

wide range of work in building up the Church. A good example of the work of the Central Theological Foundation is the foundation of the C.M.S. spoke at the sufferings of the excel of the C.M. His address, great interest in taking a lead in the tragic needs

In his address, Canon spoke of the primary work in the Church, particularly in the fellowship, C of evangelisation. The Church in the world has done much. Canon spoke of the Bishop Selwyn and the Melanesia, and the A.B.M. the inspiration. In Guinea, the Bishop created not a new Church, but a new Church. The Church in Australia is not only rebuilding, but also advancing.

NEW ZEALAND

Diocese of Nelson

PERS

(From the 1st of April)
"I have arranged an exchange between the Rev. Mr. Tanner and the Rev. Mr. Tanner has not for his recent illness, a few months at change he needs. My debt of gratitude for the readiness with which he accepted my proposal to the Amuri to relieve the new arrangement was in April.

"I have received the Rev. W. Bell as Mr. Bell was ordained in 1925 and has been in the Diocese of Waikato since. The Rev. Mr. Bell and Mrs. Bell will be the prayerful good many friends as the new responsibilities of the Rev. H. E. R. service and the resignation have seriously depleted will increase the difficulty of maintaining our work as

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

No. 11—New Series.

May 27, 1943.

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



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NOTES & COMMENTS.

It is an unfortunate fact that the great day of the Ascension of our blessed Lord does not receive the attention of the Christian Church that its wonderful subject demands. In South Africa, or certainly in Durban, the day is observed as a public holiday and all shops and places of business are closed. It would be very difficult to explain the strange lack of appreciation of this Red Letter Day in our ecclesiastical year. Is it overshadowed by the Easter Festival? Are we to think that the great reminder of a living and reigning Lord could have meant but little to the Christians of former generations? It must have meant a great deal to those first disciples to be able to carry with them the memory of His Ascension—the sure reminder that their Master was still living and that, according to His own promise, He had returned to sit at the right hand of dominion in the heavenly place. He was not just failing to put in an appearance similar to His coming to them time after time during the Forty Days; but He had manifestly ascended from their midst so that they had the constant assurance of His life and power. It was in the strength of His Ascension and all that it afterwards meant for them that they were enabled to carry out the tremendous task of world evangelisation, to which He had

sent them, and to continue patiently fulfilling that task in the face of persecution and death. Their hope was soundly built on their Ascended Lord, Who for them was the guarantee of strength for their task on earth and thereafter for the place in Heaven.

Power! "Ye shall be endued with power, after that the Holy Spirit is come upon you." Then, "Ye shall be my witnesses." It is the **Power** of the Holy Spirit, indwelling and manifesting His presence in the lives of men and women, that differentiates the Christian religion from every other religion to be found in the world. He, the Lord and Spirit, was the great gift the Master promised to His disciples. It was expedient for the Master Himself to depart and go to the Father. The Gift He promised to send was to be their Comforter, their Advocate, their Strengthening. "When He is come," said the Lord Jesus, "He will convict the world of sin, of righteousness and of judgment." "When He is come"—into their lives, His power for conviction was to be manifested to the world. That is a truth sometimes misunderstood or overlooked. Every Christian life is a manifestation point of the power of the Holy Spirit. It is Christians living lives true to their calling, who demonstrate to a sin-stricken and sad world the power of the Spirit of Christ.

Is there enough of this power manifest in our lives to convince the world of sin of righteousness and judgment? What a challenge to the Church and to the Christians! A recent speaker in an assembly of Christian ministers said that the Church is moribund! That is not really true, for the Church is undying. There is always the faithful remnant. But it may be true of the individual membership. That is the heart-searching possibility.

The Dean of Montreal, the Very Rev. J. H. Dixon, D.D., was elected to the Bishopric of Montreal in March last.

Te Deums are in the hearts of the members of the Allied Nations now that the Tunisian Campaign, after all the hard fighting has finished so completely in our favour.

It is the first complete and great victory, apart from the Russian campaign, that the Allied Nations have won. The campaign in Tunisia since its gallant inception by the glorious Eighth Army has been enheartening from start to finish and will do much to keep up the splendid morale of the fighting forces as well as of the civilian populations.

There was a note of praise in most of the services last Sunday week. It was felt that the Lord had done great things for us, whereby we were filled with joy. Let us take heart of grace and pray that our praise to Him may be translated in consecration to His purposes, so that when the war is finished the peace arrangements may be made in accordance with His will of grace and love. Only so can any New Order worthy of its name be brought in.

In all the great cities of our Empire and in many a provincial town the church bells have been ringing their paeans of joy and praise. May God hasten the time when they will be ringing in a just and lasting peace for the nations of the world.

Justice is just fair play between man and man, and nation and nation. Last Sunday, Social Justice. Sunday in the majority of the Churches of our Empire, was Social Justice Sunday in Churches of the Italian Mission. A pamphlet, it appears, entitled "Pattern for Peace," has been issued, containing a synopsis of a larger document prepared by the Episcopal Committee on Catholic Action.

We have no doubt that the pamphlet contains a Plan for National Development which has many excellent suggestions. But for "Catholic Action" to be found preaching in furtherance of Social Justice is quite a contradiction in

terms. The preponderance of Roman Catholics in key and lucrative positions in the Civil Services is not due to any superior intellectual gifts, but to a studied policy which is the reverse of Social Justice. Class warfare is indeed lamentable, but it is not going to be cured by a religion which is intolerant to a degree and manifests that intolerance relentlessly in those lands in which it has control.

Speaking in St. Andrew's Cathedral, Sydney, on Empire Sunday, Canon T. C. Hammond, Principal of Moore Theological College, gave an interesting review of the worth to world freedom of the British Empire. He is reported to have said—

"The Psalmist of Israel surveyed his inheritance and rejoiced. We do well to follow his example. It is a wide subject. We can only touch on a few aspects and these leave much to our imagination. The British Empire was brought into being through the travail of a deep religious experience. When Nationalism throbbed in Europe our island home with the instinct of freedom grasped quite clearly the essential connection between freedom of soul and freedom of national existence. Spain turned the other way. She allied herself to the forces of reaction. The broad result is traceable in the history of 400 years.

"The British Empire has never wholly forgotten the spiritual circumstances of its birth. Often it has failed. That is admitted, but wherever the British flag flies religious freedom is still safeguarded. We bought it at too bitter a cost to surrender it easily. The British Empire has succoured the weak. To it belongs the undying glory of stamping out the hideous slave trade. Slowly rose the great conception of man's inalienable dignity. To us belongs the great privilege of stamping it on our Statute books and engraving it on the hearts of our people. We have succeeded as colonists because we have had regard to the eternal principles of justice. Even our darkest pages are not wholly unilluminated and there are bright patches that prove indubitably that we have caught the gleam. The British Empire fosters sound character. Our law courts are as free from venality as any in the world. Our administrators have a high sense of obligation even though there is much that could be altered for the better.

"Those who seek to cut the cable of Empire have to show us that they

can navigate more skilfully the stormy seas of life. They cannot do it. The patient labour of our fathers teaches us that faith in God and service to man are the media of blessing."

We were very interested to learn from Monday's newspapers that a letter was read in all Roman Catholic Churches last Sunday from the (R.C.) bishops in New South Wales attacking International Atheistic Communism. After acknowledging the courage of the Russian people and appreciating their valour and skill in the war, the bishops went on to say, "We demand that the enemies of Christendom, the Communists, should not exploit our good will.

"Because Communism is international, it denies true and lasting loyalty to Australia; because it is Communism, it denies man his fundamental rights; because Communism is atheistic, it denies God," they continued. Communism can be accepted by that Catholic only who wishes, like Judas, to betray Christ.

"We warn you that the Australian Communist Party was affiliated in 1922 with the Communist International, and, therefore, its programme and decisions must correspond with those of the Comintern. Therefore, you simply cannot trust Australian Communists in any of their statements about religion or Russia or Communism that cannot be otherwise verified. . . ."

We commend these words of protest to some of our "Aid Russia Committee" friends who may easily find themselves to be tools in the hands of unscrupulous Communists.

TWO APPRECIATIONS.

Two welcome notes have reached us from subscribers which are of special interest.

The first comes from one of our younger Australian scholars at Cambridge, and reads as follows:—

"The Reformation issue of the A.C.R. arrived to-day. It is a very good number indeed, from every point of view—full of interest and well written. Its articles on current topics to the

point and its historical articles on the Reformation excellent. But there is one statement which I disagree with, in Meyer's article on Calvin, where he says that Cranmer was under Calvin's influence when drawing up the formularies and articles of the Prayer Book. Cranmer had already reached the conclusion that Scripture was the yardstick to measure doctrine, before the Institutes were written. His change from papist to reformer was due to the working out of the implications of this position. No doubt he was helped in this change by the ideas of the New Religion which were in the air and which Calvin codified. Cranmer's "Calvinism" is due to Augustine's, not Calvin's, influence. I think this is an important point, showing that the English Reformation was not a foreign importation.

"Thanks for the Diocesan Year Book, which arrived some time ago. I was interested to read in the A.C.R. of the movement for reunion amongst the Protestant Churches—this is quite strong over here. Sydney should take the lead in Australia."

The second comes from one of our mission workers in an important centre of munition works. He writes:—

"Dear Editor, Business Manager and everybody that has anything to do with the issuing of the 'Church Record',—

"Congratulations! hearty good wishes for the success of our paper, your paper, my paper. Each issue seems better than the last. Keep up the attack on Romanism IN and out of our Church, especially IN. Their nerve is colossal. Their sin enormous. Their hide is as a rhinoceros, so put the knife in."

May her tribe increase!—A man who feels that the Church is not getting a square deal says: "Years ago, when living in a big city, I used to call Sunday evening on a venerable lady. When the hour arrived she would pleasantly remark, 'I am going to church and would be pleased to have you accompany me.' Some people are known by the Sunday company they keep."

QUIET MOMENTS.

THE GIFT OF POWER.

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

The season of Whitsuntide has never caught the imagination of the average man in the same way that Christmas or Easter has done. This, I think, is largely due to the account of the descent of the Holy Spirit upon the infant Church given to us so graphically in the Acts of the Apostles.

St. Luke was an artist and has given the truth in picture form. The fiery tongues and the divers languages seem unreal to us to-day. We must look for the truth which these things represent to us.

When we affirm our belief in our Creed that "I believe in the Holy Ghost," the third Person of the Holy Trinity, there is need of a clear understanding of what this means. It is one of the enigmas of History. The Church in the first four centuries had battled against many heresies, and had successfully dealt with the doctrine of God and of Jesus Christ, and the Incarnation and the Virgin Birth. But just as she was turning her attention to the important doctrine of the Holy Ghost, the barbarian hordes swept across Europe and laid waste the Roman Empire. The Church has never since given adequate attention to it, which it deserves.

How can we in these days realise the wonderful Gift of the Holy Spirit and His gracious influence and power in our lives? Inspiration, energy, power are words we all understand. Here lies the practical truth of Whitsuntide to us to-day.

There are times when faith finds it difficult, if not impossible, to discern the working of God. Years come and go, there seems little in them which discloses the touch of God's hand or the working of His power.

We are waiting for something which will reveal the power and presence of God. We are praying, "O, for some intervention,

some breaking through of God's glory! We have heard with our ears and our fathers have declared unto us the noble things that Thou didst in their days and in the old time before them. O God, revive their work."

There is a growing and deepening desire among Christian people everywhere for a new chapter to be opened in the religious life of Australia and throughout the world.

We are constantly being reminded that we are living in difficult times. People are always lamenting the decay of religion in their own time and forgetting that Christianity has always been against the spirit of the age.

To look back on our history, as we so often do, is to learn to look around with clearer vision and to look onward with faith and courage and believe that God Who is ever coming to His Church will revive His work amongst us.

We all know of the enormous majority of our people who seldom or never enter a place of worship. It was so in our Lord's day. "We have piped unto you, and ye have not danced. We have mourned with you and ye have not wept."

The reasons for religious apathy are not hard to seek. Life is full of so many interests, so crowded with cares and worries, that many people are incapable of attention to religion. The good seed has been "choked" in their hearts.

There is also confusion of soul, mental perplexity, the collapse of the authority of God's Holy Word. In all these things we see the reason why the Church has lost her hold upon a large section of the British people. Add to this the lack of enthusiasm of many professing Christians and we need not wonder at the state of the world to-day.

The Gospel of Christ means something positive, a distinctive way of life. It is like Salt which arrests corruption; like the Light to guide in the darkness.

There are, on the other hand, many things that are encourag-

ing. There is a growing interest in religion, a sense of the need of some spiritual authority by which people may regulate their lives. Christianity has been making steady progress in the world. There have been great gains in the Mission Field, and multitudes are being won for the Master.

There is no society or movement in the world that can do what the Church does. The great need is for everybody who has a spark of faith in them to "get together" in public worship week by week. To pray together, to reform abuses, to overhaul the machinery, to go back to "the original springs" and drink again of the "Water of Life." We can pray for revival; follow the tokens of Divine guidance; obey Christ's call for Christian living; face all our difficulties with faith and courage; give up trifling with God, and hold ourselves accountable to Him.

God is waiting for us. Are we ready to receive Him into our hearts and be endued with power from on high?

CHURCHMAN'S REMINDER.

"Who aimeth at the sky shoots higher much than he who means a tree."—Herbert.

"Set your affections on things above, not on things on the earth."—St. Paul.

May. 30—Fifth Sunday after Easter. Also named Rogation Sunday. The word means Asking, and was applied to this date because special intercessions were made at a time of earthquakes in the fifth century.

Monday, Tuesday and Wednesday. An old custom was to "beat the Bounds" of the parish at this time.

June. 3—Ascension Day or Holy Thursday. How little notice is now given to this important festival celebration. Surely it is as important and as miraculous and as uplifting to the Christian and as needful for our redemption as any other act of our Blessed Redeemer.

6—Sunday after Ascension. Christ's Ascension and man's ascension is the topic of the day. Our prosaic religiosity much needs uplifting.

10—Thursday, Eve of St. Barnabas' Day.

CHRISTIAN INTERPRETATION OF EMPIRE.

The Bishop of Exeter, writing in his diocesan leaflet for May, 1943, gives some reflections on the modern significance of the idea of Empire in view of the approach of Empire Day, May 24. After stating that there was all too little time to proclaim the great truths about God, man, sin and forgiveness of sins, the Bishop says careful instruction in the past history and the present and future responsibilities of the British Empire may be a suitable subject for careful instruction to our congregations.

In the old days, says the Bishop, the dominant thought of the Empire was "power over." Of late very gradually we have come to realise humbly that the true note of Empire is "power for." Recently the British Government stated: "It is the mission of Great Britain to work continuously for the training and education of the African to a higher intellectual, moral and economic level." Only a few months ago the British Treasury in the midst of a war for survival, devoted the sum of £50,000,000 sterling to aid the development of colonial territories that they might improve their agriculture, their health services and their housing. A year ago the little colony of Sierra Leone sent to the British Government a gift of money, "in grateful recognition of the great benefits which Sierra Leone has received during the last 135 years under the British flag." These are the significant facts: "power over" is giving place to "power for."

The British Empire was never planned. It has grown from many roots. One of those roots was religion. In the 19th century the Church of England Settlements gave birth to what is now New Zealand. Other roots were our native love of adventure and trade. The explorer and missionary trader have had more to do with its growth than the soldier. No one can reflect on the recent history of the slow growth and preservation, not without some loss, of this Commonwealth of Nations without seeing in it a mighty instrument which God may use as the Leader of the United Nations to heal a world in ruins. If we dare use the words "Chosen people," all boasting will be excluded if we remember that in the language of true religion "chosen" means chosen for service, perhaps for suffering, never for favouritism.

—Protestant Newsletter.

PERSONAL.

At a meeting of the Missionary Council of the Church Assembly, held on Wednesday, February 17, in the office of S.P.G., the Archbishop of York presiding. Canon Charles Robert Claxton, Honorary Canon of Bristol, was appointed Home Secretary of the Council.

The Archbishop of Canterbury has appointed the Ven. Weston Henry Stewart, Archdeacon in Palestine, Syria, and Trans-Jordan since 1928, to be Bishop in Jerusalem in succession to the late Dr. G. F. Graham Brown, Archdeacon Stewart was formerly incumbent of Chelsea Old Church.

The death of Mr. Sydney Ford occurred at Gordon, N.S.W., on Monday, May 17. The late Mr. Ford was at one time, over twenty-five years ago, mission printer for A.B.M. in the Diocese of New Guinea. On returning to Sydney he joined his father's firm and was the chief influence in it. He did the majority of the printing for A.B.M. in N.S.W., including the A.B.M. Review and The Herald. He was a good friend to Missions generally. The name of D. S. Ford is very familiar in that many parish papers and other Church publications have been printed by this firm.

The death is recorded of the wife of the Rev. W. V. Gurnett, of Pennant Hills, N.S.W., on Wednesday last. The late Mrs. Gurnett was caught in the storm on Wednesday and was taken ill soon after arriving at her home. On being removed to hospital she had a stroke and died. Very great sympathy will be felt for the Rev. W. V. Gurnett and his family.

We regret to record the death of the Rev. Ernest Laverick, rector of Kyabram, Victoria, and R.A.N. Chaplain. Mr. Laverick, who was 48 years of age, was one of the missing of the hospital ship "Centaur" in the recent tragedy, and before joining the "Centaur" gave Communion to 50 Japanese prisoners of war at a prison camp in Australia. Mrs. T. P. C. Ryan, of Wollstonecraft, a sister-in-law of Mr. Laverick, said that he had told her that the Japanese at the camp had been converted to Christianity before the war. They had asked permission from the Camp Commandant to receive Communion. Although there had been some official objection raised to it, Mr.

Laverick also had given Christian burial to Japanese professing Christianity who had died at the camp. In the last war Captain Laverick served as a Y.M.C.A. worker and was attached to the 39th Division. Miss Audrey Laverick, a daughter of Mr. Laverick, is serving with the A.W.A.S. Her fiancée, Lieut. Douglas Singleton, was killed during the Middle East campaign.

Sister Dora Tomkins (New Guinea Mission) has undertaken temporary service at the Yarrabah Mission and will be in charge of the hospital until her return to New Guinea.

The Australian Board of Missions has appointed Miss Ethne Nixon, of Coolah, N.S.W., to the post of N.S.W. Secretary for Youth. This includes Heralds of the King and Comrades of St. George.

The parish of Beaudesert, Q., has suffered a loss in the death of Cecil Stewart Delprat, who was a conscientious member of the parochial church council, a parochial nominator and an outstanding Christian.

Mr. J. R. Wignell has been churchwarden at St. John's, Thurgoona, N.S.W., for 47 years.

Rev. A. L. Coutanche, curate of St. Barnabas' Church, South Melbourne, has been appointed by Archbishop Booth to the charge of Broadmeadows. He will be inducted by Archdeacon Schofield on Thursday, May 27, at 8 p.m.

Rev. Dr. Law, of St. John's Toorak, Melbourne, has been appointed president of the Sunday Christian Observance Council in place of Archbishop Booth, who has resigned. The late Archbishop Head, who was the first president, occupied the office for 10 years.

The Bishop-elect of Wangaratta, Victoria, the Very Rev. T. M. Armour, is to be consecrated in St. Paul's Cathedral, Melbourne, on June 11. The enthronement will take place in Holy Trinity Cathedral, Wangaratta, on June 16 at 10.30 a.m. In the afternoon a garden party will be held in the Cathedral grounds.

Miss Mary Dow, who has been accepted for missionary service at Forrest River, will leave Melbourne for Western Australia on May 30. Miss

Dow has been accepted and commissioned for service in the Diocese of New Guinea, but with the Bishop of New Guinea's approval has volunteered for work in the Forrest River Mission until the way opens again for women missionaries to go out to New Guinea.

The Federal Council of the C.M.S. met in Melbourne from May 18 to 20. Delegates included His Grace the Archbishop of Sydney, Bishop Hilliard, Archdeacon Begbie, the Revs. R. J. Hewett and H. M. Arrowsmith, Mr. A. L. Blythe and Mr. C. P. Taubman, of New South Wales; Archdeacon W. R. Barrett and the Rev. A. A. Bennett, from Tasmania; the Revs. C. W. J. Gumbley and R. M. Fulford from South Australia.

News has been received that Mr. Geof Bingham is a prisoner of war in Malaya. Mr. Bingham was a student at Moore College at the time of enlisting. News was received last year that another student of Moore College, Mr. Keith Marr, was also a prisoner of war in Japanese hands.

Archdeacon R. B. S. Hammond is an inmate at the Masonic Hospital, Ashfield, Sydney.

We congratulate Mr. Walter Gledhill on gaining the degree of Master of Science. He has been appointed to carry on research work at the University of Sydney. He has rendered most efficient service in the parish of St. Matthew's, Manly, New South Wales, at Oxford Falls and elsewhere. For several years he has acted as superintendent of St. Matthew's Junior Sunday School, for which we are most thankful. Mr. Walter Gledhill is the son of Mr. P. W. Gledhill, a prominent member of Synod, and Managing Trustee of the Camperdown Cemetery.

The death occurred on Friday week at her home, South Yarra, of Mrs. Violet Annie Templeton, widow of the late Mr. Colin Templeton. Mrs. Templeton was a collector of English china, and was an acknowledged expert on this subject. Her beautiful collection

of English china was presented by her to the National Gallery recently. For many years she was on Children's Hospital committee, and was deeply interested in Christ Church, South Yarra. She is survived by two sisters, Mrs. J. W. Chadwick and Mrs. Geo. Selby.

The following notice of death appeared in the Sydney Morning Herald of Monday last:—MILLARD.—May 21, 1943, at Rondebosch, South Africa, Clara C. H., widow of the late Edward Candish Millard, and precious mother of David Edward Hill (killed France, 1917), Ernest Langdon (rector of Dulwich Hill), Ruth Stewart (England), Frank A. Crossley (C.S.S.M., South Africa), and Rhoda Mary (England), daughter of the late Rev. McNevin Bradshaw, of Dublin, member of the Rev. G. C. Grubb's Mission Party of 1892. By cable. The many friends of the deceased lady will be sympathising with the bereaved family. The Grubb Mission of 1892 has been a "red letter day" in the lives of many Australians.

The death is announced of the Rev. Joseph William Andrew Watkinson, rector of Woolwich, N.S.W. The late Mr. Watkinson had been in failing health for some time, but kept at the post of duty until his "home call." He was ordained in 1911 by the Bishop of Grafton and Armidale, and after serving for several years in that diocese came to the diocese of Sydney in 1916, where he held various charges. The deceased clergyman was in his earlier life a missionary of the South Pacific Evangelical Mission. We desire to express our sympathy with Mrs. Watkinson, who is a sister of the Rev. Andrew Colvin, of Eastwood, N.S.W.

Rev. A. N. Johnson, rector of Auburn, N.S.W., has resigned his parish in order to return to the mission field.

Sister Caroline Ross, well known as a B.C.A. worker, was recently involved in a car accident, when she received a blow on the nose. Sister is now an inmate of St. Andrew's Hospital, Melbourne.

The Rev. B. B. Lousada, of Denmark, W.A., has been appointed to the rectory of Lakes Entrance, in the Diocese of Gippsland.

Our congratulations to the Rev. Edward Walker, of All Saints', Parramatta, N.S.W., upon his attainment of the age of three score years and ten to-morrow.

The Rev. Charles Kingsley Cole, M.A. (Oxon.), died suddenly at his home at Blackburn on May 16. Mr. Cole retired in 1929 and had been unwell for a long time. Mr. Cole worked in Queensland and N.S.W. and then returned to Victoria, where he ministered at Ascot Vale, Christ Church, Geelong, Queenscliff and Blackburn.

Rev. A. H. Constable, who is retiring from All Saints', Northcote, at the end of May will be living at Mt. Evelyn.

Rev. E. D. J. Shaxted, Victorian Secretary of the Bush Church Aid Society, has accepted nomination for the parish of All Saints', Northcote, and expects to take up his new work on July 1.

Deaconess Thelma Wirth is in the Alfred Hospital, where she has undergone a big operation from which she is recovering satisfactorily.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: — Rev. Newby Fraser, 8/-. Mrs. R. S. White 10/-.

YOUTH WORK OFFICE.

The office of the Chaplain for Youth has been moved to the foot of the stairs in the basement of Church House. This step was necessary because of the increase of work. Please notice the new telephone number, MA1942.



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To Australian Churchmen

EVANGELISM.

We have a real grievance against our secular press. Most important matters are crushed into a few lines. Any startling statement, whether it has substance or not, is given broad headlines. The General Assembly of the Presbyterian Church in New South Wales devoted a session to the subject of Evangelism. A rather intemperate speech of Dr. Angus recommending that all evangelists should be sent to Coventry attracted attention and became the topic of general conversation.

We are sorry that Dr. Angus intruded a scornful and rather persecuting note into the discussion. He has been known to complain rather bitterly that he has been sent to Coventry. Has an evangelist no right of freedom of speech?

Rev. D. J. Knox's Reply.

Dr. Angus provoked a reply from Rev. D. J. Knox, in which he contends that "Modernism has nothing in itself to build a Church or hold it together." It is worth noticing, in passing, that this opinion is also held in other quarters. Thus Dr. Bicknell states: "(Modernism) leaves men with a 'religious experience,' that is an experience of nothing in particular. Modernism contains no Gospel." We have recently been reminded in a popular tract that Dr. Bicknell is recommended to students of theology by the Australian College of Theology. The tract writer forgot that Dr. Griffiths Thomas, was also recommended. But for what it is worth the fact remains. There is a widespread distrust of modernism.

The Affinities with Ritualism.

Dr. Angus is reported to have advocated the re-introduction of the Confessional as a cure for the ills that Evangelism fails to alleviate. Mr. Knox says: "Everywhere we notice Modernists joining forces with Ritualists and pro-

ducing that caricature of the Christian minister, the ritualistic sacerdotalist." This particular type is very evident in Australia. It seems to be seeking a foothold in the Presbyterian Church here. It has found such a foothold in Scotland as a result of the strong Hegelianism of the brothers Caird. We do not speak in any disrespect of the great services to philosophy rendered by these admirable writers. We are dealing with facts not with personalities. Names are only pegs on which to hang opinions. That is true of Dr. Angus as well as of the most distinguished personage who may be introduced into this article. Hegel himself, if Dr. Hutchinson Stirling is to be credited, was no modernist. But certainly some of his followers were, and certainly those who snatched fragments from his followers in an even more marked degree.

Wherein lies the Affinity?

It may be worth while then to ask in what lies this affinity between the Ritualist and the Modernist? The answer is that at heart they are both humanitarian. The Ritualist has a religion that devotes itself to outward expression. The precise performance of religious acts counts very much. Men must learn, says the Ritualist, the beauty of worship. They must appreciate the sense of awe and mystery that surrounds holy things. They must be taught to value the creation of the Church and the appointment of church-officers who are dealers in the occult. No ordinary man has access into the unseen courts of heaven, but a special caste by means of special training can bring down the blessing even as the priest of old came out of the inner sanctuary to bless the people. There is much that is beautiful in this idea and some things that are true. But it is vitiated through and through with the concept that religion is solely an approach of the spirit

of man to God, and in no sense a direct action of God on the human spirit. So we are told that matter can be made an instrument of the divine and much real nonsense is talked about "the sacramental principle" in Nature. To discuss at length these common statements, pointing out their truth and falsity, would take us too far afield. The general position seems clear. The idea behind the Ritualistic movement is an approach by man to God through the Church. The same idea is characteristic of modernism. The Church, like the State, is an organ of the free spirit of man. It exceeds in clarity and purposefulness the individual striving after the ideal. Hence in the common anxiousness there lies the hope of progress. The religious consciousness expresses itself through the Church. Trained observers can detect most readily the trend of the whole. To these observers the ordinary man would do well to take heed. We have the Confessional again re-introduced under the specious title of "the ministry of reconciliation." The gulf between the so-called "catholic" and the modernist position is not as wide as the resolute opposition of the Roman Catholic Church leads some to imagine. That opposition is due to the insistence on absolute obedience made by the Curia. Once that obstacle is removed the features in the Roman Catholic Church which Calvin denounced as semi-Pelagian assert themselves and invite a gradual approach to the modernist attitude.

What is Evangelism?

Having said so much on the present discussion it seems advisable to turn to the wider issue and ask if it is possible for the Church to abandon evangelism and remain faithful to her message?

No doubt, as in the case of many other words, the meaning of evangelism may change from time to time. But it is necessary for us, in that case, to restore as far as possible the deeper meaning. In the first place it is necessary to indicate the unphilosophical character of Dr. Angus' antithesis

between the introduction of the Confessional and the type of revival which apparently invites his indignation. John of Vicenza had a brief but brilliant career as a revivalist in the middle of the thirteenth century. Inveterate feuds were healed. City after city altered its municipal code to make room for reforms indicated or commanded by John or his followers. John got conceited. He secured the position of Duke and Count of Vicenza and ended in imprisonment and complete neglect. All the time he was urging amongst other things, the need of Confession lately enforced by the Twelfth Lateran Council. This is not an isolated instance. Great waves of religious emotion swept the people of the Middle Ages. Apparently even the modernist evangelists are in danger of underestimating it. When we turn to the sermons of Whitfield or Wesley, for example, the didactic characteristic is strongly in evidence. This is more strikingly the case with Jonathan Edwards. Anyone, again, who reads "Cardiphonia," that collection of striking letters of advice written by Newton to his anxious inquirers, will recognise the same fact. Indeed, we are told by biographers who ought to know better that Newton's "cold Calvinism" drove the poet Cowper out of his mind. Our modern evangelist is distrustful of theology. Indeed, sometimes he heaps ridicule upon it. It is not necessary for the evangelist to be conversant with all the intricacies of theology, but it is necessary that he should know the main facts concerning God's revelation of grace and mercy. To-day appeals are made without regard to the essence of the Gospel. It is on this account that we have an ill-informed community ignorant of the main truths that are essential.

How Far Dr. Angus can be Supported.

There is a certain amount of truth in the claims of Dr. Angus. These do not reside in his proposal to return to an outworn method of securing real sanctity. No one who reads history or who is acquainted with the present working of the Confessional can regard it as an effective instrument in promoting this result. Roman Catholics, of course, maintain that the failure is due to the careless employment of this means or to its too frequent neglect. But in any case the failure is obvious. Nations that have had the confessional operating for centuries are not to-day in the vanguard of righteousness. Yet we feel constrained to admit that there is a measure of truth in the attack on the modern evangelist. Niebuhr declared that the Oxford Group Movement was the last despairing effort of modernism to recover a spiritual punch. Dr. Angus seems in his own way to have joined in this adventure of despair. Wherein lies the truth of his rather intemperate polemic? It lies in the fact that evan-

gelism has been separated from the evangel in very many instances.

The Modern Error.

Modern psychology has made us alive to the fact that intellectual conviction does not constitute the whole of the re-action of the personality. It is well to remember this, but at the same time it is foolish to forget that intellectual content forms an important element in that re-action. The difference between a stabilised re-action and a mere oscillation of will may often be discovered by estimating the strength of the conviction as to truth that creates a movement in the soul. The older movements that deserve our regard were sensible of this fact. Some of our modern evangelists are in danger of underestimating it. When we turn to the sermons of Whitfield or Wesley, for example, the didactic characteristic is strongly in evidence. This is more strikingly the case with Jonathan Edwards. Anyone, again, who reads "Cardiphonia," that collection of striking letters of advice written by Newton to his anxious inquirers, will recognise the same fact. Indeed, we are told by biographers who ought to know better that Newton's "cold Calvinism" drove the poet Cowper out of his mind. Our modern evangelist is distrustful of theology. Indeed, sometimes he heaps ridicule upon it. It is not necessary for the evangelist to be conversant with all the intricacies of theology, but it is necessary that he should know the main facts concerning God's revelation of grace and mercy. To-day appeals are made without regard to the essence of the Gospel. It is on this account that we have an ill-informed community ignorant of the main truths that are essential.

The Remedy.

We agree with Mr. Knox that the true remedy is more and better evangelism. We believe we will have more when we begin to get better. Every clergyman should be his own evangelist al-

though a change of voice is useful at times. Dr. Angus and those who think with him believe that a new era has brought in new ideas and new methods. While this is always true, there is another side to it. The changes are only superficial. The depths of the soul are untouched. The modern age is hostile to the Gospel, in many instances, simply because it does not know it. All the talk we hear about modern ideas and modern research cannot alter the indubitable fact that "Jesus Christ is the same, yesterday, to-day and forever." There is no ground for the assumption that men to-day are so satisfied with their condition that they do not need the message of a Saviour from sin.

Perhaps at times they think they do. The superficial view of the needs of man have driven underground the sense of need and the conviction of sins. It is our duty to revive these essential convictions. An evangelism that restores to men a sense of justice and righteousness centred in God will have its effect to-day as well as in the past. But unless such an evangel is grounded in a strong presentation of Bible truths it is bound to be a failure.

THE CHURCH IN ENGLAND.

Sunday, May 16, was outstanding among British war-time Sundays. Not only was the day marked by special thanksgiving for recent victories, but the day was also appointed as "Empire Youth Sunday," and as "Home Guard Sunday," in commemoration of the third anniversary of the founding of the Home Guard.

The Archbishop of Canterbury had issued a statement on the character of the thanksgiving to be offered in churches. The news of victory, he said, was obviously the occasion for thanksgiving to God on the part of all who believed that the overthrow of Nazism and Fascism was necessary to the welfare of mankind. All Christian thanksgiving, he said, was a re-dedication. The Archbishop issued a special prayer which was used throughout the country. The prayer began: "Almighty God, Judge of Nations, we come before Thee in penitence and thanksgiving, in humility and faith." After mentioning the courage and skill which had led to victory the prayer concluded: "We pray Thee to uphold the spirit of all peoples of the United Nations that we

may be worthy of victory and may so dedicate ourselves to Thy service and that we may be able to use it to Thy honour and the benefit of all mankind."

The central celebration of Empire Youth Sunday took place at Westminster Abbey, when representatives of many youth organisations took part in the morning service.

The Dean of Westminster, who conducted the service, stressed the need for young people to dedicate themselves to their high calling as citizens of the British Commonwealth and to maintain moral and spiritual awareness. A stimulating address was given by a young infantry officer. He said that war was like a searchlight in whose glare was revealed much that was evil and much that was good. Spiritual dividends might be reaped from these tragic years. Christianity was not automatic. It was not enough to say, "God's will be done": we must make that Will as a living fact. He ended by appealing to the youth of the Empire to help in the tremendous task of building a new world based as Christianity.

Among many special Home Guard services and parades a special service was held in Westminster Abbey. At this service the lesson was read by General Sir Arthur Smith, General Officer Commanding London District. The General is known for his keen interest in Christian activities.—Protestant Newsletter.

THE MINISTRY OF HEALING. IN CHURCH MISSIONARY SOCIETY FIELDS TO-DAY.

The world war is teaching us the geography of destruction at a frightful rate. As the war spreads, towns and villages hitherto unknown, leap on to the headlines, and strange names in Libya, Greece, Russia and the Pacific, become familiar words in our daily conversation.

Now let us, in the missionary world, learn some geography of construction, and become familiar with some of the names and places connected with the healing ministry of the Church Missionary Society.

For the past fifty-one years, God has enabled the C.M.S. to carry on the biggest medical work of any single missionary society. The following statistics tell their own story of help and hope and healing:—

Hospitals	52
Out-stations and Dispensaries ...	108
Western Doctors	96
Non-western Doctors	64
Western Nurses	118
Non-western Nurses	1,226
Beds	5,974
In-patients	90,760
Out-patients	2,457,063

(N.B.—The term Hospital is used when there are a resident doctor

and trained nurse, and at least twenty beds.)

To maintain this tremendous work, the expenditure has averaged over the past five years £70,000 per annum.

A brief sketch of a few of the most famous of these hospitals, will serve to illustrate the work as a whole.

EGYPT.

The Old Cairo Hospital, in Egypt, was opened by Dr. Harpur in 1889. It began as a simple dispensary, in a couple of rooms in an Egyptian house; eight years later it acquired its own premises, and in its third decade became a self-supporting institution.

It has grown steadily in size, prestige and influence, and is still making a substantial contribution both medically and spiritually to the life of the Egyptian people. Our men of the A.I.F. have been greatly impressed with the gigantic work being done, and the hospital stands as a shining light amidst the darkness of Islam. It carries out a four-years nursing course, and its influence extends far and wide up and down the land of Egypt.

AFRICA.

When Dr. (afterwards Sir Albert) Cook reached Uganda early in 1897, his first concern was to build a hos-



RELIEF FOR THE LEPERS.
A Native Dresser giving a Leper injection
treatment at Kilimatinde, Tanganyika.

pital. Within four days of his arrival he had secured a site at Mengo and prepared his plans, and three months later a twelve-bed hospital was opened. Mud floors, thatched roof, reed walls, soon gave place to a well-equipped base hospital, and six branch dispensaries. In 1927, three "daughter" hospitals had been opened. A medical school came into being in 1917 which, during twenty years, has graduated forty-nine doctors. The Maternity Training School followed in 1919, and has trained 186 young women as registered midwives, while the Nurses Training College opened in 1931. The Mengo hospital has had a far-reaching influence. It is now faced with a new challenge—the challenge of new conditions under extensive Government co-operation, and the need for a creative adjustment and the discovery of new ways of service.

INDIA.

Quetta Hospital stands at the very borders of Afghanistan and Baluchistan. Medical work was begun there in 1885 by Dr. S. W. Sutton. The extraordinary feature of Quetta Hospital has been the eye clinic at Shikarpur in Sind, which is held for two months in the cold season. For thirty years, the eye work has gone on, about 3000 operations being done in each week's visit.

The great earthquake of 1935 practically destroyed the Quetta building, but enough equipment was saved to equip the Shikarpur Hospital and the eye clinic went on as usual. To-day, in a new building, the C.M.S., conjointly with the C.E.Z.M.S., carries on the ministry of healing to thousands of Hindus and Moslems in the surrounding districts.

CHINA.

In 1871, the work of the Hospital of Universal Benevolence was begun at Hangchow, China. The hospital's first service was for opium addicts, but, later on, through Dr. Duncan Main's vision and energy, the hospital grew and developed until it possessed twenty-four different departments and daughter institutions. It housed 5000 in-patients a year, and treated about

simply of man's building, but a great fellowship of ministry with the Great Physician Himself Who "went about doing good," we feel sure that it has in it the living seed of eternal things, and that, under God, it will ever break out afresh in new days for the healing of the nations, until that day shall dawn when "there shall be no more death, neither sorrow nor crying, neither," rings out the promise, "shall there be any more pain."

THE BIBLEMAN'S CORNER.

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

PARTNERS IN THE LIVING CHURCH

In Southern Papua, at Fife Bay, is the London Missionary Society Chapel with two memorial windows. One records the tragic death of James Chalmers and Oliver Tomkins. The other window, above the Communion Table, has four lists of Samoan and South Sea missionaries who gave their lives in the service of Christ in Papua. There are 82 names. Some of these native evangelists, not long removed from savagery, were clubbed or speared to death, or died from fever or pestilence. If the lists were brought up-to-date there would probably be as many more names added. From the eastern end of Papua, round to the Fly River in the far west, there is a long line of graves of these brown-skinned martyrs of the Living Church.

BROWN FORERUNNERS.

In a score of places in the South Seas, when missionaries of various Churches landed, they found native teachers already in occupation, or they found the fruits of the labours of these noble forerunners. When Methodist missionaries arrived in Fiji they found already at work two Tahitian evangelists, sent by John Williams. Converted Tongans first brought the Gospel message to Samoa. In 1830 John Williams landed eight Tahitian teachers there. On his way to the New Hebrides in 1839 he left two Samoan teachers on the Island of Rotuma, and they were succeeded by Tongan preachers. Native Christians accompanied Williams to Erromanga on his first tragic visit when he and Harris were murdered. The following year two Samoan Christians landed on the Martyr Isle; in 1849 four more arrived and two Rarotongans joined them in 1851. Dark Tanna was invaded by Samoan teachers, but they met with small success. If one asks why these brown men became so concerned for the welfare of other brown men, steeped in cannibalism and shame, one can only say they felt the wonder of being lifted from the pit of sin and their hearts yearned to save their brother men. The Rev. Frank H. L. Paton tells of his helper, Lomai, who assisted in the translation of the Gospel of St. Mark for the Lenakel people

of south-west Tanna. As the translation unfolded, Lomai's interest was fixed on the story of Christ and he became impressed. When they came to the crucifixion of Jesus he asked, "Missionary, did they really do that, to that good man?" Yet again he asked, "Did Jesus die for the black man as really as he died for the white man?" When the missionary said, "Yes," Lomai bowed his head and cried like a child. "Why did you not tell us this great news long ago?" he cried. "Why were our fathers allowed to die in the darkness?" This man became the first Christian in west Tanna and to the day of his death he sought to win his fellowmen.

HEROIC SOULS.

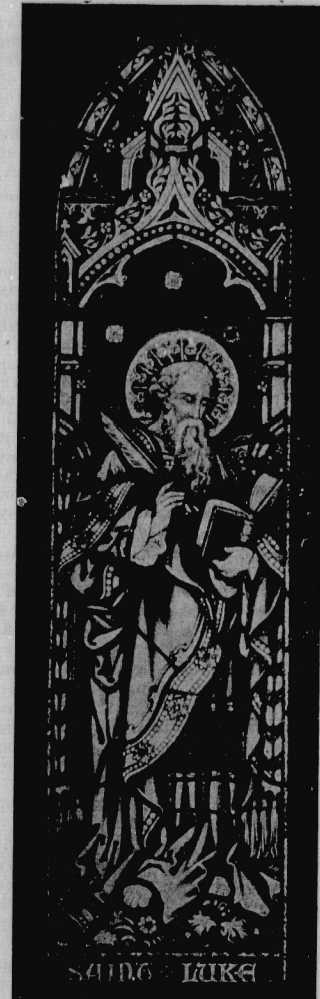
Some thing of the native Christian's capacity for strong feeling was shown during the last illness of that saintly man John Hunt in Fiji. As he weakened, the distress of his colleagues and his native helpers were very great. Elijah Verani, once a fierce warrior, but now an earnest Christian, prayed aloud that the beloved missionary might be spared. "O Lord," he cried, "spare Thy servant. If one must die, take me. Take ten of us, but spare Thy servant to preach Christ to the people."

When the morning of success dawned for the London Missionary Society in Tahiti, and industry and good-living took the place of wasteful heathenism, requests came from neighbouring islands for teachers to instruct the people. A chief, Aura, was driven from the island of Rurutu, and when he landed on the Christianised island, he at once asked for native teachers to return with him. Two were sent and paganism was broken on Rurutu. So the good custom arose of placing native Christians on the islands of Eastern Polynesia. Among these heroic souls none deserves a higher place than Papeiha. In 1821 he and a comrade were landed by John Williams on Aitutaki. They were at once captured and taken to the cannibal altar to be dedicated to the gods. Nothing dismayed, they urged the people to turn from their idols and to accept teaching. They were still preaching when twelve months had passed, and it was not long before every temple and altar was demolished and a church was erected. When John Williams returned in 1822 the people came out to welcome him with the cry, "The good Word has taken root."

Then Papeiha turned his thoughts to the island of Mangaia. The vessel could not make the shore because of the storm and the reefs, but this dauntless man, with a spelling book and a New Testament, bound on his head, plunged into the water and in great peril made his way to the beach, only to be met by natives armed with clubs and spears. "I am come in peace," he said. Other Christians landed but they were all driven off, and the mission was abandoned for a while. Once again two native Christians assailed the stronghold, and they remained to win another victory for Christ.

(To be continued.)

Stained Glass



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BOOKS.

A NEW ABORIGINAL TRANSLATION

The Commonwealth Council of the British and Foreign Bible Society has just published in Perth the Gospel of St. Luke in Worora. This language is used by a tribe of aborigines inhabiting north-western Western Australia. The translator, the Rev. J. R. B. Love, M.C., D.C.M., M.A., of the Presbyterian Mission, has used the scheme of phonetic transcription drawn up by Adelaide University Committee for Australian languages. To meet the requirements of this system special type had to be procured from U.S.A.

Worora is not a new language on the Bible Society list, for a tentative version of St. Mark was published in 1930. As the years have gone by, greater experience in the use of the language has revealed errors, chiefly grammatical. The spelling, too, attempted as an approach to English phonetics, has proved too clumsy. Yet in spite of these defects, the main themes of the Gospels have been presented to the people and understood by them. But it is hardly fit that children should be taught to read, and reverence as the Word of God, a book that contains faulty grammar. The results of experience have been embodied in St. Luke's Gospel which now appears for the first time.

A glance at the Gospel in Worora shows us that the language is not an easy one. The following is the Lord's Prayer as it appears in Luke xi 2-4. All will agree that it is a tongue-twister:—

"2. Ana kundjunanangori, Wuno: murum dadjurd wuranundju, wuri:; Iraia ar-arkananga andjo:l' danga Nunnumba mama: kuninja, Bandaia nundjananga kunjanganjal. Lai kauwonanu kuninja, kabalba nanja kadjinu andjo:l' danga.

3. Maia ar-arkanangia lewara wunja kadjinma anjano:.

4. Umara ar-arkananga wai minjo: njari; gewunja air kuda: wei njerkumbunangori ardarawaia tjaue anganbarwunjari. Ari kaelwa pandjanuriri wungundjuie nanja, O! ri: annal woru nanja."

Mr. Love believes that the Gospel must come to the Worora in their own tongue if it is to come at all. To the young people English will remain the white man's language, the English Bible the white man's Bible. To be their own it must come to them in their own tongue. We believe that in the Bible Society, hence the Scripture in 1050 languages on our list.

This Gospel for Australian aborigines was translated by an Australian missionary and printed in Australia with Australian money. We are proud in this way to have taken a little of the burden off the shoulders of those who are so nobly keeping the flag of the Bible Society flying at the London G.H.Q. Many thanks to those whose contributions made this work possible.

THE CHURCH IN JAPAN.

BISHOP HEASLETT'S RETURN TO ENGLAND.

Speaking at a meeting of repatriated S.P.G. missionaries, Bishop Heaslett, lately Presiding Bishop in Japan, said: "I can't get away from the fact that I am an ex-gaol bird."

War between Japan and America was declared on December 7, 1942, at 10 a.m. By 5 o'clock Bishop Heaslett was in prison. The account of his "grim time" in custody may be published later in book form. "I am not going to speak of it now," he said, "but give some outline of Church affairs as I found them four months later."

The Bishop explained that he could speak only of information gathered from immediate friends in Tokyo, as communications further afield were impossible. He found that the Nippon Sei Kokwai had legally ceased to exist. The Church had frequently been urged to join the united Christian body that the Government set up, and which now comprehends all the Protestant bodies—Baptists, Presbyterians, Methodists, Holiness, Salvation Army, and the Society of Friends. Its creed is not yet formulated. On the refusal of the Japanese Church to be merged in this heterogeneous company, the authorities denied it a licence as a religious body, and the 250 congregations automatically became separate bodies. "The body ceased to possess legal existence: the bits remained."

THE CHURCH GOES ON.

Very little change, however, has taken place as a result. One or two church buildings have been declared enemy property. One church was scheduled as a youth centre; another was to be let as an office, but when the prospective tenant appeared he declared that the ecclesiastical windows were too dark for office work, and the cost of removing them was not to be considered.

In spite of its "non-existence," the Church continues under Japanese Bishops, confessing the Old and New Testament as the revelation of God to men; the Apostles' and the Nicene Creed as a summary of Old and New Testament teaching; the two Sacraments of the Gospel; the three Orders of the Church, which have been handed down from Apostolic times. Confirmations, ordinations and visitation from the Bishops continue as usual.

It seems probable that one or two of the elder Bishops have resigned, as was their earlier intention. The Church is under the leadership of young men—one consecrated in 1940 and four in 1941. "I think I can assure you," said Bishop Heaslett, "that there is no danger of the Church in Japan lapsing from those solid foundations which have been laid by its devoted bishops and priests."

JAPANESE SPIRIT.

The position of churchmen in Japan at the outbreak of war was, however, acutely painful and difficult. They were faced with the fact that hostilities to the death had broken out between them and the two countries from which they had derived nearly everything that mattered most to them and their work. From England and America they had received education, training and advancement in faith and in Church life.

But it must not be supposed, urged the Bishop, that Japanese churchmen are not loyal nationals to a man. They are supremely convinced of the righteousness of their cause. A prayer said daily in the churches contains the clause: "O God, open the eyes of all who oppose Japan in her righteous war." The spirit of the people is high.

When Bishop Heaslett was released from prison he was allowed to return to his own house, under supervision. There some friends were allowed to visit him. He recalled the constant kindness of Japanese churchmen. They spoke of him as "a martyr." "What," they said to themselves, "do martyrs mostly need?" And the answer was "food, and more food." So every visitor came with a present of tea or bananas or coffee or vegetables.—Church Times.

SPECIAL PSALMS AND LESSONS.

May 30, Fifth Sunday after Easter (Rogation Sunday).

M.: Deut. vi or Isa. lxii; Luke xx 27-xxi 4 or Acts iv 1-33; Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa lxiii 7; John vi 47-69 or Rev. iii 7; Psalm 107.

June 3, Ascension Day.

M.: 2 Kings ii 1-15; Eph. iv 1-16; Psalms 8, 21.

E.: Dan. vii 9-10, 13, 14; Hebrews i; Psalms 24, 47, 110.

June 5, Sunday after Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14 or Eph. i 3; Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa. lxxv 17; John xvi 5 or Acts i 1-14; Psalms 148, 149, 150.

June 12, Whitsunday.

M.: Joel ii 28; Romans viii 1-17; Psalm 68.

E.: Isa. xi 1-9 or Ezek xxxvii 22-36; Romans viii 18 or Gal. v 13; Psalm 104.

WAR WORK FOR THE AGED

(By Senex.)

Those of us who have passed the meridian of life, and are daily feeling the perishing of the outward man, find it hard to resign ourselves to relegation to the "shelf." A short time ago the present writer saw in a magazine an extract from some of Hugh Redwood's work. It ran something like this, "When we feel distressed at having reached a stage of life when we are no longer able to take as active a part in the useful work of the world as was formerly our privilege, let us remember that God sometimes reaches us to the 'shelf' to take down therefrom medicine helpful to others younger than ourselves."

Perhaps something in the following lines may afford cheer and encouragement to readers who, like the present writer, have already travelled some distance down the slope that leads to the life beyond.

AN ALL-IN EFFORT.

We are continually being reminded by our leaders that the present world-crisis calls for all the efforts that any of us can make. There is no need to emphasise this statement; it goes without saying that no one is justified in doing less than his or her utmost in this direction. And it would be quite superfluous to detail the many ways in which people still blessed with physical and mental vigour can help.

But before coming to the question as to what fields of activity are available for old people, one may remark that even the infant and the toddlers and the young school children are doing much in one direction in this all-in effort, albeit quite unconsciously to themselves. It is hardly possible to look on a helpless infant, or a child somewhat older, without feeling the appeal that they very helplessness makes to us. We think of the world as it is just now, we look forward to the time when these little ones will have to go out and face the battle of life for themselves, and our hearts

"My dear," said Uncle George, leaning back in the Jones' best arm-chair, "I always thought it was waste of time to preach to the heathen, but since reading that 'Accent on China' I can see how vital missionary work is."

"I am so glad, Uncle," said Mrs. Jones. "And you know, C.M.S. is the largest missionary organisation in the Church; over 1200 missionaries in the field!"

"Indeed!" said the old man. "I have just seen my lawyer, and arranged to leave a legacy to the work of the Church Missionary Society."

burn with desire to see a veritable New Order in society, in which it will be possible and relatively easy for the future generation to live lives in conformity with the will of God, giving God first place in those lives, and, loving God with all their natures, loving their neighbours as themselves. Can we do anything better for their future welfare than to strive to build up the City of God on earth, and, as a first step towards this desired end, to crush the powers of evil that threaten to sweep over the face of God's good earth? And so these lambs of Christ's flock are inspiring tremendous efforts on the part of older people to "make this earth an Eden like the Heaven above."

WHAT CAN WE OLD ONES DO?

It is cheering in the extreme to see how many people well advanced in age are shouldering burdens in this all-in effort. Large numbers of them are cheerfully sticking to responsible work long after the time when, under normal conditions, they would have retired into home life, to enjoy the leisure that long years of useful service have entitled them to. Others are participating in war-work, such as netting, and so forth.

But there are very many who, with the desire to serve thus find themselves physically unable to do anything on these lines. Are they to consider themselves right out of the work? We are fully justified, as Christians, in saying that if our potentialities for service of God here on earth were exhausted, God would take us to Himself to a sphere in the world beyond where higher service awaits us.

If this be so, there must be something that we can do which God expects us to do, conscious as we are that we cannot do much that younger and more vigorous people are capable of doing.

First of all, let us note that if we, during our long lives have tried to live under the guidance of the Spirit, we have a wealth of spiritual experience which is invaluable to others. We have memories of innumerable deliverances from threatened danger and of salvation in actual dangers. And so in these times of peril, of great uncertainty, of hardship, our faith in the unwavering goodness and providence of the Father Who is the same yesterday, to-day and for ever, should be strong enough for us to be able to strengthen the faith of those who have had a less prolonged and varied experience.

Then, too, we should be able to help others in the way indicated by R. L. Stevenson's beautiful prayer, the prayer, be it noted, by a man often racked by grievous illness and hardly knowing what it was to enjoy a day free from pain. He prayed, "Lord, give us the spirit of brightness, that no shadow may depress our spirits, and no cloud of ours darken the light by which others live and that we may

face with courage whatever the day may bring."

Younger people should be able to come to us for advice and encouragement when things are going awry with them and find in what we say to them strength and guidance along the path of duty and active participation in the battle of life.

Are these ways of service trifling are insignificant? Surely not. And if opportunities of such service seem to come our way but seldom, let us remember that the chief thing for us to aim at is to maintain the right attitude towards God. For though

"Thousands at His bidding speed,
And post or land and ocean with-
out rest,"

yet, "They also serve who only stand and wait."

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

CHURCH BOYS GO CAMPING.

May 7-12 were six days long to be remembered by many lads of our Church. Mr. J. B. Paynter, Diocesan Secretary of the Church of England Boys' Society, organised the camp at Palm Beach, and Rev. Graham Delbridge, Diocesan Youth Chaplain, was camp commandant. Rev. Rex Meyer was camp chaplain.

The site was carefully chosen and was surrounded by scenes of rare beauty. The camp site was prepared and tents pitched before the lads arrived, by the commandant and chaplain. The Lord truly blessed the camp with bracing, sunny weather and cloudless skies. Hiking, swimming and fishing each drew their adherents in large numbers. Everybody seemed anxious to enjoy the advantages of the quiet retreat from city life to the full.

Lads came from Wollongong, Port Kembla, Corrimal, Moss Vale, and two came from the newest C.E.B.S. branch, St. John's, Abbotsford. Some came from the congested areas of the city, some from the more favoured suburbs, some from factories, some from offices and shops, and some from the University. There were ladies there, too, for Mrs. Jones and her band of loyal helpers from St. Andrew's, Summer Hill, cooked for us. In all, 119 attended this camp of camps. It was indeed a wonderful experience.

This was a typical day in camp:—6.30 a.m., Rising Whistle, quiet time 15 minutes; 7.45 a.m., Physical Training; 7 a.m., Shower, Clean Up, Fix Tents; 7.45 a.m., Breaking of Flag, prayers by chaplain; 8 a.m., Breakfast; 8.45 a.m., Tent Inspection (the camp flag was won by St. Michael's,

Wollongong); 9 a.m., Morning Activity; 12.30 p.m., Lunch; 1.30 p.m., Afternoon Activity; 5 p.m., Tea; 6 p.m., Community Singing of Choruses, yarn by an officer on some aspect of Christian life, more singing; 8 p.m., Supper and Bed.

On the last night in camp the Rev. C. N. Steele had a short challenging talk with the lads. Before bed-time, no less than 45 boys expressed the desire to give their hearts that night to the Lord Jesus Christ. The Holy Spirit had truly been working in young hearts during those five days, and the leadership and example of consecrated Christians had borne fruit to the glory of God.

Such was one of the finest C.E.B.S. camps held for years.—Contributed by a C.E.B.

PARRAMATTA RURAL DEANERY. Sunday School Teachers' Association Quarterly Conference.

Discussion on Sunday School problems was the principal business of the 123rd quarterly conference of the Association, which was held at St. Stephen's, Lidcombe, on May 10.

Clergy and teachers discussed the question of "Co-operation among teacher, pupil and parents," also "The spiritual drift of boys attaining the leave-school age."

Prayer and personal interest, the visiting of homes, and the welcoming of parents to the church, were considered essential for gaining the sympathetic support of the family, and winning the child for Christ. The education of the parent as well as that of the child was advocated.

A Church and Sunday School alive to the needs of the body, mind, and soul of the child, and seeking and securing through his conversion a maintenance of lively fellowship within the Church, would most ably avert spiritual drift of the adolescent.

Many other helpful suggestions were offered for practical application and further study.

A resolution was passed in favour of a specially gifted and qualified minister being appointed to visit Sunday Schools on occasions such as decision days, and to give addresses for purposes of gaining and keeping youth for Christ and His Church.

Prior to the conference the officers and teachers of St. Stephen's, and St. James', Berala, entertained the visiting clergy, officers and teachers at tea.

The Rev. O. G. Dent presided, and gave a devotional address at the service which he conducted.

Clergy present besides the chairman were Archdeacon G. T. Denham, Harris Park; Revs. S. W. Clarke, Granville; W. A. Watts, Guildford; J. F. W. Mason and C. R. Flatau, St. John's, Parramatta; and J. Richards, All Saints', Parramatta. Altogether 17 Sunday Schools were represented.

It was decided to proceed with a teachers' circulating library in con-

nection with the Teachers and Leaders' Educational Fellowship monthly meetings.

At the close a hearty vote of thanks was conveyed to the Rev. O. G. Dent and officers and teachers of the Lidcombe parish for their welcome and valued services rendered.

The meeting closed with the National Anthem, Doxology and Benediction.

VICTORIA.

Diocese of Melbourne.

FOUNDERS AND BENEFACTORS' DAY.

To celebrate the 96th anniversary of the founding of the diocese a commemorative service will be held at the Cathedral on the evening of Friday, June 25, at which it is hoped to have a thorough representation of every parish to make fitting commemoration of those "founders and benefactors" to whom we owe so much.

A special order of service is being prepared, and will be made available for use throughout the diocese on the following Sunday, June 27.

Plans are being made to launch, at that time, an appeal for a "reconstruction and advance fund" in order that the needs of post-war days may be adequately met. The clergy are requested to keep the foregoing dates free from other commitments.

HISTORY MADE.

By speaking from the pulpit in St. Paul's Cathedral on Sunday afternoon, May 8, Catherine Smith made history. She was, as far as is known, the first woman ever to speak from the pulpit in St. Paul's Cathedral. Incidentally it was surely the first occasion in the history of the Church upon which a daughter has spoken from the pulpit in the afternoon and her father in the evening. Catherine Smith's father, Bishop Donald Baker, preached the sermon in St. Paul's Cathedral at Evensong on the same day.

DEATH OF REV. E. J. DURANCE.

It was a considerable shock to his numerous friends to hear that the Rev. Edwin James Durance had died on the morning of May 5 in a private hospital, as it was thought that he had successfully got over the worst phase. The crowded attendance at the funeral service at St. John's, Footscray, on May 6, was a tribute to a lovable colleague and a faithful and diligent vicar. The Archbishop, attended by the Archdeacons of Essendon and Kew, and the rural dean were in the sanctuary, many clergy were present, and the Footscray branch of Rotary was well represented. The Reverends W. E. Dexter and F. E. Thornton conducted the service at the church.

The Archbishop, basing his address on the last verse of the lesson, "Where, for, my beloved brethren, be ye steadfast, unmovable, always abounding in



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the work of the Lord, for ye know that your labour is not in vain in the Lord," briefly sketched the deceased's ministerial career at Elmore, Hawthorn, Modewarre, St. James O.C., Melbourne, Chelsea, Doncaster, Bacchus Marsh, East Kew, and Footscray. In each place there had been energetic and warm-hearted service rendered, and his work and personality would be greatly missed. However, "in the Father's house are many mansions," and in our natural sorrow at parting there is mingled the Christian confidence of blessed reunion hereafter.

The large number of local people assembled outside was a further tribute to the esteem felt. The interment was at the Old Cheltenham Cemetery, where the Archbishop officiated. Our sympathy for Mrs. Durance is the deeper, inasmuch as all the surviving sons are absent on service—one with the R.A.A.F. in England, and two with the A.I.F., somewhere northwards, and Ruth, the only daughter, is still at school.

ST. JOHN'S TOORAK.

Easter-tide services were well attended. Good Friday at 11 was very good in numbers, and Easter at 11 found the church crowded, including the chapel. There were 550 communicants, the largest on any one day. The offerings on Good Friday morning for the Jews came to about £22. Boxes for Jerusalem Diocese, £4. The lantern in the Village Theatre resulted in £32 at the doors as people left, with £100 sent subsequently. The sum of £110 was given on Easter day towards the debt incurred by repairs on buildings.

TRANKSGIVING FOR VICTORY.

Sunday morning quietness of the suburbs and country towns was broken earlier than usual on Sunday week, when, at 10 a.m., church bells commenced ringing to celebrate the Tunisian victory and to remind people of the thanksgiving services. From the two city cathedrals, St. Paul's and St. Patrick's, peals of bells were heard at intervals during the 45-minutes' period. Only other city churches with peals were St. James' Old Cathedral, West Melbourne, and St. John's, Toorak.

It was not inappropriate that the thanksgiving services should have fallen on Red Cross Sunday, which was fixed earlier. Work of the Red Cross Society was remembered by special prayers and reference in sermons.

At St. Paul's a section of the cathedral was filled with Red Cross officials and workers, many being in uniform. Sir Winston Dugan, Governor, and Lady Dugan, Cr. T. S. Nettlefold, Lord Mayor, and the Lady Mayoress were present.

Rev. P. St. J. Wilson said we were to-day bound to God and one another in a victory achieved for us by brave men after three years' fighting in North Africa. We in Australia understood the force of the victory and thanksgiving services because of the part taken by our kith and kin, and the price they had paid in winning the victory. Hearts to-day were full of thankfulness because we had been brought a step nearer the time of peace.—From the Argus.

YOUTH AND THE NEW AGE.

The supreme task of the Christian Church was to grow, to be a missionary society going forth to the evangelisation of the world, and to be the symbol of universalism and corporate fellowship. Mr. J. H. Reeves said on Empire Youth Sunday afternoon in the "Youth and the New Age" series of addresses at St. Paul's Cathedral.

The Church, Mr. Reeves added, had also the task of affirming Christians values as standards of judgment in a secular society. We were at the end of a secular age and on the edge of a new age of faith, and he hoped it would be a Christian faith.

SYDNEY MISSIONARY AND BIBLE COLLEGE, CROYDON.

The Old Collegians' Fellowship invites you to a conference on May 29, at the College.

Subject: "Should we change our methods of reaching Youth?"

Speakers: Rev. Graham Delbridge (Diocesan Missioner), Mr. H. Alex Brown (Children's Special Service Mission), Sister Pite, Miss G. Wilkinson, B.A., Messrs. W. E. Sykes and R. I. Henderson.

Sessions 3.30, 6.30. Basket Tea, 5.30.

The Church had a mammoth task—that of personal evangelism, missionary activities overseas, and criticism of anti-Christian elements in our own society. The Church must keep on trying to do all these things because it was the will of God that she should do so.

There were many things to-day that clouded the Church's witness, and not the least were the various divisions and denominations. There was also much within their own Church that the younger generation of Anglicans were thinking hard about.

THE BUSH CHURCH AID SOCIETY RALLY.

The rally was held in the Chapter House, St. Paul's Cathedral, on Monday, May 17, at 8 p.m. Speakers were the Archbishop of Sydney, Mrs. Donald Baker, and Sister V. Page of Ceduna Hospital. The Archbishop of Melbourne was chairman.

The Archbishop of Sydney said that he was happy to be at the rally with the Archbishop of Melbourne and the new Dean for the first time since their appointments. These years are unforgettable pages in the history of Australia. In this vast land, with population of seven million white surrounded by the brown races of seventy million and beyond the brown, the yellow races ten times as many again. This war is causing air fields to be built in the Pacific by Japan and America for planes to land. We should emerge from this war to realise Australia completely changed, easy to fly from island to island.

B.C.A. stands for building a Christian Australia. I last spoke at a Victorian rally seven years ago—we think of the remarkable progress in those years; seven years ago the Mail Bag Sunday School had 3750 and to-day more than 6000 scholars. The mothers outback trying to teach through correspondence schools, but no companionship, so we have our hostels at Wilcannia, Mungindi, and now "Coorah" at Wentworth Falls, which means that more children attend schools and additional staff can be added, so B.C.A. is adding Christian education. One woman brought her child for admission to one of the hostels; not asked what she could pay: "We will see what you can afford." This woman earned 30/- per week and brought £33 at the end of the year.

The importance of making life in the country easier and what a great help the medical aid can be. Modern buildings at Ceduna, Cook and elsewhere; 13 nurses with double and

triple certificates; chain of five hospitals. B.C.A. plane has travelled 80,000 miles and 5000 patients have been treated. To-day twenty-one centres are served by B.C.A. In one place a clergyman had not been seen for three years. From Cook plague of rabbits, then green flies, dust and torrential rain; plague of mice from west. Special regard for B.C.A.—not only because of regard for the late Bishop Kirkby, but because of my Canadian days when I did some such work in my holidays. Quotation from letter received from a clergyman who had lost only son in the war: "Thank God, we have been able to overlook our loss and glory in our suffering. Is not this the way Christ comes to us—by the way of the Cross."

Mrs. Donald Baker said that the work which is done by the women for B.C.A. is inspired by the women of the B.C.A. staff. There are more women than men; their utter self-sacrifice and heroism; a lady doctor carrying on the flying doctor's work; box secretaries are mostly ladies; during the last three years records have been made by box-holders. Ladies' Auxiliaries; meet regularly—Central Auxiliary on the third Tuesday of each month; definite atmosphere of prayer and earnestness; considerable sums of money raised; in 1942 Central Auxiliary gave to general funds £96 and also one War Savings Certificate. Essendon Auxiliary gave £10 and a War Savings Certificate; St. John's Ladies' Guild, Toorak, gave £15. In the Central Auxiliary most of the money is raised by a Temple Day which is regarded as a time of self dedication. In addition to the money gifts in kind have been given—an arm chair, cardiac table, tea set and linen and bandages. Cases of these goods go freight free.

More Workers Needed.—Our young people are not afraid of sacrifice but afraid of futility. We want to claim their keenness for the King of Kings. Difficulties of running a home under war conditions; more difficult still for our hospitals and hostels.

Sister Page.—Ceduna is the base of the B.C.A. medical services in South Australia. Ceduna is on the Great Australian Bight, two and a half hours by plane from Adelaide; by boat and train 23 hours; by service car, used to be 12 hours. Forget that you are in the heart of the city and put yourself in these hospitals: Koonibba is 25 miles from Ceduna; Penong 50 miles from Ceduna; Cook, 280 miles by road; Tarcoola 108 miles by plane. Ceduna, the base hospital, is staffed by five trained nurses; daily average nine adults and babies; nurses have

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to relieve the cook and often have to do the laundry; also have to relieve when a nurse is on holiday. Seldom that there is a full staff at Ceduna. The doctor lives at Ceduna and the aeroplane stays there. Dr. Roy Gibson is in the army and his wife, Dr. Freda Gibson does the work on her own.

Koonibba.—A Lutheran Mission to Aborigines. B.C.A. took over the hospital there and Sister Hitchcock has been there for five years. There have been several epidemics; recently an epidemic of cerebro-spinal meningitis, which can be deadly. Sister Hitchcock got Dr. Freda to come up and treatment with the familiar M. and B. 693 was given. There were eight desperately ill and seventeen suspects, but not one was lost.

Penong.—Sister Firmin in charge and she is helped by Miss Miller, who does the house-keeping and also helps in the theatre and nursing.

Cook.—Why put a hospital there?—miles and miles of stone and plain. Sister Pitchard in charge, and Miss Dykes, who has her midwifery certificate, and who does the housekeeping. On way to Cook stop at Nullabor Station, where B.C.A. has good friends—Mr. and Mrs. Brooks; Mrs. Brooks was a nurse. At the hospital not only medical treatment given but spiritual. The Bible is read every evening; hymn singing morning and evening. One patient, an old fisherman of 80, accepted Christ as his personal Saviour; others, too, have been won. Military lads from a camp near the hospital took a long time to come to services but at last they came and are still coming.

Thank-offering received at rally, £33/2/-; at Office £35/9/6.

THE DIOCESE OF NORTH AFRICA.

APPOINTMENT OF NEW BISHOP.

In 1929, at the suggestion of the then Bishop of Sierra Leone (Rt. Rev. G. W. Wright, D.D.), the Bible Churchmen's Missionary Society commissioned its first two missionaries to Morocco—Archdeacon C. Hyde Hills, M.A., and Mrs. Hyde Hills. These were followed immediately by four other British missionaries of the Society, and the six settled at Marrakesh for language study. In the succeeding years a further nineteen missionaries were commissioned by the Society for the North Africa field, and stations were formed at Rabat, Casablanca, Boujad, Demnat, Beni Mellal, Ben Ahmed, Siddi Bettache, Tangier, and Algiers. In 1936, Bishop Wright, having resigned from the diocese of Sierra Leone, the new diocese of North Africa was formed, with him as its first bishop, the Society undertaking all the legal and financial responsibility.

SYDNEY MISSIONARY AND BIBLE COLLEGE, CROYDON.

"Every Preacher a Practical Evangelist."—REV. LIONEL FLETCHER will commence a series of lectures to Preachers and Christian Workers in WESLEY COLLEGE on June 4, continuing for twelve successive Friday evenings. Time 7.30. First Lecture, "Why do so many Preachers Fail?" What is the secret of success in Christ's work.

Open to all workers. Young ministers and theological students specially invited.

The blessing of God upon this new and difficult work, for the diocese contains some fifteen million Moslems, has been continuous, and now that Bishop Wright has resigned, as from December 31 last, the Society having expressed its appreciation of his ability and devotion to the work, he has replied as follows to its Honorary Secretary:—

"Will you kindly thank your Committee for me for their kind expression of appreciation. I value it greatly. I believe that the years to come will show how important has been, is, and will be, the formation of the diocese of North Africa.

"To be allowed to share in the restoration of a Christian Church whose eclipse after so magnificent a beginning has been so pitiable is, it seems to me, a very great privilege. It may be seen in the future to have been one of the great moments in the history of the Church. Linked as it is with the parallel call to Abyssinia, it surely marks a double call of the highest import to Africa and ultimately to the Universal Church. At least so it seems to me."

Bishop Wright's successor has been appointed; he is Rev. G. F. B. Morris, B.A., who, after graduating from Queen's College, Cambridge, in 1909 to the curacy of St. Paul's, Portman Square, became a missionary of the A.I.M. He joined the B.C.M.S. in 1932 and served its work in Morocco until 1940, being appointed Archdeacon of Morocco by Bishop Wright in 1936.

Be a good mixer! Exactly. It is, speaking generally, pretty good advice. Only remember one fact in natural history—that oil and vinegar do not mix very well. There are times when sensible folk will be satisfied with an emulsion.

KATOOMBA CHRISTIAN CONVENTION.

MID-YEAR RALLY

will be held on

SATURDAY, JUNE 6,

at

ASSEMBLY HALL,

Margaret Street, Sydney.

Chairman: The Archbishop of Sydney.

Speaker: Rev. Lionel Fletcher. "A Challenge to Christian Youth."

7.30 p.m., Reports of last Katoomba Convention by Secretary and Treasurer, etc.

Intercessions, National and International, by Youth Leaders.

8.15 p.m., Rev. Lionel Fletcher.

37th Annual Convention

to be held (D.V.) at
ST. PAUL'S, CHATSWOOD

(Fuller's Road, off Pacific Highway)

on KING'S BIRTHDAY HOLIDAY—JUNE 7, 1943.

Subject for Convention:
"THE PERSON AND WORK OF THE HOLY SPIRIT"

SESSION 11.15 a.m.—12.45 p.m.

Speakers: Rev. D. J. Knox, Rev. Hugh Paton.

SESSION 2.15 p.m.—3.45 p.m.

Speakers: Canon T. C. Hammond, M.A., Archdeacon G. T. Denham.

SESSION 4.15 p.m.—5.30 p.m.

Speakers: Dr. Paul White, Archdeacon H. S. Begbie.

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