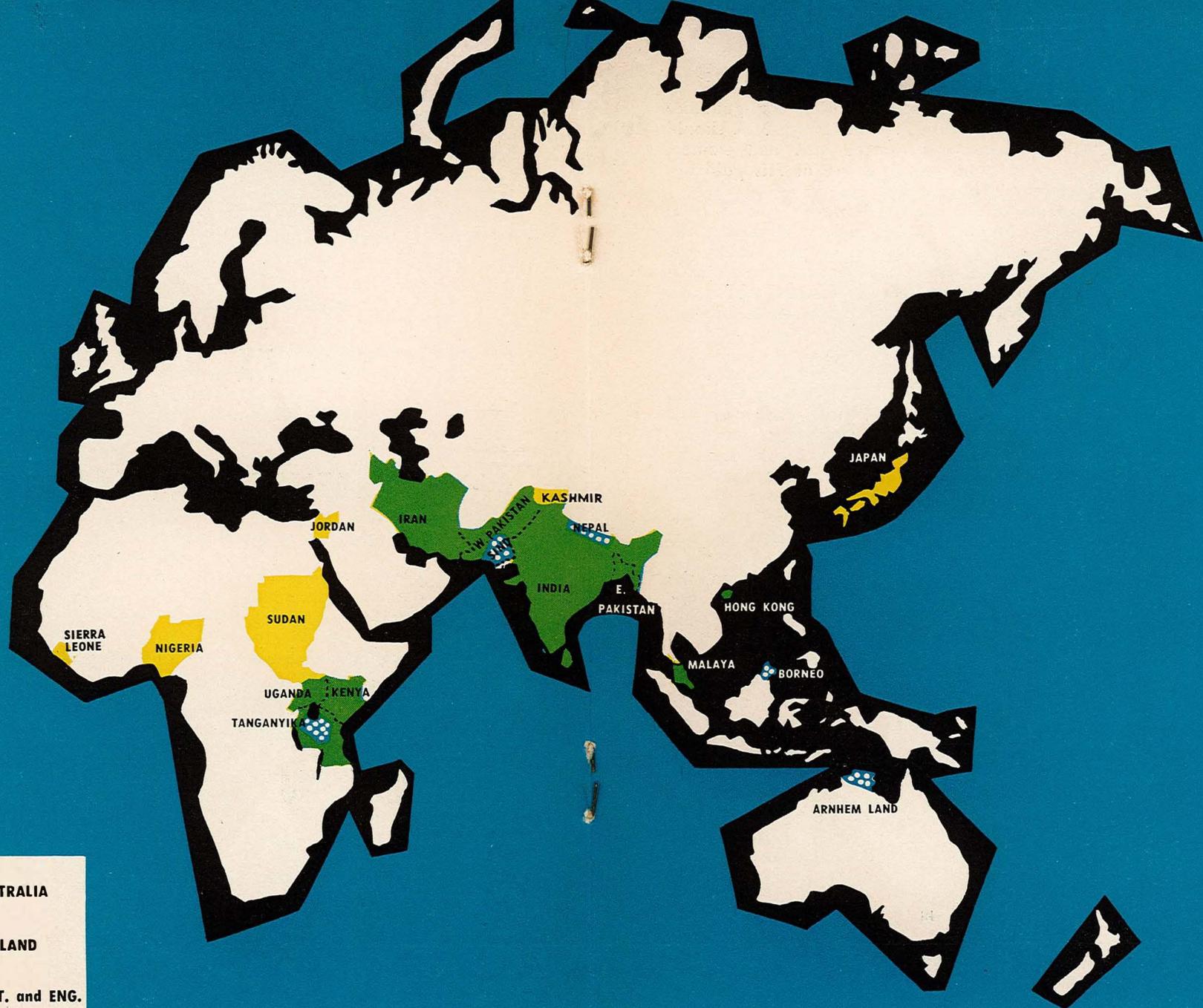
WHAT MEMBERSHIP MEANS

As a follower of Jesus Christ you have committed your life to Him. As a member of C.M.S. you have committed yourself to participation in the life and work of the Society on two levels.

The first is that of the Principles of the Society (see Page 7).

C.M.S. is an evangelical Society. As evangelicals, we believe that Jesus Christ is the Son of God, that He died on the Cross as a sacrifice for sinful man. We believe in the authority of the Bible, and that Christ is the only mediator between God and man.

* Unfolding Purpose, Dr. M. A. C. Warren (C.M.S.) 1950.



-  AUSTRALIA
-  ENGLAND
-  AUST. and ENG.

The emphasis in the five Principles of C.M.S. is on spiritual things; on dependence on God for guidance and for success; on a prayerful spirit. The C.M.S. should be a family composed of prayerful men and women, obedient to God and prayerfully aware of His guidance through His Holy Spirit.

As a member of the Society, however, you are also committed to the Practice of the Society. Primarily, the practice of prayer. The missionaries of the Society are facing a tremendous task in circumstances which are often very difficult. They need the deeply informed prayer and thought and love of committed people upon whom they can rely.

Membership means a participation as far as you are able in the activities and fellowship of the Society. On Page 28 we have listed a series of suggestions for tasks which you may be able to do, and activities in which you may participate. Prayer Conferences, arranged at times that will not interfere with your parish work, Summer Schools, Rallies, in all major centres, conventions and prayer meetings in parishes and in city centres are all wonderful opportunities to get to know other members, to learn more of the Society's work and to increase your prayer knowledge.

All Christians are missionaries committed to the evangelising of the world, not only overseas, but at home. This is our primary job. God has a plan for everyone's life, including yours. Do you know God's will for your life? If you feel that He called you to serve Him in the mission field, contact your State C.M.S. Branch or the Federal Secretary immediately, and they will give you advice and information on missionary service and the training which will be required.

III

SOME FACTS AND FIGURES

Budgets and spending

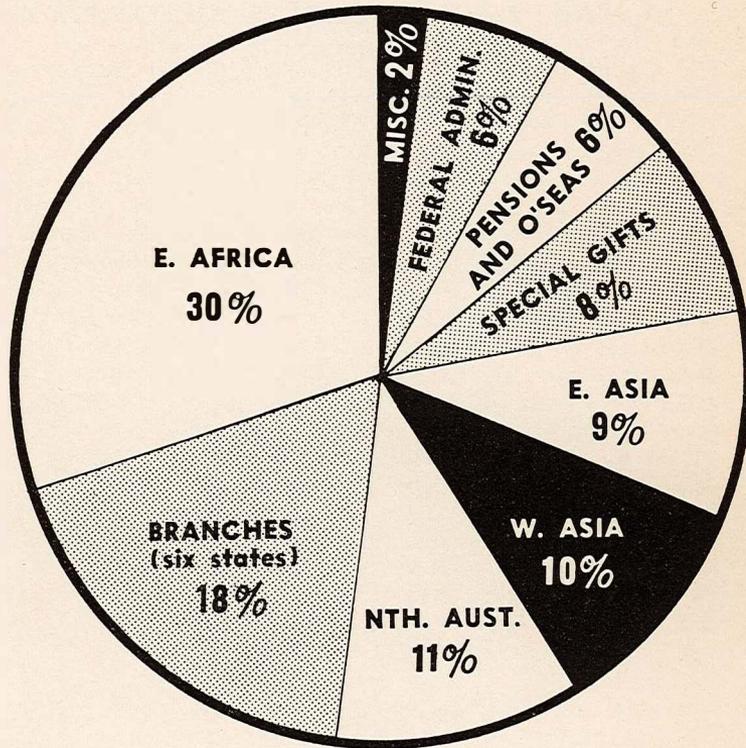
The C.M.S. Budget for the financial year of July, 1950, to June, 1951, was £48,944. In 1959-60 the Budget had risen to £168,560, a 250% increase on the 1950 figure! Rapidly rising costs and the number of new missionaries point to the likelihood of an annual increase in the Budget of at least 10%. C.M.S. is committed in faith to a policy of readiness to meet the new opportunities in the world today, to honour the Christian responsibility of Australian Church members.

With such a programme of widespread expansion a problem of economics arises; the problem of greater Budget needs and of countering rising costs. With the wider opportunities that must be taken comes the greater need of prayer and of lives dedicated to God's service.

How is the budget decided?

Some time before the beginning of a new financial year the C.M.S. Federal Council meet together. Reports from the mission fields are presented, together with their anticipated needs for the new year. The Council prayerfully consider these needs, and seek God's will on what should be attempted. The programme of work is undertaken in faith, believing that God will honour this faith through the prayer and giving of His people.

How is the money spent?



This graph is based on the 1959/60 budget figure of £168,560.

Where are the C.M.S. Missionaries located?

EAST AFRICA

Tanganyika, Kenya and Uganda **97**

WEST ASIA

Iran, West Pakistan, Nepal, India and Ceylon **30**

EAST ASIA

Borneo, Malaya and Hong Kong **19**

NORTH AUSTRALIA

69

215

Missionaries — what do they do?

The primary job of all missionaries is evangelism. This is carried out in many different ways. Using the present number of Australian C.M.S. missionaries as a guide, the missionary tasks are divided as shown in the graph below. The categories are:—

EVANGELISTIC

Bishops, priests, deaconesses, lay-evangelists.

MEDICAL

Doctors, nurses, pharmacists.

EDUCATIONAL

TECHNICIANS

Administrative workers, superintendents, builders, agriculturalists, mechanics, etc.

LITERACY AND TRANSLATION



Some of the imperatives for missionary work during the next few years are clergy training, particularly in East Africa, literature and literacy work in both Africa and Asia, educational work where teachers, both graduate and non-graduate, are urgently needed for new schools in Africa and Asia.

It is fashionable to speak of the "closing doors of opportunity" in missionary work today. The doors of many countries are still open — the way of entering may have changed. Foreign governments are demanding well-qualified technicians to assist their development. Missionaries must have a legitimate reason for being in many countries, but the opportunity for evangelism still remains and the Church in every area is asking for missionary reinforcements.

IV

"LOOK UPON THE FIELDS"

TANGANYIKA

C.M.S. opened missions in Tanganyika in 1876, and the Diocese of Central Tanganyika, which covers two-thirds of the country's area, became Australia's special responsibility in 1927. Missionary work has intensified since the Second World War; almost eighty missionaries are working in the Diocese, and a self-supporting Church, with African clergy predominating, has been built up. Tanganyika received responsible government in 1960, and will probably become independent in 1961.

There are many missionary imperatives in Tanganyika today. Clergy training, education, literacy, Christian literature, expanding pastoral work, medical work, and above all, the imperative of the knowledge of the love of God, of which these agencies are but expressions.

KENYA

C.M.S. work in Kenya began in 1884, and today there are eleven Australian C.M.S. missionaries engaged in evangelistic and pastoral work in the four Anglican Dioceses. The Church has led the way to better race relations in this country, which has had an unhappy history of racial tension. African clergy outnumber Europeans, and African Bishops have oversight of two of the new Dioceses.

UGANDA

A "Parent Committee" field, Uganda was opened to the Gospel in 1876. C.M.S. supports four Australian missionaries who are assisting in clergy training, in literature and women's work, and in the general evangelistic outreach of the Church.

IRAN

The Anglican Church has only approximately 1000 members in Iran, a country in which Christianity was preached in the 3rd Century A.D. In the 7th Century acceptance of Islam was enforced, and the Church virtually disappeared.

C.M.S. began its first mission in 1869. A small group of Australian missionaries are working in hospitals, and in the city of Teheran, in a pastoral ministry. This year the first national Bishop of the Persian Church will be consecrated.

WEST PAKISTAN

Work began in West Pakistan, a predominantly Muslim country, in 1851, when the country was still part of India. Following the partition of India and Pakistan in 1947, New Zealand C.M.S. became responsible for missionary work in the Archdeaconry of Sind, part of the Diocese of Lahore, which covers the whole of West Pakistan.

In 1954 the New Zealand C.M.S. invited Australia to share in meeting the growing opportunities in this area.

At present twelve Australian C.M.S. missionaries are working in Sind, six engaged in medical work at the Zanana Hospital in Sukkur. Missionary work in this country has several unique methods of outreach, including a mobile medical unit.

INDIA AND CEYLON

Traditionally one of the first countries in which the Christian Gospel was preached, the Christian population of India is still extremely small in comparison with the overall population. The Christian Church is well established, and is administered by Indian and European clergy. Most of the fourteen Australian C.M.S. missionaries are located in the Church of South India, and are engaged in evangelistic, medical, educational and student work.

In Ceylon, Australia supports one missionary, who is the Headmistress of a Church School in Colombo. The Christian Church is faced with many difficulties in Ceylon at the present time, and all Christian schools have recently been taken over by the Government.

NEPAL

A closed field until 1951, Nepal presents a wonderful opportunity for the Christian medical missionary. While open preaching by missionaries is forbidden, there is wide scope for the medical work conducted by the United Mission to Nepal. An Australian C.M.S. doctor is working in the United Mission Hospital at Tansen.

MALAYA

South East Asia still presents a tremendous challenge to the Christian Church in Australia. C.M.S. work has been concentrated mainly in the New Villages established during the Terrorist emergency.

Eight Australian missionaries are now engaged in medical and evangelistic work. There has been a new and fruitful outreach by the appointment of ordained men to Churches in two of the fast growing towns.

BORNEO

In 1954, in response to an invitation by the Bishop of Borneo, two Australian missionaries began work in Tawau, a busy seaport on the East Coast of North Borneo, near the Indonesian border. Other missionaries followed, until nine C.M.S. missionaries are working in three centres at the present time.

Each centre has many outlying villages, and the potential evangelistic outreach is great. The main emphasis is on education, pastoral and evangelistic work. Christian work in Borneo is complicated by the different languages and dialects of the mixed population of Chinese, Malay, Indonesian, and several tribal groups.

HONG KONG

C.M.S. work began in mainland China in 1844, and ended with the absorption of the country into the Communist world. Hong Kong, consisting of the island of Victoria and the area on the mainland known as Kowloon, is the last foothold of Christian missionary work in this country. Missionaries of the Parent Committee are working in schools, hospitals and clinics, and among the enormous refugee population of Hong Kong. Australian participation in the work in Hong Kong is limited to two missionaries, located at St. Stephen's College, a leading Anglican school in Hong Kong.

NORTH AUSTRALIA

The primary reason for the establishment of C.M.S. in the Colony of New South Wales in 1825 was the need of the Australian Aborigines. A mission was opened in the Wellington Valley, and later four stations were established in 1854 in Victoria.

The first mission in the Northern Territory began in 1908 on the Roper River. The missionaries were granted 200 square miles on the Territory as a Reserve. In 1937 the whole top north-eastern section, an area of 31,000

square miles, was declared an aboriginal reserve.

In subsequent years missions were opened on Groote Eylandt, in the Gulf of Carpentaria, where there are now two stations, Angurugu and Umbakumba, and at Oenpelli and Rose River. C.M.S. also maintains a Darwin Establishment for the administration of the work throughout the area.

The Missions are staffed by a Superintendent, Chaplain, nurses, teachers and technicians, including agriculturists, builders, mechanics, sawmillers and stockmen.

V

WHAT CAN I DO?

1. IN YOUR HOME:

- Pray:** (a) Use the C.M.S. Prayer Diary and monthly Prayer Paper each day.
- (b) Form a C.M.S. Prayer Cell; meet regularly, and ask the C.M.S. Office for prayer information.
- Meet:** Have missionary meetings in your home, perhaps using C.M.S. filmstrips, slides, etc., to interest your friends in C.M.S.
- Give:** Use a C.M.S. Missionary Box.*
- Read:** (a) Keep well informed on the Society's activities. Subscribe to, and read, the C.M.S. Open Door — the illustrated quarterly digest.*
- (b) If you have children, subscribe to the popular children's magazine "Telescope", published monthly.*

2. IN YOUR PARISH:

- Join:** (a) Join or start a missionary fellowship group in your parish.
- (b) Form a Parish Young People's Union branch and encourage teenagers to link up with C.M.S. League of Youth.

*Order this material on the order form at the back of this handbook.

- (b) Help in the organisation of local C.M.S. gatherings.
- (c) Put up posters, distribute leaflets in preparation for C.M.S. Rallies, Conventions, Summer Schools, Exhibitions, etc.
- (d) Make posters, etc., for local publicity.
- (e) Welcome and entertain overseas visitors and students in your home.
- (f) Assist with transport for deputationists.

Extend: Arrange for a **Parish Missionary Evening** with the help of your C.M.S. Office.

3. IN YOUR SOCIETY:

- Attend:** (a) Attend central prayer meetings.
- (b) Keep the dates free for central rallies in your State and for local area and parish meetings. Encourage others to join you!
- Assist:** (a) Enrol as steward or bookstall helper at C.M.S. Rallies and other gatherings.
- (b) Assist by waiting on table in C.M.S. Luncheon Rooms, and other forms of voluntary assistance. Your State Branch will give you details.
- (c) Use your membership material to encourage others to join. Enthusiasm can be really contagious!
- Help:** (a) Become a Box Secretary or Literature Secretary if these posts are vacant in your Church.

THE C.M.S. FAMILY PRAYER

○ GOD of love, Whose will it is that all men should be saved: Bless the Church Missionary Society and all who have gone forth in its fellowship to preach, to teach and to heal; guard, guide and use them; raise up more people in Thy Church at home to pray and to work, to care and to understand, to give to Thee and to go for Thee, that Thy Church may grow, Thy will be done, Thy kingdom come, and Thy glory be revealed, through Jesus Christ our Lord.

Amen.



ORDER FORM

As a member of C.M.S. you must be well-informed. Under the Membership Plan you will receive the C.M.S. News, published monthly, the Diary of Prayer, published annually, and occasional bulletins. C.M.S. publishes two other publications, one for children, the other for adults.

Mark those you wish to receive:

OPEN DOOR

Well-illustrated quarterly digest; articles by missionaries, and missionary administrators. Up-to-date news. Subscription 6/- per annum, including postage.

"TELESCOPE"

A children's magazine, issued monthly. Serials, picture strips, missionary news. Subscription 4/- per annum, including postage.

C.M.S. BOX

Free.

C.M.S. BADGE

Price 3/-. Metal badge — blue and white with design of twin circles.

C.M.S. NEWSLETTER

Canon M. A. C. Warren's famous monthly newsletter. Subscription 5/- per annum, including postage.

I enclose P/N, Cheque, M/O for £.....

NAME: Rev.

Mr.....

Mrs.

Miss

ADDRESS

STATE

NOTE: Subscriptions are due at the beginning of each calendar year. You will receive an annual reminder covering all aspects of membership and periodicals.

CHURCH MISSIONARY SOCIETY OF
AUSTRALIA

NEW SOUTH WALES: 93 Bathurst Street, Sydney.

VICTORIA: Cathedral Buildings, Flinders Lane, Melbourne.

SOUTH AUSTRALIA: 350 King William Street, Adelaide.

QUEENSLAND: 87 Gloucester Street, South Brisbane.

TASMANIA: 92 St. John Street, Launceston.

WESTERN AUSTRALIA: The Rectory, 2 Rowlands Street, Maylands.

