

TANGA

(Continued)

Sister Bullard resting after a stay at Kongwa.

Sister Adams and Army are also of work in Tanga.

The Rev. C. an to go on leave. vice to the Diocese Acting Headmaster and recently trained.

The Rev. F. G. by Bishop Wynn Mission Day.

The Rev. N. L. eve of his departure after splendid Training College at Headmaster at the Dobson will accompany.

Captain and Mrs. riage took place recently. They will leave.

Mr. R. Feuerherd Diocese nine years shortly coming to East Africa.

Captain and Mrs. returned to England will not be going helped greatly in de Bugufi and guiding through a difficult period.

OEN

(Continued)

station saw natives which had been unfortunately not an unexpected this to the Administrator the advice of the Bishop to the best means of The bishop replied: your policeman, this money, and will not missionary at a low ment followed this the territory for several churches. not willing to venture approached the Administrator the C.M.S., and the Administrator in succession. But all of finance. So that passed without result, the Administrator in 1925. That was the to go.

"Prayer changes the of faith can remove."

The C.M.S. in Me ourable to the Oenp was the real problem meeting on March 9. Oerpelli and stated

The Australian Church Record



Vol. 11

OCTOBER 10, 1946

No. 18

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



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NOTES AND COMMENTS.

Both President and General Secretary of the parent Church Missionary Society have been writing in defence of what is termed the Society System for the furtherance of the work of Foreign Missions. The former, Mr. Kenneth Grubb, C.M.G., says:—

Christian voluntary societies are thus facing a double problem. Increasingly the State is assuming some of their functions. This is true of social and educational work at home and abroad. Christians must think out what attitudes they should assume to this fact of increasing State responsibility. The second problem is the relationship between the societies and the central administration of Church affairs. This is a question within the power of the Church and the societies to tackle. But it will not easily be solved because there is not, and cannot be, any clear-cut solution. The experiment will continue so long as the Christian outlook in this country contains, as it should contain, insights that are characteristically British. The voluntary system has roots both in our social and in our Christian heritage. It is not helpful to declare roundly that things should have been done differently. What we have to grapple with is things as they are.

After reviewing the rise of such societies Mr. Grubb goes on to state some arguments for their continued existence. He sums up the difficulty of centralisation, that "the voluntary system has roots both in our social and in our Christian heritage."

Canon Warren, in the review of a recent book by Canon McLeod Campbell, "Christian History in the making" evidently and rightly fears the evil of over centralisation and consolidation. He would rather seek the happier means of co-ordination. Two grave difficulties exist in the minds of evangelical churchpeople. They must stand earnestly for the New Testament doctrine of grace as regained for the Church of England in the great Refor-

mation and they realise that the work of foreign missions can only be executed effectively by means of a management of Church people who are keen to carry out the Master's Great Commission.

It is all very fine to say grandiloquently that the Church is its own missionary society. That indeed is an ideal to be prayed for and sought after — but with the present strong admixture in the Church of men and women who have no vision and enthusiasms in that direction, it is idle to think of relegating the leadership and maintenance of such vital work to any Synod or conference in which such a mixed multitude have any weight of utterance and vote.

As the late Archbishop Benson declared, "The Church needs the fine enthusiasm of her societies." It would for instance, be an ill day for the Church and the world if the election of the Executive of the great Church Missionary Society were left to the Church Assembly, instead of to the men and women who are zealously supporting a work which to them is the Primary Task of the Church, and doing it out of a keen sense of obligation to the Saviour of the World.

For many years now we have been reading the Diocesan Papers of the Church in New Zealand.

The Apple of Discord. They have been remarkably free from controversy. Recently a combination of three of these papers has been brought about entitled Church and People — a really splendidly edited publication. But the peacefulness of the past seems to be in jeopardy. Some writer with Anglo-Catholic sympathies in the August issue in advocating Fasting Communion referred to it as "an ancient obligation," and that difficulties in regard to it could be overcome. Consequently a controversy has been brought about for there is in New Zealand a strong Anglican conviction and several letters in protest have been published in the September issue of "Church & People." One letter puts the matter so clearly that we republish a part of it. The writer says:

"Among Church of England people it would be agreed generally from experience that it is a duty to begin a day with the service of Holy Communion unless there are reasonable obstacles. To go beyond this does not seem helpful.

"It is to be remembered, (1) ancient custom does not in itself create an obligation; (2) the institution of the Lord's Supper was at night, 'Likewise after Supper He took the Cup'; (3) the Book of Common

Prayer lays down conditions, deeply moral and spiritual, for the acceptance of the Holy Communion. It does not even mention "Fasting Communion". (4) the Lambeth Conference in dealing with the eucharistical question laid down general conditions for union. It left much for the mind and conscience of the individual and for sympathy with the practices of other religious bodies."

We are glad to note that the statement has not been left unchallenged: it is just another instance of the relentless persistence of a certain cast of mind which would undo the work of the great and glorious Reformation which secured liberty of thought and freedom of worship. The Grace of God cannot be bound by any ecclesiastical fetters. The pity of it is that there are men in our Church who prefer to let their parishioners go without the Lord's Supper on Christmas and Easter and for long periods rather than risk their coming after a simple meal.

A Sydney rector recently printed the following uncompromising paragraph on the front page of his Parish Paper:—

Unideal Methods. CARDS AND DANCING.

I, as your Rector, forbid the playing of cards, raffling and dancing, at any function or gathering connected with this Church. Any money known by me to have been raised contrary to my abovementioned wishes, cannot be used for Church purposes. This is both a ruling of Synod and an expression of my conscience.

What a contrast to many other parish magazines which seem to regard parish balls and card-playing as the most important part of their church life — judging from the prominence given to these entertainments.

It was that great Bishop of Durham, Dr. Westcott, who pointed out the advance of the Church in the earliest centuries in spite of bitter persecution and martyrdom, and that when the world spirit realised the futility of such methods of opposition, a change of tactics brought the world into the Church, or as Canon J. G. Simpson graphically described it, "the cunning spirit of the world inoculated the world with an attenuated serum of Christianity, and so brought disaster on the Church. It is that fatal spirit of compromise that to-day is causing unspirituality in our Churches. When will our church-people and ministers, as well, realise that the success of their Church's work is not to be judged by such worldly standards as numbers and the collection of money, but by the changed lives of the people who attend our services or are reached by pastoral visitation. We need an alteration in our ideals, both on the part of officialdom

and people, who too often practically regard the function of a pastor of souls as that of a financial or amusement agent. In Prayer Book language the minister in charge of a parish is a **curate** because to him is committed the cure or care of the souls of the people belonging to his parish. Never let that ideal be lowered.

Once again the people of the Commonwealth have elected their Parliament and given the responsibility of government to the party styling itself "The Australian Labour Party." Of course, the term is a misnomer and lends itself to the evil suggestion that those who vote against it are against the interests of the great working class of the community. In a land like our own the great majority of our people are of the working class and class distinctions as such have little emphasis. We sometimes think that union secretaries have the easiest task of all and consequently in order to justify their position from time to time seek out some causes to keep alive discord between one set of workers and another. It is said that the Chinese, with their unusual acuteness, pay their doctors only when they are in health. It might be a good thing for the unions to adopt the same method in relation to their paid organisers. We say this because confessedly some of the causes of recent strikes have been very trivial.

We have practically the same government again in office. Let us help, so far as we have opportunity, to support it in preserving an ordered peace in our social life and in legislating for the best interests of the whole of our Australian people. And in our outside relationships may we hope for representatives in possession of a distinct sense of proportion as well as a sense of humour.

Our next issue will be the **REFORMATION NUMBER**, as the Annual Reformation Rally will be held on Tuesday, October 29. On the preceding Sunday, **REFORMATION SUNDAY**, it is hoped that the great event will form the subject of sermons throughout the Church.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: Rev. R. A. Pollard £10, Mr. H. A. Shaw, 12/-. A.C.C. 5/-.

THE VEN. DOCTOR JOHN FORSTER.

(By Frank Cash.)

There was nobody quite like him amongst all the clergy of the Church of England in Australia. For forty-six years he filled a place in our church life in Adelaide, Ballarat, and for the last twenty years, in Armidale, N.S.W.

His work and influence were chiefly academic, first, as Principal of more than one theological college, and later as Registrar of the Australian College of Theology.

He began splendidly in his young days, showing promise for the future. I have before me the class lists of the year 1901, and the record runs:—

"John Forster, 1st Class; 1st place."

He took his Master's degree at Melbourne, and later Toronto honoured him by making him an honorary D.D. of that University.

He came to Australia by the clipper ship the "Great Sobraon" (Basil Lubbock, in his book, calls the Sobraon "great") as also sailed his predecessor of the Australian College of Theology, the Rev. Canon Hey Sharp, M.A., Th.Soc.

On a day he visited Berry's Bay, North Sydney, to look upon the remnants of that once famous clipper ship.

Let us consider three special spheres in which he excelled.

As the Administrator of the Diocese of Armidale, his courtesy and common sense won the respect of clergy and laity. He was extremely mindful of the loneliness of country vicars. I can, in imagination, hear him saying again: "We will soon be passing through such and such a little country place; let us call in for a few minutes and cheer up the vicar and his wife."

As Chaplain of the New England Girls' School, Armidale, he exercised a beautiful influence in the lives of hundreds of girls as they passed through N.E.G.S. Either in the city or in a country town he would be stopped in the street with the greeting: "Archdeacon, do you remember me when I was at N.E.G.S.?"

For many years both he and Mrs. Forster invited a small party from the school to tea on Sunday afternoons at their home at "Booloominbah," now the University College at Armidale, and in later years to their home on the hill, "Rymbosa."

But he was most widely known as the Registrar, the kindly Registrar of

the Australian College of Theology. He was master of his theological work and gifted with abundant patience in administering it. No labour was too much in assisting and advising candidates for the various examinations from the remote parts of Australia, and as far removed as Africa, Persia, and India.

He found it painful to inform a candidate that he had "failed." He much preferred to say, "I'm sorry that you have not satisfied the examiners."

The annual meeting of the Council of Delegates in January, nearly always in Sydney, was a high-light in his life. We can hear the ringing pleasure in his voice at the success of a good candidate, and a real satisfaction when, after ten or twelve years at it, a persevering student managed to get through the needle's eye of the Th.L.

We may be pardoned for adapting the words on a memorial in a church in Australia, "Teacher, rare and dear."

B.C.A. RALLY.

A Tea preceded the 27th Annual Rally of the Bush Church Aid Society held at the Chapter House, Sydney, on Tuesday, October 1st.

His Grace, the Archbishop of Sydney, was Chairman at the meeting, and in his address made mention of his trip last year to the Rappville Mission, which has been a B.C.A. centre for six years. He welcomed the Rt. Rev. Bishop Hilliard as a new member of the B.C.A. Council, and expressed his thanks to the other Council members for their co-operation during the past year. He particularly thanked the Rev. C. A. Baker who for some considerable time acted as Organising Missioner, thus allowing the Rev. Tom Jones to have a much-needed and well-earned break from the arduous duties of Organising Missioner. Mr. Jones will shortly leave for England to do deputation work for B.C.A. through the Colonial and Continental Church Society and has kindly undertaken to act as liaison officer between the Church of England in Australia and the British Migration Scheme. His Grace welcomed to the Rally the Rt. Rev. Bishop Wynn-Jones, who conveyed greetings to the B.C.A. from Tanganyika and spoke of the close link between the missionary work in Africa and the outback ministry in Australia.

The Rev. H. Broadley who for eight years has been B.C.A. missioner at Ceduna gave a very interesting talk on the medical and spiritual work in the vast area between the Great Australian Bight and the Transcontinental Line which is served by B.C.A. He paid a high tribute of praise to the medical staff of the Society.

The Organising Missioner then spoke of the inspiration of the late Bishop Kirkby, and told how he himself, as a young man, had felt the urge to serve, and after hearing of the need for men to minister to the people of the outback of Australia, had offered himself for service in the work.

Miss Campbell, superintendent of the Primary Grade of the Mail Bag Sunday School

gave a very interesting Lantern Talk on her recent trip through the mission areas of B.C.A. She spoke of the enthusiasm of the outback children whenever she gave Religious Instruction and stressed the need for regular spiritual education.

Bishop Hilliard pronounced the Benediction. The amount of the offertory was £325.

QUIET MOMENTS.

PAUL THE AGED.

(By SENEX.)

The heading of this article is Paul's own description of himself when from captivity in Rome, he wrote the short but touching epistle to his friend Philemon about the runaway slave Onesimus.

Paul was "aged"; not so much because of length of years, for as far as we can judge, he never reached the traditional seventieth year of life. But we know that

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial,
We should count time by heart throbs..

He most lives

Who thinks most, feels the noblest, acts the best." —P. J. Bailey.

And if we judge of the length of Paul's life by the standard set up by the poet, we must say that he lived long.

Read again his impassioned Apologia in 11 Corinthians, Chap. II., wherein we have a summary of many of the vicissitudes of his life. Persecution, malice of enemies, hardships and perils of travel. Hunger, thirst, poverty, and an overwhelming sense of responsibility for the welfare of his converts, these are mentioned as types of the strenuous experiences he underwent. And we need to remember that he was probably never a robust man; he certainly suffered from some serious physical malady which led him to appreciate the company and skilled assistance on his travels of Luke, "the beloved physician." He tells us that thrice he prayed for the removal of this "thorn in the flesh" that impaired his efficiency, but his boon was not granted, being told that God's grace was made perfect in weakness, or, as Moffatt translates it, was "most fully felt" in such times.

When he wrote his Epistle to the Philippians he had come to a time when he felt that he was indeed "aged." He felt very conscious of weakness due to strenuous experiences—he was weary, not of, but in, well-doing. But at the same time he was conscious that He to Whom he had dedicated his life, his powers, and all his gifts, knew far better than he what was best for him and what would tend most to God's glory. His life had been so dedicated to God that he thought of himself not as good and holy, but as one whose life under the Spirit's guidance was "Christ living in him."

He had suffered much, and he felt as if his weary body was well nigh worn out. He had a natural craving for rest. But when it came to the point of asking God to relieve him straightway of human limitations, he was led to reflect that His Father knew what was best for him. And so he wrote to his Philippian friends those poignant and pathetic words contained in verses 20 to 23 of Chapter I. (Moffatt's Translation.)

"My eager desire and hope being that . . . now as ever I may do "honour to Christ in my own person by fearless courage. Whether that means life or death, no matter! As life means Christ to me, so death means gain. But then, if it is to be life here below, that means fruitful work for me. So—well, I cannot tell which to choose; I am in a dilemma between the two. My strong desire is to depart and be with Christ, for that is by far the best. But for your sakes it is necessary that I should live on here below. I am sure that it is, and so I shall remain alive and serve you."

RETROSPECT.

We can feel assured that when Paul penned the words quoted above there came to him through the indwelling Spirit the memory of past trials and labours and of marvellous deliverances and help. He was moved to recognise once more the need for ardent labours in the Master's vineyard, and no doubt was humbly conscious of missed opportunities of service. He felt, too, that "though the outward man perish, yet the inward may be renewed day by day." For all that he had been able to do, in spite of shortcomings and handicaps like "the thorn in the flesh," he thanked God and took courage. And from this graphic picture of an aged saint, wearied in long service, yet eagerly offering his powers to God for further use, we in these days can learn useful lessons.

OURSELVES.

We have been called to make a surrender of ourselves to God's holy service, and perhaps we have responded, so that we are able to pray each morning, in the words of Bishop Ken:

"Direct, control, suggest this day all I design, or do or say.

"That all my powers, with all their might, to Thy sole glory may unite." But we are deeply conscious of the many occasions when we have grown weary in well-doing, and of the numberless opportunities of service that we have missed. It may be that we, like Paul, the aged are aware that our span of life is nearly exhausted, and can see much that we would like to do and for which we lack the strength. We are weary; we long for the rest that remaineth, for the people of God. But to pray that we may be spared the call to future work because we are aware of our own inherent weakness is a sin. We shall not be called on to do what is beyond our powers. Even if it is the will of God our Father, in Whose hands are our times, that we should spend our last days in absolute physical helplessness, let us remember that saints of all ages, prostrated with sickness and racked with pain, have been able to glorify God in their tribulations by testifying to His marvellous sustaining grace in the deepest trouble. And if we are inclined to complain that the little we can do is so little as to be negligible in value, let us remember that the five barley loaves and two small fishes that the fisher boy gladly gave to the Master sufficed to feed five thousand hungry people.

Deaconess Eveline Best, who has been Warden in charge of the G.F.S. Hostel in Sydney for the past 10½ years, has resigned. Her resignation, which has been "accepted with regret," is to take effect from December 31st.

PERSONAL.

Dr. Kathleen Blackwood, of Iran, has gone by plane from Sydney to Adelaide on deputation work for the C.M.S.

The King has nominated the Rev. George Armitage Chase, M.C., M.A., Master of Selwyn College, Cambridge, and Hon. Canon of Ely Cathedral, for election by the Dean and Chapter of Ripon as Bishop of Ripon in the place of the Rt. Rev. Geoffrey Charles Lester Lunt, M.C., D.D., on his translation to the bishopric of Salisbury.

The King has approved the appointment of the Rev. Charles Hugh Egerton Smyth, Fellow and Chaplain of Corpus Christi, Cambridge, an honorary canon of Derby, to the canonry of Westminster and rectory of St. Margaret, Westminster, vacant by the appointment of the Rev. Canon Alan Campbell Don to the deanery of Westminster.

The death is announced of the wife of Canon Rook at Norfolk Island. Canon Rook was for many years rector of Annandale, and later rector of St. Barnabas, Chatswood, in the Diocese of Sydney. We extend to him our sincere sympathy in his bereavement.

The death is announced on Monday, of Lady Stephen, widow of the late Sir W. H. Stephen, for many years a distinguished member of the judiciary of New South Wales, and a consistent member of the Church of England.

The Right Rev. C. Hope Gill died at Bournemouth recently, aged 85. He was ordained by Bishop Wilberforce, of Newcastle, in 1884, and after a two years' curacy at Tynemouth, went to India as a missionary, serving first at Shikarpur and afterwards at Jubbulpore. In 1897 he was appointed secretary of the C.M.S. at Allahabad, and in 1905 was consecrated Bishop of Travancore and Cochin. After his resignation in 1924, he was for a year chaplain at Tangier, and then from 1926 to 1930 vicar of Gerrard's Cross, and from 1930 to 1938 chaplain at Hyeres.—"C.E. Newspaper."

Bishop W. Wynn Jones, Assistant Bishop of Central Tanganyika, arrived in Sydney last Thursday week by plane from Singapore. He was the principal speaker at the C.M.S. Annual Meeting (N.S.W. Branch), on Friday, September 20, in the Sydney Town Hall. Mrs. Wynn Jones and family continued their journey from Singapore by boat via Western Australia, and expected to arrive in Melbourne by plane on September 21 and leave the following day for Sydney.

The King has nominated the Right Rev. G. C. L. Lunt, Bishop of Ripon, for election by the Dean and Chapter of Salisbury as Bishop of Salisbury in succession to the Right Rev. E. N. Lovett, who resigned last April. Dr. Lunt has been Bishop of Ripon since 1935.

The Senate of the University of Sydney, at a recent meeting, invited a Chinese Bishop (Bishop Soong) to come to Australia to give a course of lectures at the University on Chinese culture, history and literature, if he is in a position to accept the invitation in the early part of next year.

The Rev. T. E. Jones, Th.L., Organising Missioner of the Bush Church Aid Society, is to leave by plane for England on October 31st. He will spend a large proportion of his time in England in advocating the claims to sympathetic support of the Colonial and Continental Church Society, the mother of B.C.A., and a society which has done and is doing a great work in the building up of the Church of Christ throughout the British dependencies.

The Archbishop of Canterbury was to attend the General Synod of the Canadian Church at Winnipeg, and the Triennial General Convention of the Episcopal Church of the United States at Philadelphia last month. He expected to return to England last week.

Mr. H. B. Lusk, headmaster of King's College, Auckland, has announced his intention of retiring at the end of the year. He joined the staff of King's College some 26 years ago, and has been headmaster for the period of four years.

The many friends of Mr. R. Lorimer Butten, known throughout New Zealand for his work for the Board of Missions and his munificent gifts to the Church, will regret to hear of the death of his wife, Lillian Butten, at Plimmerton, on August 12. The Rev. K. Butten, of Hastings, and Dr. Eardley Butten, of Wellington, are members of the family.

The late Mr. Colin Dale Arlidge, whose death occurred at Palmerston North on July 11, was a former member of the Wellington Diocesan Synod. He served the Church loyally as choirman and vestryman in many parishes, including St. John's, Roslyn, Dunedin and St. Mary's, Hawera. He was an uncle of the Rev. J. Arlidge, of All Saints', Palmerston North.

The Rev. N. V. Halward, M.C., M.A., has been appointed Assistant Bishop of Victoria, Hong Kong. The new Bishop, who is at present in England, has spent over twenty years in China; he has been a C.M.S. missionary since 1935 and was interned in Canton for over three and a half years.

The fiftieth anniversary of the ordination of the Bishop of Aotearoa, the Rt. Rev. F. A. Bennett, was marked by special services in Hawke's Bay, N.Z., in August. Bishop Bennett was ordained deacon on August 24, 1896, by Bishop Mules at All Saints' Church, Nelson. He was consecrated Bishop of Aotearoa and suffragan to the Bishop of Waiapu at Napier by Archbishop Averill on December 2, 1928.

The Rev. of Goulburn took possession of the Bishop's Canberra Residence, 26 Mugga Way, Red Hill. The Bishop's time will now, therefore, be divided between Canberra and Goulburn, and his journeyings throughout the Diocese.

The Rev. John Done, Canon of the Cathedral of Goulburn, is resigning the Parish of Berridale in order to retire from active parochial ministry. Canon Done was ordained in 1906 for service in Goulburn. He was for some years a missionary under A.B.M. in Torres Straits, and the Mitchell River.

The death occurred on September 23 of the Ven. John Forster, D.D., Archdeacon of Armidale and for some 35 years Registrar of the Australian College of Theology. His memory will be ever revered as a man whose life was marked by an unflinching sympathy and Christian courtesy. We offer to Mrs. Forster and the family our sincere sympathy. An appreciation of his life and work will be found in another column.

We regret to learn that the Archbishop of Sydney was too unwell last Sunday to fulfil his engagements—Bishop Wynn-Jones officiated at a Confirmation Service at St. Stephen's Church, Willoughby, for the Archbishop.

The Rev. Anthony McDonald was ordained to the priesthood in St. Peter's Church, Broken Hill, by the Bishop of Riverina on Sunday last.

Rev. N. Langford Smith, of C.M.S., Tanganyika, is expected in Sydney shortly on furlough.

The Bishop of Central Tanganyika, Dr. G. A. Chambers, whose brother resides in Sydney, has announced his resignation from his See as from 31st March, 1947. Bishop Chambers is remembered in Sydney as Rector of Holy Trinity, Dulwich Hill.

The Rev. D. A. Ridley, assistant-chaplain to the Missions to Seamen, Durban, South Africa, has been appointed chaplain to the Missions to Seamen, Mombassa, South Africa. Mr. Ridley received his theological training at Moore Theological College, Sydney. He was curate at All Saints', Petersham, Sydney, from 1941-43; assistant-chaplain to the Missions to Seamen, Durban, 1943-46. At Mombassa he is succeeding the Rev. F. Crib, who, after 14 years there, is proceeding to London to take up the post of assistant-superintendent at the headquarters of the Mission.

Mrs. W. H. W. Stevenson, the widow of the late Bishop of Grafton is leaving Sydney this week for England.

OPPORTUNITY FOR SERVICE.

Applications are invited from ladies who are willing to assist on the staff of the Church of England Home for little children. Genial home. Must be fond of children. Salary and further particulars from the Matron, Havilah Home, Normanhurst. Tel. JW 2887.

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THE OENPELLI MISSION

III.

Then followed busy days of preparation. There were many meetings to address and much buying and packing. All sorts of gifts began to pour in, gladdening our hearts; seeds, bees, trees, an old phonograph with twelve records, which was to be our only touch with the outside world for some eight months. We were to be eleven months without seeing a newspaper. The phonograph was black magic to the simple natives.

In 1915 I was in full charge of a parish as a layman after being in a Theological College. Ordination had been promised me after another examination, but my going to the Roper River Mission interfered with that. Because my call had come from heaven, I dared not disobey the heavenly vision. Ten years had now gone by and I was quite content to go back as a layman.

Then one day at the Melbourne Congress as I sat at lunch with a visiting bishop, he asked me about Ordination. I told him the reason of my being still unordained. He said, "I will ordain you in two weeks' time." I asked him what would be the attitude to this on the part of the bishop in whose diocese Oenpelli was situated, to which he replied that there would be no difficulty. So my heart was glad as I had always looked forward to ordination. All the more because on the mission station we had long periods without the Sacrament of the Lord's Supper. I had always been conscious of the Master's Call and the laying on of "the pierced hands." When the matter became known, many congratulations poured in and I had the joy of being asked to preach in my old parish Church of St. Columba's, Hawthorn (Vic.) and of hearing read my *si quis* paper. The good people then gave me £20 to buy my robes and a typewriter. A second set of robes was given me by a friend and other things more precious were given—the prayers and good wishes of God's people.

A DISAPPOINTMENT.

Three days before the service of Ordination the Archbishop sent for me and said that my future bishop's consent would be necessary, and that he had sent a wire asking permission for the Ordination, intimating to me at the same time that he would have gladly ordained me himself.

A telegram came in reply stating that the Bishop was at Mitchell Island and that it was impossible to contact him, and concluding, "Don't ordain Dyer." So all was off—there was I, left stranded like a bride waiting vainly at the Church—robes and all!

I was not worried—I could still preach and heal, build and plan. The disappointed bishop said, "Would you like a wireless set?" I replied that a plough would be more useful. "I will get you both," said he. And he did; but the set never worked.

He also gave me £25 to buy the first plough made in Australia; my old firm gave it to me at cost price, £15. So I took the balance, £10, to Darwin, and later bought a new three furrow stump-jump plough. It had been in the shop for years, and although it was priced at £35, the firm let me take it away for £10. It was a treasure and helped to grow tons of food for our big family at Oenpelli.

My wife and I were farewelled in Bishops Court Chapel where His Grace asked me to give a talk to University students on the philosophy of life.

I drove away in my car to Spencer St. where I handed over the car to a Church-worker whom I regarded as an honest man. But instead of selling for me as arranged he stole it for six months, worked it to death and had it tied up with wire and rope when forced to give it up. The scraps brought in £12. I did not learn of this till nearly a year later, when it did not hurt so much, for we were in the midst of a great work for God. I imagine that Christ forgot Judas's perfidy in the midst of His gracious act of our redemption. I only felt sorry for the man, his was the eternal loss.

The train rushed us on over the Murray River to our new leader. I wonder when men will be big enough to have "One God and Father of us all," and forget boundaries, cults and creeds that we may be one and "the whole earth be of one speech." Never has the babel been worse than to-day. If the angels listened in to all the wireless, and read all the newspapers surely they would go mad. But God says, "I will work and who shall let it?" Amen! May it be soon!

OUR SYDNEY FRIENDS.

A few friends met us in Sydney. I stayed with and preached for the Rev. Pitt-Owen, of Arncliffe, who came from the same church as I did. We had busy days making new friends. I received a portable organ which was to be such a help to us in our work. Sir Baldwin Spencer gave me a copy of his book on the Aborigines and some good advice. One part of it was "teach them by singing."

We were farewelled in the Chapter House. I gave a lantern talk on past work. The bees had a fly from St. Philip's Rectory, getting rid of a few fat drones. I wonder what they thought of man's violations in smoke and dirt.

Canon Bellingham promised to lock the bees up for me, but a few were unwilling and the Canon received two bites to help stir up his remembrance for our work. One member of the family told me years afterwards that the work was always re-

membered in prayer. I wonder who are the most important, those who go or those who stay and pray!

Medical gifts helped to fill our cabin. After leaving Sydney I noticed a strange case amongst our gear. It was opium. I took it to the captain.

We sailed on July 3rd and had an enjoyable trip. We arrived at Darwin and found no rector in charge, but a Mr. Olsen, a bank officer, was taking the Sunday services. So I took the services for five Sundays as our boat was black, and it was six weeks before we got away. We got rather tired of going to the shipping office, day after day, and it was always the same refrain: "To-morrow."

As we had very little rest during our deputation, we found the enforced idleness at Darwin quite beneficial. We visited the hospital and the lepers, learned typewriting, collected cattle brands, seeds, plants, etc. We had services amongst the Aborigines. Here, too, God raised up for us friends who were sympathetic in many ways.

SOME DIFFICULTIES.

New government officials had arrived and some said that it was a pity we had come. All kinds of difficulties were placed in our way. One man was going to take off all the cattle, netting and tools. Fortunately we had our papers authorising us to take over the Oenpelli Station. Some warned us that there were hardly any natives there, which was quite true of the Alligator, but not of Arnheim Land. A doctor who wanted to buy the place had written to C.M.S. to recall us. He later on left for Paris to study monkey glands! He has gone west long since. One of his party told me that they had offered bribes to get the station. I just mention these matters to show what we had to contend with. But "nothing is too hard for the Lord."

An engine book was given to me, dealing especially with steam engines, and this was most useful to me in my work.

While we were waiting in Darwin the Methodist lugger arrived with our personal goods for the Roper Mission. We felt that this was another token of our Father's planning. Meanwhile we let the bees out for a fly, but the place was so full of birds that we had to shut them up in a large mosquito net and to feed them with honey and water.

The Bishop arrived a few days before we left. He wanted to come out with us, but was prevented from so doing for many years. He said nothing about my ordination. So we forgot it.

THE END OF THE JOURNEY.

On the 2nd of September we left Darwin on the S.S. "Kincheda," chartered by the

Government to do the northern trade. As usual many of the crew came aboard drunk. One man was big and strong and a Communist to boot. He grabbed me by the throat, saying "I would like to choke you, I hate all you missionaries." Fortunately he let me go and went to his cabin to get me the A.B.C. of Communism. When he became sober he tried to get the book from me, but I wanted to read it and afterwards gave it back to him. I wondered if Christ had begun with a revolution with the blood of others instead of His own, how long men would have followed Him? The motive of my life is, "He loved me and gave Himself for me," as was William Tyndale's. Napoleon said before his death, "My soldiers have forgotten me, while still alive, but Christ's follow Him after His death."

THE ALLIGATOR RIVER.

We at length reached the Alligator River and went up 20 miles. There is a 22 feet tide. She is over a mile wide at the mouth. We have to go up 60 miles to reach the station, so we had to take to the launch and punts. Again, as ten years before, the launch engine refused to go. We took it down and worked on it for twelve hours. She went at last, but soon got stuck in the mud. The mud is so soft that it hurts nothing but your patience. The banks are all muddy—loved by the crocodiles, who love "to shoot the shoot," and there are plenty of them to do it. We rush along, borne by the tide to the landing where the tide is 6 feet high at spring tides. We arrived at 11 p.m. in the moonlight. Then the work of unloading and carrying all the stores through the mud, and up to your knees at times, when you have to be pulled out. The plough was the most difficult to land. All at last is safely landed and the launch and punts leave at 2 a.m. We tried to rig a mosquito net with hundreds of the creatures inside—"We wished for the day," and were glad to see the sun. That glowing orb reminds us of the words of Christ Whom we serve. "Lo, I am with you always." "All power is given unto Me."

You must be true yourself if you the truth would teach. Your soul must overflow, if you another's soul would reach. It needs the overflow of heart to give the lips full speech.

Think truly and your thoughts, the world's famine shall feed. Speak truly and each word of yours shall be a fruitful seed. Live truly and your life shall meet the world's great need.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

Missionary Enterprise To-day:
A Challenge.

(By the Rev. D. R. DAVIES.)

So grave and desperate is the situation to-day, both in world and Church that the missionary enterprise is invested with a deadly urgency and a significance that may well be fatal. The hour is fast approaching when missionary interest and activity can no longer function adequately as a minority activity in our Churches. Without a new access of missionary consciousness, the Church can hardly avoid a deeper descent into impotence . . .

There have been periods in the history of the Church and the world, when theology has assumed a desperate sociological significance. We are living to-day in the stress and strain of exactly such a period.

The Eternal Gospel.

The final, frontal and fundamental motive and inspiration of the missionary enterprise remains what it has always been and will continue so to remain, whatever changes may rend and upheave secular society. The Gospel of our Lord Jesus Christ is the same, in its essential affirmation and proclamation, in every age, in every social system, in every civilisation. Age cannot wither it nor change corrupt or vary its eternal substance and validity. Man stands in need of redemption which he is powerless to bring about himself, which therefore God has effected in His Son. That crowning reality is impervious to any historic change whatsoever. All men in every age stand under divine judgment. All men in every age need redemption. All men in every age are utterly dependent for the redemption they need on the divine mercy. Whatever development civilisation may undergo, even if it achieves Utopia, about which I am more than somewhat sceptical, the truth and relevance of the Gospel will remain constant.

Similarly, the inherent character of the missionary enterprise will also persist. Missionary enterprise is nothing other than the Gospel moving outward.

A Changing Background.

But the changing situation, whilst it cannot affect any variation in the substance of the Gospel, does vary its presentation. That statement is a

platitude, whose importance, however, is little realised. For instance, we are living to-day in the midst of a generation the vast majority of whose minds have been almost entirely formed by purely secularist influences, to whom, therefore, the traditional, classical vocabulary of Christian theology and worship is double Dutch, indeed treble Dutch. To them Easter means a Bank Holiday. "Reconciliation" conveys no more than making up a lovers' tiff. "Grace" means a name for a pretty girl. "Cross" is something you buy in a jeweller's shop. The great words of the Gospel, which carry in their meaning a veritable abyss of moral experience, evaporate into trivialities in the minds of this type. Thus the changing situation necessitates a change in presentation, in emphasis, in aspect, in nuance, hue and shade. In substance, never; in form, most certainly.

The implications of this for the missionary enterprise are decisive and perhaps fatal. The immunity to theological vocabulary, to which I have alluded only, is symptomatic of a disastrous disintegration of a whole system of sanctities, traditions and values, which can be summed up as the Western tradition and way of life, which is a Christian product. Well! It is fading. It is ceasing to be dominant and unconscious. Europe is no longer imbibing Christian ideas, values and principles with its mother's milk. The Church is reverting to a minority position.

Here is the sinister background, against which the Christian Mission has to pursue its task beyond Europe. The success of that Mission will fortify and uphold the Christian tradition in the arena of its origin and expansion. And of this I am certain; that without allies from seas and lands beyond Europe, the Christian tradition, as embodied in a civilisation, cannot survive in Europe. And that will be decisive for the whole planet.

Hitherto, the missionary task has been pursued unhurriedly. But the sands of history are running out. It is desperately urgent that those millions of China, India, Africa and Japan (especially Japan) should be

Christianised, however superficially. For without them I do not see how Europe can survive. What of India, for example? She is facing a gruesome tribulation. But when the tempest has passed and India gets down to the shaping of her own destiny, do you think it is only a subordinate question whether that destiny will be shaped by a secular ideology or a Christian?

India and China Christianised — what a vision! What allies in the struggle to conserve the costly gains of the Christian tradition!

In 1942, in a day of mortal peril for Europe, millions of straight-limbed youth, with guns in their hands, landed from America to secure the opportunity for the continued existence of the individual in face of the onward march of the mass-man, who is an anti-Christian monstrosity. Europe was saved then by the posterity of a brave Christian generation which secured that the Christian tradition should triumph in America. From the loins of the Pilgrim Fathers there came back to the lands of their ancestors a mighty host, sword in hand, to do battle for the things that had made them. Europe was saved then by men who were the products of a deep-rooted Christian tradition.

But who will defend the precious European heritage to-day?

A Challenge.

It is my profound conviction that the Christian missionary enterprise can do more to answer that question than anybody or anything else.

We must, therefore, think of our missionary task in a setting vastly different from that of even a generation ago. . . . The Christian Gospel offered to the masses of the Far East must be related to the problems by which they are agitated, in order that their minds and souls should be reached for the still greater need of their redemption. In our world to-day, as never before, politics is an avenue to religion. I was invited last year to lecture to a Conference of China missionaries on Marxism, because in their work in China they could never get away from Communism. The same foul flood that is rolling onward in Europe to submerge the precious Christian heritage is also moving in China, India and all through the Orient. Their ancient traditions are disintegrating, too, which leaves them in a new, formative condition.

What new forces, ideals and values shall replace what they are now losing? Here is a question which is

urgent and fatal beyond all calculation.

The preservation of the European heritage is vital for mankind. It is a heritage that has subjected men and women to the standards of a divine Christian order, however little such an order was observed. But its violation gave men a feeling of guilt—guilt for failure to be brothers, to be truthful, to be loyal. But a new standard is emerging which makes lying a virtue, which makes sex a State instrument, which reduces human brotherhood to a class or even a clique. Nothing publicly matters so much to-day as to ensure that the guilt men and women shall feel shall be guilt for the transgression of the great ideal that all men are brethren, that the meanest and the lowest of men are God's creatures with rights which no State, Race, Nation or any Collective whatsoever has the right to alienate, because they are God-given in the first place.

So, in the words of a Cabinet Minister, let us "go to it." A civilisation in the final stages of secularisation has flung to the missionary enterprise a tremendous challenge. Let the Church mobilise every ounce of power in answer and all may yet be well.

PASTORAL LETTER FROM THE BISHOP.

On the Occasion of the Twentieth Anniversary of the Diocese of St. Arnaud.

(To be read in all Churches on St. Michael and All Angels' Day, September 29, 1946.)

Bishopsholme,
St. Arnaud,
September 29, 1946.

My dear Clergy and People,—

On this the twentieth anniversary of my consecration as Bishop of St. Arnaud, I salute you all with affection, and with gratitude for the generous co-operation which you have rendered during those twenty years in forwarding the kingdom of God in this Diocese.

During that period we have passed through a time of testing, occasioned by a series of droughts, and by the dislocation caused by a great world war.

The central note which I wish to strike at the outset is one of deep thankfulness to Almighty God for what we have been permitted to ac-

complish in His Name, in fulfilment of the mandate which was placed upon us at the inception of the Diocese. That mandate was to endeavour to make spiritual ministrations more effective in the north-west portion of Victoria.

To this end twenty-three Churches and other buildings have been erected or acquired, and a number of new centres have been opened.

Inherited debts to the extent of £6000 have been paid off, while the sum of £15,000 has been raised towards the erection of new buildings, and a considerable sum is in hand towards the provision of new Churches and halls as soon as labour and material permit of their erection.

All this is, of course, on the material side of things, but this method may give a clearer picture of what has been accomplished so long as it is realised as being only the "outward and visible sign" for the development of the "inward and spiritual grace" which has, throughout, been the end aimed at.

Beyond this it is impossible to estimate what has been achieved during the past twenty years. Only eternity can reveal our Diocesan contribution, under God, towards the fulfilment of His plans and purposes for His Church in that part of the world which is our special responsibility, and the influence it has exercised upon Christian life towards the extension of Christ's Kingdom.

To this end, for which purpose our Lord created His Church, I believe it is simple truth to say that this occasion calls us with a voice to which only the indifferent, unimaginative, and apathetic can turn a deaf ear.

The question that presses is: "Who is to do this work of real evangelism, and where is it to be done?"

In this connection, it is appropriate that I should quote an extract from the report recently issued by the Archbishops' Commission in England, in a thrilling publication which has just come into my hands, entitled "Towards the Conversion of England," which every interested member of the Church should procure and read carefully.

That report does not mince matters, but says quite definitely "we cannot expect to get far with evangelism until three facts are faced. First, the vast majority of English people need to be converted to Christianity.

Secondly, a large number of Church people also require to be converted, in

the sense of their possessing that personal knowledge of Christ which can be ours only by the dedication of the whole self, whatever the cost.

Thirdly, such personal knowledge of Christ is the only satisfactory basis of testimony to others.

It will thus be realised that the really daunting feature of modern evangelism is not the masses of population to be converted, but that most of the worshipping community are only half-converted."

This is pretty straight talk, and goes to the root of the matter, and a glance into one's own experience will tell us whether or not the same may be said of Church life in Australia, and in our own Diocese.

We are all called to be Christ's witnesses. It is not only the parson's job, and it is high time that the Laity realised that they have a Priesthood to exercise, too.

If the work is to advance, this responsibility for evangelism must be more widely recognised and accepted. It is a summons to every Church member to step in, and do his or her own part.

There is work that is simply crying out for help in connection with your parish, your place of business, and in the community at large.

Let us start where we are! There is no virtue in contemplating world-embracing schemes to which God has not called us, while being at the same time blind to the duty of our own doorstep to which He has summoned us.

What I want to appeal for is a forward movement on spiritual lines, for Youth and for Age.

God has so signally blessed us in material ways that the Diocese is financially solvent; let us have a care that we do not become spiritually bankrupt.

If, in this respect, we have been failing Christ and His cause, let us ask God to make it clear to us what steps He would have us take, individually, in order to bear more courageous witness to Him as we enter the third decade of our Diocesan life.

To achieve this a personal knowledge of Christ is a first requisite. This will supply the spur to that spirit of adventure which the times demand, and to which, in Christ's Name, I call you.

We have been thanking God in our prayers for His goodness and guidance to us in our Diocese through the past twenty years. True it is that the more

conflicting the claims of life seem to be, the greater the need of prayer for guidance.

But it is to be remembered that prayer is neither a luxury, nor is it a form of old-age pension; it is the means by which we offer our wills to God. The very essence of intercessory prayer is "offering." The danger is lest we should be content to offer nothing more than a vague petition that God should do for us what we are too selfish or too lazy to do for ourselves.

Real prayer is a great and searching spiritual adventure; it is the offering of our whole selves to God!

I conclude, then, by reiterating that the great need of the world to-day is Christian witness, and for the witness we are to bear we must see life fully, and see it whole.

Our lives must be subordinate to the great idea of consecration. Christianity began by being, and still is, a matter of personal service, and personal faith.

The purpose of it is that we should be strengthened to go forward to bear our witness in the ever-widening service of life.

As we celebrate our Diocesan anniversary let us resolve to go forth to bring some more of the world under the sway of Christ, so that we may help to hasten the fulfilment of the dream of St. John the Divine that "the kingdom of the world shall become the Kingdom of our Lord Christ."

Believe me to be,

Your affectionate Father in God,
M. C. St. ARNAUD.

GOD IS EVERYWHERE.

We talk of God as though He dwelt,
High in the heavens above,
Yet God lives in our very hearts,
For God Himself is Love.

Each gentle word, each kindly deed,
Ourselves for others spent,
Is but God moving in the soul,
And we should be content.

God knows our inmost anxious thought,
Our struggle with life's tide,
We do not, Christian, fight alone,
For God is by our side.

We do not have to search afar,
In worry, fret and care,
To find the Power Who made all things,
For God is Everywhere.

—T. B. Gleave.

A GREAT PATHFINDER IN KASHMIR.

For over fifty years Tyndale Biscoe has been in the van of Christian educational progress in India. The methods adopted by him to overcome the inertia of his Kashmiri pupils marked an epoch in their life. The school badge, including a motto, set an ideal, utterly novel in their minds, of one manliness: "In all things be men," and in very practical manner he set before them the ideal of kindly service.

Canon Cecil E. Tyndale-Biscoe is in his 84th year, and has been carrying on as Principal of the C.M.S. Schools at Srinagar for the last twelve months hoping to be relieved after a strenuous service of fifty-five years.

In the early '80's, when the news from Uganda was bad, he offered with others, hoping to be sent to Central Africa as the slave trade was then in full swing and he wanted to tackle it, but to his sorrow he was sent to Kashmir, where he thought there were no slaves to be released.

In a personal letter he says: "I wish you could see our weekly regattas on the lake. Ten boats all in a line racing across the lake and then sinking, and after two or three minutes afloat and racing that the finish. But better still seeing the boats taking out patients from the hospitals, or invalids from the city to help their recovery."

The school motto for 1945 was "It can't be done! Then do it."

T.B. adds about old students in Kashmir Government service: "Three at least have paid with their lives for refusing to be bribed, so the motto still hangs on our school wall, 'Honesty is the best policy, but not yet in Kashmir.'"

THE C.M.S. SCHOOL.

A recent visitor to the C.M.S. School at Srinagar, the Rev. Charles Haskell, leader of the N.Z. C.M.S. in Karachi, Ltd, writes:—

"It was an tremendous encouragement to faith to visit the C.M.S. Schools in Srinagar and see what the great veteran missionary, the Rev. C. E. Tyndale-Biscoe, has been able to do for such people. Charles Haskell has never been so proud of being a Christian and an Englishman as he was when he visited the main city School run by Canon Tyndale-Biscoe, and saw what one Englishman, filled with a robust Christian Spirit has been able to accomplish for Christ in the Vale of Kashmir. One can only imagine the fearful opposition of every kind which he had to face, the calumny and whispers and even attempts at poisoning, but one is left in no doubt as to what has been accomplished. Wherever one goes in Kashmir one meets some of Biscoe's boys who proudly acknowledge themselves as such and say that they owe everything in life to Canon Biscoe. In the C.M.S. Mission Hospital in Srinagar, it is an inspiration to see Kishmori Brahmins—men of the very highest caste—looking after Muslim patients, and dealing with even the most septic cases. These are male nurses, and I wonder if a parallel situation could be found anywhere else in India. Of last, a few of these Brahmins have become Christians, and two are hoping to be ordained in the near future. It is good to know that Canon and Mrs. Biscoe have been able to see these men baptised and we trust they will both have the joy of seeing these two Kashmiris ordained soon. Canon Biscoe and the C.M.S. are looking for a man to carry on Canon Biscoe's work. What an opening and opportunity for the right man!"

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"Service to the Public"

The Call To Youth

YOUTH NEWS AND VIEWS.

A FOURFOLD SECRET.

Three thousand years ago, King David wrote an inspired series of precepts in Psalm 37: 3-7, which crystallise into four brief phases the secret of a life which pleases God, satisfies the heart, and experiences peace and joy in the fulfilment of the divine programme.

"Trust in the Lord." This is the necessary place of beginning. When we trust in the Lord, we believe in Him. It means receiving Him as personal Saviour from sin (John 1:12). No one ever became a child of God in any other way than through personal trust.

"Delight thyself in the Lord." Inseparably attached to these words is the promise, "And he shall give thee the desires of thine heart." Too wonderful to be true? But it is true, as countless thousands have testified. Delighting in Him is living to please Him. When we do so, we have what the whole world is vainly searching for. When we honour Him, he honours us (1 Sam. 2:30), and He honours His word to us.

"Commit thy way unto the Lord." As young people, we may be uncertain about what we should do with our lives. By committing ourselves unto the Lord in subjection to His Word, we may be sure He will guide our steps into the path He has chosen for us (Prov. 3:5, 6). "The steps of a good man are ordered by the Lord" (Ps. 37:23). It is a remarkable fact that the same Hebrew term translated "ordered" here is also rendered "ordained" in Psalms 8:3, "the moon and the stars, which thou hast ordained." That is, the same infinite wisdom and power which has chosen a fixed path, for the moon and the stars has selected a pathway for each believer, and God has revealed that He wants His children to know that pathway and walk in it.



A Bible Group Study at Port Hacking.

"Rest in the Lord." We need this climax to the four admonitions to-day, for we live in a restless generation. Our Lord gives us rest as to our salvation, when we come to Him (Matt. 11:28), but He also promises that we shall find rest to our souls, as we learn of Him (v. 29). We ought to be at perfect rest in our service, whatever form it takes.

Perhaps you have not been conforming your life to this God-given set of standards. If you haven't, there are wonderful things in store for you, more wonderful than you have ever imagined. God made you for Himself. You will never have your innermost longings satisfied until you turn yourself over to Him.

WORLD CONFERENCE OF CHRISTIAN YOUTH.

A World Conference of Christian Youth is to be held in July next at Oslo, Norway. The World's Sunday School Association, the World Alliance for Promoting International Friendship through the Churches are the sponsors.

It is hoped that delegates will be able to go from this country to this important conference. The theme of the Conference is "Jesus Christ is Lord." On one evening there will be a rally in the stadium to which the young people of Oslo will be invited.

Young people are asked to pray that God's richest blessing will attend this important conference of youth.

A YOUTH LEADER'S HOME CALL.

News of the passing of Miss May Milsop, for so many years Secretary of the Girls' Friendly Society, came as a shock to members of all the Church's Youth organisations.

Miss Milsop by her friendliness and devotion to her Lord had endeared herself to all who had the privilege of knowing her and working with her.

The funeral service at the Cathedral was a beautiful and fitting tribute to the memory of Miss Milsop. Besides the great number of members of the Girls' Friendly Society the following youth organisations were represented officially:—Church of England Fellowship (diocese of Sydney), Church of England Fellowship (Sydney Section), Church of England Boys' Society, C.M.S. League of Youth and Young People's Union, and the Comrades of St. George. The Rev. G. R. Delbridge, Chaplain for Youth, was also present.

CHURCH OF ENGLAND FELLOWSHIP DIOCESE OF SYDNEY.

A meeting of leaders and Secretaries of the Church of England Fellowship, Diocese of Sydney was held in Bible House on Thursday, 3rd October, 1946.

The Annual Service of the Fellowship is to take place in St. Andrew's Cathedral on Friday, 18th November, 1946. The preacher will be the Most Reverend the Archbishop.

GIRLS' FRIENDLY SOCIETY.

The Girls' Friendly Society will hold a picnic at National Park on Saturday, 12th October, 1946. Upon this occasion members who attended the House Party at Katoomba during August will once more meet to enjoy a happy time together. Miss N. Dillon, who worked for some years with the Church Missionary Society in China, will speak of her many experiences. All G.F.S. members and their friends will be welcome.

The Annual Service of the Girls' Friendly Society will be held in St. Andrew's Cathedral on 1st November, 1946, at 8 p.m., the preacher on this occasion will be Rt. Rev. W. G. Hilliard, M.A.

If you want to meet your friends in town why not meet in the G.F.S. Rest Room, 239 Elizabeth Street, where you will be able to wait in comfort. Light refreshments are also obtainable between 12.0 and 2.0 p.m. and 5 p.m. and 7 p.m.

MISSIONARY YOUTH FORUM.

The official C.M.S. publication in Australia, "The Open Door," now includes a special "Youth Forum." This section of the magazine has been given over to discussion on matters of a missionary nature which are of special interest to youth.

Young people are invited to write in to the Youth Forum and contribute to it. They may be able to help others by telling of methods they have adopted to arouse missionary interest in their parish or organisations.

YOUTH WEEK—ST. LUKE'S, SOUTH MELBOURNE.

(By one of them.)

Our parish observance of Youth Week both at St. Luke's and St. Barnabas' was carried out with marked satisfaction and was really a worthy occasion. There was much evidence that the real spirit of the movement gripped our young people.

Those who took a leader's part in the Church Services at St. Luke's on the two Sundays were:—Prayers—A. Trotter and R. Prebble; Lessons—E. Cooper, D. Deans, B. Fincher, and B. Stephenson; an address on the first Sunday by J. Mabbett, and on the second by J. Trotter. All discharged their undertakings with efficiency and acceptability.

A goodly number joined in the Fellowship Tea in St. Luke's hall, assembling at 4.30 p.m. Dr. Don. Corder was the guest of honor, and a buoyant one. He delighted all the company assembled by his frank and convincing witness for the Christian Way of Life. He came a long journey to speak to our group, and to us it was well worth it. The Vicar introduced him when the time came for him to speak; and R. Eddy and I. Stephenson moved a hearty vote of thanks, which was added to by the Vicar, and carried with great enthusiasm.

There are great possibilities in these youth gatherings. They are held from time to time and they are expected to grow in importance and influence. Young people are asked to consider seriously sharing in the activities provided for their benefit; parents, guardians and friends are urged to take a keen interest in the Christian growth, development, education and instruction of the youth of our Church, and those who ought to be linked up.

The Rector adds a note of concern:—

An aspect of these two Sundays that puzzled me greatly was the seeming indifference of the parents of the majority of the youth of our Church. Where were they? It could not be that all were sick. That does seem a very unlikely explanation. Is it that spiritual matters are getting less and less accommodation in their minds? It is certain that they who do not make use of their Christian privileges of worship will become unable to realise that God is near at

hand and that He is our loving Heavenly Father. Will they be warned to arrest the decline and call upon God while He is near?

YOUTH LEADERS' TRAINING CAMP.

The first Youth Leaders' Training Camp ever held in the Diocese of Grafton gathered at the National Fitness Camp, Lennox Head, over the Eight Hour Week-end. The camp was organised by the Diocesan Youth Committee, of which the Rev. E. R. Chittenden, M.A. Th.Schol., is chairman and other members are Mrs. C. E. Storrs (wife of the Bishop), Miss June Hall, and Revs. J. Winslow, G. F. D. Smith, A. J. Withers, H. E. Hunt, C. E. Thomas and R. S. R. Meyer.

The leading theme of the camp was "Youth's Need of Christ", and by means of papers, discussions, study circles and sermon, this theme constantly challenged the minds of the many leaders and prospective leaders present.

The Camp Director was the Rev. E. R. Chittenden who carried out his duties in an untiring and genial manner. The Rev. G. F. D. Smith led off in the first forum and his subject was "Youth—Its destiny in the world to-day." In the second forum on the following day, Mr. Smith's subject was "Youth Clubs and How to Run Them." The third forum was conducted by the Rev. R. S. R. Meyer, whose subject was "The Technique of Running Youth Clubs." After each address in these forums there was considerable discussion and all felt that they had been most helpful with regard to every aspect of organising Christian youth work. A Keep Fit Session, intended as a guide in the right use of physical training in club work, was conducted for campers by Miss June Hall and the Rev. C. E. Thomas. Holy Communion was celebrated at the camp on Sunday morning by the Rev. E. R. Chittenden, and evening prayer was conducted by the campers, the Rev. R. S. R. Meyer preaching on the subject, "Christ's Need of Youth."

At the conclusion of the camp, the camp director summed up the purpose of the camp and the future plans for developing youth work in the diocese, in an able address, "Where Do We Go From Here?"

CHURCH OF ENGLAND SERVICE BUREAU.

ATTENTION!! ALL YOUNG PEOPLE.

Are you interested in obtaining a position where you will be able to serve best?

The Church of England Service Bureau has for years been advising young people about their careers. Very often a young person finds, after they have been in a position for about three months that they are not really suited for that type of work and that once they have started it is hard to change and start in a new position and therefore become discontented and no real asset to the community.

The Service Bureau will do all it can to help you obtain a position for which you are suited and will also arrange a Vocational Guidance Test for you if you so desire.

At the moment the Service Bureau is working on a booklet which will set out in a practical manner the various careers open to young people. This is a long and difficult task but it is felt that something of this nature is needed. The booklet will be available within the next few months from the office of the Service Bureau.

Churchman's Reminder Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE 18th ANNUAL REFORMATION RALLY.

"Let the character be consistent."—An old pagan ideal.

"In all thy ways consider Him and He shall direct thy paths."—Proverbs 3: 6.

October.

13—1st Sunday after Trinity. This collect contains the old-fashioned word "Prevent" with the meaning of "going before." We ask God also to "Follow us," and "make us continually to be given to all good works." It is very needful for us to remember always that we depend on the circumstances we encounter in life, caused by events of long ago very often, that we be able to do certain good deeds. Also He gives us the readiness to perform good deeds as occasion arises. There is warning against becoming weary in well doing.

18—Friday, St. Luke's, Day. What a character was this leader and friend of St. Paul, writer of the Gospel, writer of the Book of the Acts of the Apostles, Physician, and also Artist according to repute. He was also most probably one of the "Seventy" chosen by our Lord to go through the land preparing people for the Messiah.

20—18th Sunday after Trinity. This collect warns the church-goer that he is not to be free from ordinary temptations, because he will have also special ones to test his loyalty to his Master. It is often the neglect of small offences which brings the Christian profession into disrepute.

The Reformation Rally this year will be held on Tuesday, 29th October, in the Chapter House, next to St. Andrew's Cathedral. A Lantern Lecture will be given by Canon T. C. Hammond, at 7 p.m. on "The Night Before the Dawn," for those who can come early. The Rally itself will commence at 7.45 p.m., when His Grace the Archbishop of Sydney will take the chair. The Rev. B. G. Judd will speak on a subject entitled "Why the Reformation," and Canon R. B. Robinson will speak on "The Message of the Martyrs for To-day."

It is hoped that the Chapter House will be filled to capacity for this unique occasion in the Church's Year, and you are earnestly invited to keep this night free in order to be there.

The Reformation in the 16th Century gave us freedom of conscience and worship which we have been called upon to defend in these last years of war, and we do well to remember the struggle of bygone days.

Help to make the Rally this year worthy of the freedom which we cherish to-day.

LADIES' HOME UNION.

A conference is being arranged at the home of Mrs. Friend, Moreton, Lyons Road, Five Dock on Wednesday, 16th October.

CHURCH MISSIONARY SOCIETY

COME TO THE

FAREWELL MEETING

TO

DR. NORMAN POWYS

On MONDAY, 21st OCTOBER, at 8 p.m.

In the CHAPTER HOUSE (next St. Andrew's Cathedral)

DR. PAUL WHITE WILL SPEAK.

Dr. Powys hopes to leave for Tanganyika at the end of the month, and will proceed to Mvumi, the centre which is so well known as a result of the faithful work of Drs. Paul White and Wellesley Hannah.

C.M.S., 93 BATHURST STREET, SYDNEY.

commencing at 10.30 a.m. There will be morning and afternoon sessions. In the morning there will be a time set apart for prayer for the work, followed by discussion as to ways and means of extending the work. Deaconess Evelyn Stokes, Principal of Deaconess House, will speak at the morning session. In the afternoon, opportunity will be given to hear of the work being done by the Deaconesses, and Mrs. Mowll will sum up the findings for the day in her concluding talk, "In this day of our opportunity." Will all members please make a note of the day and come. If you are not able to come for the whole day do try and come for part of the day, either morning or afternoon. It is an excellent way of getting together.

THE CHURCH OF ENGLAND NATIONAL EMERGENCY FUND, MEMORIAL BUILDING, 201 CLARENCE ST., SYDNEY.

Our Church in the diocese has decided to establish a permanent and useful memorial as a thankoffering for all that was done to win the war. A building has therefore been purchased at the above address. It is estimated that the total cost of the land, the building, and the necessary alterations will amount to £60,000. It will be a home for ex-servicemen and women. And in due course it is planned to use it as the Anglican centre in Sydney for our youth. It is a great objective, and all the parishes, and all of our church people, are invited by the Archbishop to become partners—especially in helping with the big objective, that the Governor General shall open it on Thursday, October 24, without any debt on it.

MOTHERS' UNION PILGRIMAGE.

The pilgrimage to Hornsby last Friday week filled St. Peter's Church to capacity for the service of Holy Communion. The Rector, Rev. G. T. Earp, celebrated and was assisted by Canon F. W. Tugwell, Revs. M. A. Jones, Jack Richards, K. Shelley, and S. Taylor. At the afternoon session an address was given by Bishop Wynn Jones, of Tanganyika.

HISTORIC CEMETERY.

We are glad to learn that some finality will at last be reached concerning the historic Camperdown Cemetery. The building of the beautiful Church of St. Stephen's upon a portion of the ground has given rise to misunderstanding concerning the responsibility of keeping the cemetery in order. Of course that responsibility belongs to the Trustees who have had to face a large task with very inadequate support and the condition of the cemetery has brought about a great deal of hostile criticism. The Government has recognised at last the position of affairs and has decided to retain historic memories and at the same time utilise a portion of the grounds for recreational purposes. The following arrangements have been made. Eight acres are to be resumed for "a rest park" and the balance reserved for Church and Cemetery purposes. As far as is practicable remains of bodies and monuments are to be removed to the latter part at government expense. A sum of £4000 is to be donated towards the building of a Parish Hall, £10,000 as a capital sum is to be provided as an income for the upkeep of the new cemetery area. The Trustees will in future be appointed by Synod.

The present trustees are to be congratulated upon their success in thus preserving a cemetery with so great associations with the history of the State.

ST. JOHN'S, MONA VALE.

The 75th Anniversary celebration was commemorated by a special service on Sunday, 22nd September, when the church was crowded and amongst the congregation were the Hon. and Mrs. Spender, and other prominent citizens.

The service was conducted by the Rector Rev. A. Pattinson, who also welcomed the visitors. The special lessons were read by Mr. P. W. Gledhill, our church historian. It is interesting to record that Mr. Gledhill took part in the Jubilee, Diamond Jubilee, and now the 75th Anniversary celebration.

The special speaker was the Ven. Archdeacon Johnstone, the Registrar of the Diocese, who mentioned that he was curate in the district 45 years ago, and that he preached one of his first sermons in Australia in St. John's Church.

The work of the church in this District formerly called Pittwater, was established in 1871, by the opening of the original church of St. John on 21st September, 1871.

At the time of the opening it was described as a "small church situated quite in the wilderness and being the first erected in that part of the colony." As years went by the population around the church moved away and it was decided that it would be advisable to move the church to a more central position in Bay View Road. A site was obtained on 25th March, 1888, and shortly afterwards the building was removed to this new site, where it remained until 1906, when it was sold.

On the 4th February, 1906, the present new stone church in the township of Mona Vale was opened.

After the special service on Sunday, 22nd, the congregation and visitors assembled in the hall when Mr. E. Wilson, churchwarden presided. He informed the gathering that the Rector was leaving to take charge of the Parish of Denham Court with Rossmore, and the members of the congregation showed their appreciation for his work by Mr. Wilson handing to the Rector on behalf of the congregation a wallet of notes amounting to £21.

The 75th Anniversary will live long in the memory of all who had the privilege of attending. It may be mentioned that St. John's, Mona Vale, is within the Parish of Narrabeen, and prior to that the parish of Manly.

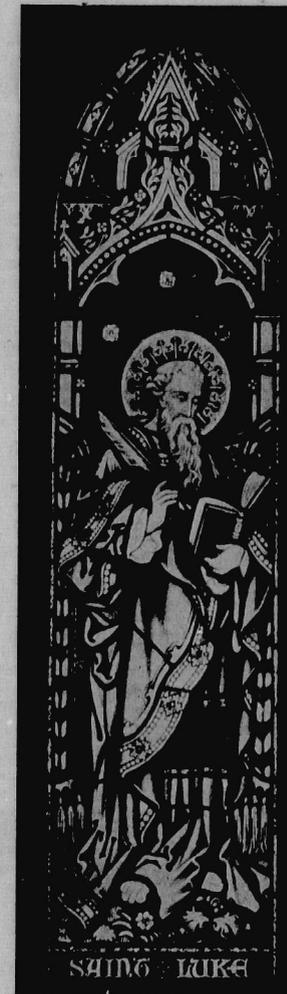
ST. ANDREW'S, WAHROONGA.

The consecration of St. Andrew's Church, Wahroonga, will take place on Sunday next, October 13, at 3 p.m. His Grace the Archbishop of Sydney, will officiate. St. Andrew's was opened for divine service in 1937, thus the parishioners have paid for their church in nine years. The building, which replaced the old brick church is of red brick with an outstanding square tower. It is 95ft. 9in. in length and 31ft. 9in. in width. Recently three stained glass windows were dedicated. The Rev. C. C. Short was rector when the church was opened. He was followed by Rev. R. C. Firebrace, who resigned in 1943. The present rector, Rev. A. N. S. Barwick, has just completed three years' service at St. Andrew's.

NEWS OF THE PARISHES.

St. Luke's, Dapto.—The youth rally held in Dapto on Tuesday, 27th August, was a success in every way. Even the line of buses outside St. Luke's witnessed to the strength of our church. The church filled to overflowing, the large choir, the hearty

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singing, the spirit of worship, the renewal of vows so boldly recited, will not quickly be forgotten. Fay Arnold at the organ did a fine job. Great praise must be given to the members of our Women's Guilds, who, by serving supper to some 250 people, did much to make the evening a success and create a happy spirit. And they did it so willingly.

Dapto.—St. Luke's Patronal Festival, commemorating the 104th Anniversary of the foundation of the Parish, is to be held Sunday next, to Sunday, 20th, with a special meeting each week day. The special preachers are Revs. H. K. Gordon, and R. S. Chapple.

Wollongong.—A Christian convention was held on Monday last in St. Michael's Church. The speakers were Canon T. C. Hammond, Dr. Northcote Beck, Archdeacon Begbie, Rev. O. T. Cordell and others.

CHRISTIAN HOPE SATISFIES.

Writing in his Parish Paper the Rector of Balgowlah speaks of the basis of our hope in face of death. Mr. Owens says:—

"The mummified bodies of Ancient Egyptians, the burial customs of primitive people, the funeral rites of modern civilisation, all show the existence of an underlying hope that life may be eternal, and that death is but a passing from human kin and ken to another region.

"But mere 'hope' is unsatisfying, it cannot obliterate sorrow when death lays its hand on loved ones, or comes knocking at one's own door. Once and again this longing to 'know' was manifested to Our Lord in the direct query, 'Good Master, what shall I do that I may inherit eternal life?' and me may summarise His answers in those words of His, 'I am the Way, the Truth and the Life; no man cometh unto the Father' (the fount of all life) 'but by Me.' In Him is found the grace that saves from sin and death, from Him comes the new life, that death cannot harm, through Him comes the power to live as sons and daughters of God and heirs of everlasting life.

"Speaking from personal experience, there is only one source of comfort in times of deepest sorrow, one only ground of assurance that life is eternal and that our departed loved ones will meet us in realms beyond the grave. This the opening sentence of our burial service states unequivocally, 'I as the Resurrection and the Life, saith the Lord.' There is no other ground for 'the sure and certain hope of resurrection to Eternal Life.'

C.S.O.M.'S ANNUAL MEETING.

The Third Annual Meeting of the Christian Social Order Movement was held on Tuesday the 24th September in St. James' Hall, Sydney.

In moving the adoption of the Annual Report, the Right Rev. W. G. Hilliard, Bishop Coadjutor of Sydney, said, "We have to find in our religion a satisfactory answer to social problems—an answer which the Christian Religion alone can give. We cannot stand still, we must go on. The difficulties in the way of building the Kingdom of God upon earth are colossal, but we have to tackle them." The Bishop also stated that he emphatically believed in the aims of the Movement and was right behind the Director in his work.

Mr. R. J. F. Boyer, Chairman of the Australian Broadcasting Commission, in seconding the adoption of the report said that it

was in such movements as C.S.O.M. that the hope lay for social reconstruction. "One of the most difficult tasks has always been the convincing of people that religion and life must not be separated. Mr. Boyer encouraged members to continue their essential contribution to the world's regeneration.

The Assistant Bishop of Central Tanganyika (the Rt. Rev. W. Wynn Jones) who had recently arrived in Sydney from Africa, said "In Africa we require a long range vision covering the whole of life just as you do here." While in Tanganyika, the Bishop said, he had watched with interest the work of the Movement here, and had kept in touch by reading the magazine and publications.

SECOND SESSION OF THE SYDNEY DIOCESAN SCHOOL OF CHURCH MUSIC.

On the evening of Monday, September 23 in St. Andrew's Cathedral, the Sydney Diocesan Church Music Society held its second session. The choir of St. Giles', Greenwich, representing one of the smaller churches in Sydney, sang anthems by Purcell, Bach, Attwood and Bairstow. It was very interesting to discover the high standard attained by this choir, and to listen to the exquisite tone quality of their sopranos. Many of these were new to the choir. Their performance showed what could be achieved under capable leadership by new choir members who are eager to excel in their work. St. Giles', Greenwich, certainly deserve our congratulations for the standard reached by their singers.

Mr. Colin Sapsford also brought some members of his choir to sing unaccompanied some of the hymns of the new Australian Hymn Supplement, by Dr. Bainton, Dr. Floyd, Mr. Martin Carnes, a young English sailor, who wrote one of the tunes while recently in Sydney, and Mr. T. W. Beckett, the Cathedral Organist. Mr. Beckett himself was present and listened to the singing of his stirring tune.

The next session of the Sydney Diocesan Church Music Society will be held on the fourth Monday in October (Oct. 28), at 8 p.m. in the Cathedral, when it is hoped that the choir of Christ Church, St. Laurence, under Mrs. Colin Sapsford, will sing music for the Holy Communion by Merbecke (who wrote the music at Archbishop Cranmer's request) and by such modern composers as

Charles Wood, Martin Shaw and Healey Wilan. Mr. Sapsford's choir will also sing anthems that have come down to us from the times of Queen Elizabeth.

It is hoped that Mr. Beckett, the Cathedral Organist, will play one or two Chorale Preludes on the Organ at the October Session of the Society. The Choir of St. Clement's, Marrickville, under the direction of Mr. Hurst, will supply the main feature of the November session.

Diocese of Goulburn. CLERGY CONFERENCE.

The Clergy of the Diocese, under the leadership of the Bishop, enjoying the hospitality of the Headmaster of the Canberra Grammar School, Canon W. J. Edwards, and his wife, met in Conference at the end of August. It is reported that some excellent papers were presented by way of introduction to the discussions, which dealt with "Evangelisation" through the Laity, Church Music and Worship, The Film, Radio, Literature and Education. Above all, it is said that a fine spirit of real comradeship illuminated the gathering.

THE CATHEDRAL.

"Coventry can point the way to the future of our own Australian Cathedrals. Here in this diocese and City of Goulburn we have inherited from the past a thing of great beauty and charm. We have one of the loveliest Cathedrals in Australia. It arose over sixty years ago under the leadership of a great bishop and from the design of one of the best architects that Australia has yet known. In St. Saviour's Cathedral Edmund T. Blacket has given us one of the happiest expressions of his art.

"But at the moment the Cathedral is unfinished. In what we have we can see the promise but not the completion of the architect's vision. It is in our power to complete the Cathedral and thus see the real thing in the fulness of its beauty. And in doing this we can erect a worthy memorial to those from this diocese who served and saved Australia in the war. There could hardly be a more fitting way to enshrine the names of these men and women in a form that will last down the centuries. A Cathedral is built to stand the stress of time and the strain of the years. It binds the generations together. Families hundreds of years

hence will find the names of their ancestors in the memorial that this generation has the opportunity to build. The Tower and Spire that it is proposed to build as our Diocesan Memorial to those who served will complete the Cathedral according to the architect's design and give us one of the most beautiful things in the Southern Hemisphere. This is not an exaggeration, Mr. L. R. Williams, a well-known ecclesiastical architect of to-day, says of E. T. Blacket's work: "His work is ever true to period style and embodies the spirit of truth and beauty. Probably none of his work in N.S.W. exceeds in purity of style and conception that of St. Saviour's Cathedral, Goulburn, of which he was the architect. This building . . . is excellent in its details and monumental in its outlines." Mr. Williams goes on to say: "However, as yet the Cathedral is incomplete, for it lacks the tower and spire, which when built will be such an outstanding and distinguished feature, visible as it will be from afar, a silent witness to the Presence of God."—The Bishop's Letter.

Diocese of Riverina. DIOCESAN BOUNDARIES.

The Bishop has taken over Barham which lies within his territorial jurisdiction, and which Bendigo has, on more than one occasion over a number of years, worked in conjunction with Koondrook. The District of Koondrook has had, in these circumstances to be re-cast, and the Diocese of Riverina has undertaken the supervision of pastoral and administrative work of St. Paul's, Koondrook, while All Saints, Murrabit, has been attached, with the kind consent of the Rev. J. H. Lee, rector of St. John's, to Kerang. Should it be found necessary to make any alteration in this new set-up, either the Bishop of Bendigo or the Bishop of Riverina, can, on six months' notice, re-assume or relinquish Koondrook. A little earlier, the Bishop of Riverina assumed the oversight of St. James', Moama, which has been worked by the Diocese of Bendigo since 1909, at the request of the then Bishop of Riverina (Dr. E. A. Anderson). Mr. H. Ellson, who was in charge of Moama, is in residence at Ridley College, Melbourne.

Diocese of Grafton.

THE RAPPVILLE MISSION.

The mission conducted by Miss Monica Farrell gives evidence of great spiritual success. Good attendances of adults and children are reported and both rector's and missionaries' hearts are overflowing with praise and thanksgiving.

VICTORIA.

Diocese of Melbourne.

EXTRACTS FROM THE ARCHBISHOP'S LETTER.

"The Clergy Retreat is being held at Cheltenham from October 28-31. The Bishop of Riverina is taking charge, and I commend this opportunity of Spiritual Refreshment to my brethren.

"Since I wrote the earlier part of this letter, the Rev. E. Denton Fethers passed away and was buried before my return from

Warrnambool. He was one of my old friends, and, though he reached a great age, I cannot but feel his passing very deeply. Our hearts go out to the members of his family in their sorrow.

"He was never idle, and during his long retirement he served most faithfully and regularly in those ways wherein a retired priest can give so much help to his brethren. He was a rare soul and those who knew him loved him dearly."

Diocese of Wangaratta. DIOCESAN SYNOD.

(Extract from the Bishop's Letter.)
PRESIDENTIAL ADDRESS.

The theme of the Presidential Address was "Evangelism," particularly in the way in which each and every one of us should set out to become an Evangelist. The need for private and public prayer was emphasised, especially at this time when post-war, unrest and dissatisfaction are so prevalent. The strength with which to build for peace will be found in prayer upon our knees.

GENERAL SYNOD BUSINESS.

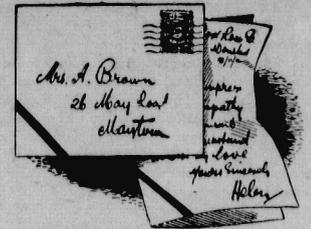
Eight determinations of General Synod took up the major part of the proceedings of the first day. The able and just presentation of the determinations was one of the features of Synod. Canon Dicker introduced each determination, with an interesting and accurate account of the discussion which had surrounded it in General Synod. He also explained the main provisions of each determination. As members of Synod had been supplied with printed copies of all determinations, there was no difficulty in keeping all discussion relevant to the matter in hand.

Only one determination was rejected. It dealt with the suggested amended rules for the Australian College of Theology in particular, with the changes of the title of its highest diploma from Th.Soc. to Th.D., i.e., "Fellow in Theology" to "Doctor of Theology." It was felt that the change would not be a wise one as the function of the College, as at present constituted, might be confused in the minds of many with that of a University. The College might regard the granting of a "Th.D." as the giving of a diploma; but the outside world might look upon it as the conferring of a degree, which to-day has become almost the sole prerogative of a University.

All other determinations except one passed in both the Houses of Clergy and Laity. This measure was not defeated, but Synod showed by the passing of an amendment that it wished its decision to be deferred. It was a measure to provide for one Episcopal Pro-vident Fund for the Dioceses in Australia and Tasmania. Fear was expressed that as the fund would have to be created, and as the

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benefits to Bishops and their dependants seemed out of proportion to those offered to members of the Australian Clergy Provident Fund, the payments which a Diocese and its Bishop would have to make would be correspondingly higher. This increase might prove too heavy for some of the Dioceses accepting. However, whilst in sympathy with the main objects of this determination, Synod felt that its decision upon it ought to be postponed until more definite information could be given as to what its full financial responsibilities would be.

SOUTH AUSTRALIA.

**Diocese of Adelaide.
ORDINATION.**

It was an historic occasion for St. Paul's Church, Port Adelaide, on St. Bartholomew's morning, Saturday, 24th August, when Mr. L. S. Davie was admitted to the Diaconate. It was the first time that an ordination had been held in the Church and there was a large congregation present. The church had been beautifully decorated for the occasion, providing a fitting setting for the solemn and impressive ceremony.

The occasional sermon was preached by the Rev. R. D. Lloyd, chaplain of the Missions to Seamen, being prefaced by a beautiful Bidding Prayer of ancient date, derived from the York Missal. In the sermon the Rev. R. D. Lloyd outlined the office and work of a Deacon in the Church of God. The new Deacon will continue to assist Padre Lloyd at the Mission at the Outer Harbour.

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(Stephen Leacock.)

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2. Boarders in the same boarding-house and on the same flat are equal to one another.
3. A single room is that which hath no parts and no magnitude.
4. The landlady of the boarding-house is a parallel-ogram—that is, an oblong angular figure that cannot be described, and is equal to anything.
5. A wrangle is a disinclination to each other of two boarders that meet together but are not on the same floor.
6. All other rooms being taken, a single room is said to be a double room.

POSTULATES AND PROPOSITIONS.

1. A pie may be produced any number of times.
2. The landlady may be reduced to her lowest terms by a series of propositions.
3. A bee-line may be made from any boarding-house to any other boarding-house.
4. The clothes of a boarding-house bed, stretched ever so far both ways, will not meet.
5. Any two meals at a boarding-house are together less than one square feed.
6. On the same bill and on the same side of it there shouldn't be two charges for the same thing.

7. If there be two boarders on the same floor, and the amount of side of one be equal to the amount of side of the other, and the wrangle between the one boarder and the landlady be equal to the wrangle between the landlady and the other boarder, then shall the weekly bills of the two boarders be equal. For if not, let one bill be the greater, then the other bill is less than it might have been, which is absurd.

Proper Psalms and Lessons

Oct. 13th. 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or 1 Pet. i 1-21. Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31, or Eph. vi 10. Psalms 100, 101, 102.

Oct. 20th. 18th Sunday after Trinity.

M.: Jer. xxvi; Luke xii 1-34 or 1 Pet. i 22-ii-10. Psalm 103.

E.: Jer. xxx 1-3 and 10-22 or xxxi 1-20; John xiii or 1 John i-1-ii 11. Psalm 107.

Oct. 27th. 19th Sunday after Trinity.

M.: Jer. xxxi 23-37; Luke xii 35 or 1 Pet. ii 11-iii 7. Psalms 111, 112, 113.

E.: Jer. xxxv or xxxvi; John xiv or 1 John ii 12. Psalms 120, 121, 122, 123.

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