

THE AUSTRALIAN CHURCH RECORD

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

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South India Bishop Appeals for Unity

RELATIONSHIPS WITH THE CHURCH OF ENGLAND

C.M.S. ANNUAL MEETING.

The following is the text of the address given by the Most Rev. A. M. Ellis, Moderator of the Church of South India.

To-day I am talking to you who are members of the Church of England. The fact that, for reasons of history, the Church of England attempts to fulfil its missionary responsibility through the agency of a number of voluntary societies, among which C.M.S. occupies a place of outstanding importance adds to the tension caused by the coming into existence of C.S.I.

The existence of separate and, in a measure, competing societies bears witness to deep reaching tensions within the Church of England itself. Behind the mutual friendliness, co-operation and good manners which exist among the different Societies there is a sense of mutual criticism and mutual dissatisfaction with those understandings of the Gospel which other Societies seek to promote. That has produced over the years the further problem of monochrome dioceses. The Christian Church is called to be one in the Father and the Son, as the Father and the Son are one. That is not fulfilled in the Christian Church as a whole to-day. It is fulfilled in the Anglican Communion.

Step Forward.

We in C.S.I. know very well that unity, that love, for which our Lord prayed is not yet seen in us. But we have taken one step forward. We are in one Church, one fellowship, but two-fifths of all the non-Roman Christians of South India, the largest non-Roman Church in Asia. In two and a half years since the inauguration we have experienced an amazing sense

of the uniting and guiding presence of God the Holy Spirit.

May I first remind you that the last Lambeth Conference, without any expression of dissent, used the following words: "We give thanks to God for the measure of unity locally achieved by the inauguration of the Church of South India, and we pledge ourselves to pray and work for its development into an ever more perfect fulfilment of the will of God for His Church." We ask for the fulfilment of that pledge.

Indian Differences.

We are surely entitled to claim that none of the Bishops believe that what we have done is fundamentally contrary to the will of God for no man can thank God sincerely for human wrongdoing however well intentioned. In order that you as loyal Anglicans may help your Bishops to fulfil their pledge on behalf of C.S.I. would say to you five things.

1. Do your best to understand our problems and our situation and do not assume that they are identical with your own here.

2. It is impossible to export answers ready made. Socially, economically, politically India is not England or Europe, or U.S.A. Intellectually India has never been and can never be dominated by the classical tradition. The broad lines of European question-

ings and of the answers given to those questions are set by the Greco-Roman inheritance. India needs to know the best thought of the Christian Church throughout the ages. Indian Christians need the companionship in India and abroad of Christian scholars from other countries. They need encouragement to think for themselves and

to express in their own languages the essential truths of the Gospel. That demands patience on the part of the older Churches and a refusal to make hasty condemnation of what may appear to them inadequate or heretical in our necessary tentative statements. By the standards of fifth-century orthodoxy a fair amount of the second and third-century Christian literature could be judged heretical. We in South India are not yet in our fifth century. It is far better that we think and sometimes think erroneously than that we should not think at all.

3. We know that we must evangelise or disappear. The Christian Church in India to-day is in a real sense freer to preach the Gospel than it was before August 15, 1947. There is a considerable measure of disillusionment among the people, for independence has left many of the fundamental problems unsolved. The new Constitution has many excellences but it is a machine which cannot work itself. The cry for men and women of character and integrity is raised again and again by Indian leaders. This is for the Christian Church in India an opportunity and a challenge.

4. The fundamental question for every one of us Christians in South India is: How can we show God in Jesus Christ to India? The conviction

ON OTHER PAGES.

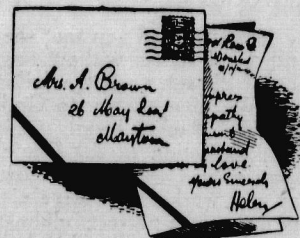
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borne in upon those who planned this united Church and shared by us who belong to it is that a divided Church cannot be an adequate manifestation of the one reconciling Christ. We have only made a beginning but already we have experienced a great release of life and power.

5. Finally we would say to you: Must you stay apart? How much do you in England, you who support C.M.S. care about disunity? I am convinced that, if we see clearly, unity and evangelism are closely bound up together. The converting agent, under God, is not just the individual however eloquent and saintly but the changed life of the whole Christian community, the Church. As Bishop Azariah, who did so much to bring C.S.I. into existence, never ceased to impress upon us, the Church as a whole is the witness. The Church is the sphere of the Holy Spirit. We are Christians not by birth but by rebirth. Must not you in England face much more seriously this question of the distinctiveness of the Christian family, the difference of the Church from the world, and, if so, is it not your duty, perhaps your first duty, to take much more seriously the divisions within the Church of England to which you belong? I do not believe that it is untrue to say that within two and a half years we in C.S.I., in spite of far greater differences of race and of inheritance, have come to understand and to trust one another more than Anglicans of different parties do in spite of centuries within the same Church. You have so much that, sometimes deliberately, sometimes by accident, keeps you apart. We have inescapably before us the task of evangelism so vast that humanly it is impossible. We look forward to the day when Siva and Vishnu will be as much matters of past history as Zeus and Jupiter. Faced with that task we know the impotence of a divided Church. We know, too, the power of God and the promise of our Lord. We cannot doubt that He Who has overcome the

gods of Greece and Rome and before whom Hinduism and Islam will pass away is able to sweep away the things that hold apart those who share a genuine devotion to Him and a sincere devotion to do His will and to manifest Him to all the world. The missionaries sent out by the different Church of England Societies often, in face of their immense task, find themselves much nearer in understanding to their fellow-Anglican missionaries of other traditions than the supporters of the different missionary Societies in England are. Surely, if your enthusiasm for C.S.I. and for unity in general is to be effective, it must be effective here in England too and must begin with those who share with you a "concern" for the spread of the Gospel.

—C.E.N.



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L.R.C.P.
S.A. Congress Hall, 7.30 p.m.

THURSDAY.

Rev. R. N. Grout, L.Th.
Central Baptist, 7.30 p.m.

FRIDAY.

Rev. John Drakeford, B.A., Dip.Ed.
S.A. Congress Hall, 7.30 p.m.

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ST. STEPHEN'S, WILLOUGHBY, SYDNEY.

The foundation stone of the first St. Stephen's Church, Willoughby, was set on Saturday afternoon, September 23rd, by Mrs. Cave-Brown-Cave, the wife of the incumbent of St. Thomas', North Sydney, in the presence of a large number of residents of the vicinity and visitors from Sydney. The Dean of Sydney, Dean Cowper, delivered an address and the Rector of St. Thomas', North Sydney, the Rev. Cave-Brown-Cave offered prayer. The Mayor of North Willoughby, Mr. H. H. Bligh, placed in the cavity of the foundation stone a bottle which he said contained a copy of the "Sydney Morning Herald," a copy of the "Australian Churchman" and a few coins of the realm and a parchment scroll of which the following is a copy: "North Willoughby. To the Glory of God and in remembrance of the Christian

take charge on 14th July, 1884. Prior to this, steps were taken with a view to the erection of a new church and the present beautiful stone structure is the result.

The laying of the first stone of the new church took place on 9th December, 1882, the ceremony being performed by Bishop Stanton, of North Queensland. A scroll containing copies of the "Sydney Morning Herald" and the "Church of England Record" was placed in a jar and deposited in a cavity under the foundation stone.

The opening of the completed nave of the new church took place on Saturday, 19th April, 1884. Bishop Barry, the Lord Bishop of Sydney and Primate, newly arrived in Sydney, officiated at the ceremony, being assisted by Dean Cowper. The Bishop's sermon was based on 1 Peter 2, 5.

The Rev. Daniel Murphy continued his ministry from 1884 to 1909 and was a well beloved and earnest pastor. He was also a

The Archdeacon's long service to the parish was richly blessed of God and the fruit of that ministry still remains for which many people give thanks to God. It was during Archdeacon Begbie's rectorship that the present beautiful organ was installed and dedicated on 17th June, 1930, as a soldiers' memorial, in grateful memory of the men who fought in the war 1914-1918. The generous legacy of Mrs. Marie Griffiths, supplementing the amount subscribed, made the memorial possible.

It should be noted that several parishes have been carved out of the area forming the original parish, namely, St. Paul's, Chatswood, St. Cuthbert's, Naremburn, St. Basil's, Artamon, St. Mark's, Northbridge, while St. Barnabas', Chatswood, was formed partly from St. Paul's, Chatswood, and St. Stephen's. This indicates the wonderful growth of the population in the district. More recently, St. John's, Willoughby, which was part of the parish, was separated in 1945. It had been part of St. Stephen's since 1926 when services were taken at the residence of Mr. A. L. Short of Warrane Road.

The Rev. Leonard Gabbott succeeded Archdeacon Begbie in 1936, on Archdeacon Begbie's appointment to St. John's, Parramatta. Mr. Gabbott continued to be rector until 1945. It was Mr. Gabbott's lot to have the burden of the strenuous war years. His sympathetic ministry was very largely appreciated and there was much regret when he felt he should resign and retire from the active ministry. Much sympathy was felt for Mr. Gabbott on the death of Mrs. Gabbott soon after his resignation.

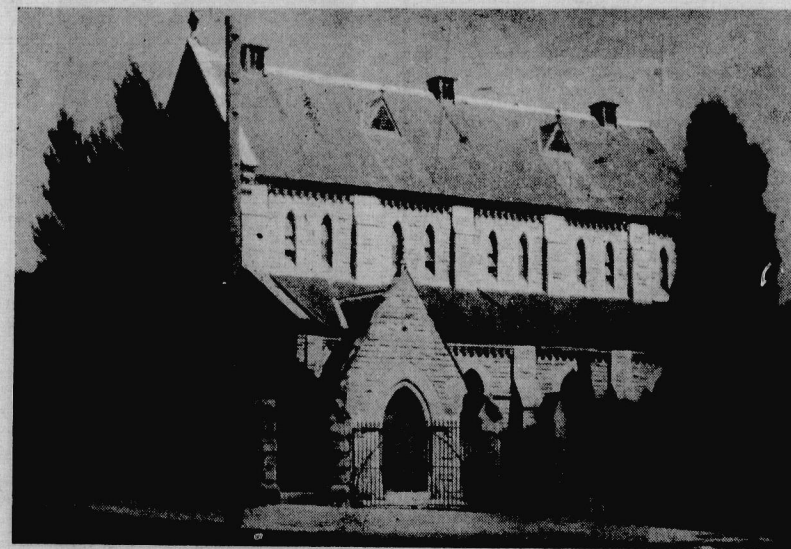
The Rev. G. A. Hook became rector in April, 1945, and continued as rector for a little more than two years. Mr. Hook for a considerable period had been a missionary in China. He felt he would like to resume that work and resigned with this purpose in view, and first returned to England. The way not being open for him to take up work in China, he has now returned to Australia, having been appointed as rector of St. Jude's, Bowral.

The Rev. F. J. Rice acted as locum tenens after Mr. Hook's resignation until the appointment of the Rev. C. C. Short, who was rector for less than two years. His tragic death in a motor-car accident was a great grief and shock, not only to the parish, but to the diocese. During his brief ministry Mr. Short was unwearied in his labours for the progress of the parish.

The present rector, Archdeacon R. B. Robinson was inducted by the Archbishop of Sydney in December, 1948. Prior to Archdeacon Robinson taking up his duties, the Rev. J. T. Phair acted as locum for four months.

Special services are being held this month at St. Stephen's to mark the Seventy-ninth Anniversary of the laying of the foundation stone of the first church. His Excellency the Governor of N.S.W., Sir John Northcott, will attend the Morning Service on September 24th, when the preacher will be an old boy of the parish, Archdeacon F. O. Hulme-Moir. At the Evening Service the preacher will be Dr. A. W. Morton, recently returned from England.

St. Stephen's parishioners are engaged in a number of activities for the extension of the Kingdom of God at home and abroad, and the parish organisations reveal interested work amongst young and old. Financial help is given to C.M.S. towards the support of Archdeacon and Mrs. Cordell in East Africa who are regarded as St. Stephen's own missionaries. Deaconess Nancy Drew, who re-



ST. STEPHEN'S CHURCH, WILLOUGHBY.

Deacon, the Martyr, St. Stephen, the foundation stone of this Mission Church was laid on September, Twenty-third, in the Year of our Lord, One Thousand, Eight Hundred and Seventy One by Mrs. Cave-Brown-Cave. The Rev. W. C. Cave-Brown-Cave, M.A., Incumbent of the Parish; the Right Reverend F. Baker, D.D., Bishop of the Diocese; Trustees the Rev. W. C. Cave-Brown-Cave, H. H. Bligh and R. Seldon; Committee—Messrs Bligh, McLennan, Harnett, Peddlestone, Seldon, Rennard, Stack, Osborne; Builder of Stone Work, Mr. John Jago; Secretary and Treasurer, Mr. H. H. Bligh.

Prior to the laying of the foundation stone of the first Church occasional services were held in Willoughby which were started by the Rev. W. B. Clarke, of North Sydney, who retired in 1870. The first Church was opened on March 27th, 1872. This original building of stone is now incorporated in the Parish Hall erected in 1920. The first clergyman in charge of St. Stephen's was the Rev. W. C. Cave-Brown-Cave until 1876. His successor, the Rev. G. C. Bode, continued the oversight of the Church. On July 8th, 1884, St. Stephen's was formed into a separate parish and the first incumbent was the Rev. Daniel Murphy, who was appointed to

great benefactor. The land surrounding the Church and the Rectory, we understand, were his gift to the Church, and also an endowment which realises £50 per year. Mr. Murphy is still remembered by not a few parishioners and he certainly exercised a ministry of far-reaching influence.

Mr. Murphy was succeeded by Rev. C. B. Elwin, who continued his ministry until 1916. By his quiet and assuming manner and his good, steady work, he endeared himself to the parishioners. Mr. Elwin is now living in retirement at Longueville.

The Rev. H. J. Chivers acted as locum tenens after Mr. Elwin's resignation until the appointment of Rev. Ainslie Yeates who was inducted to the Church by the Archbishop of Sydney on 4th October, 1917. The ministry of Mr. Yeates was much blessed, and it was during his incumbency that the present Parish Hall was built. Mr. Yeates resigned in 1921 to take up important work in the Melbourne diocese as missionary in the city parish of St. James and St. John.

He was succeeded by Rev. H. S. (now Archdeacon) Begbie, who was inducted on 8th December, 1921, and continued his ministry as rector of St. Stephen's for 15 years.

cently went to the Northern Territory as a C.M.S. Missionary in connection with C.M.S. was a Sunday School scholar and a member of the Fellowship of the parish.

It is hoped that at no far distant date that the beautiful church will be completed with its new chancel.

The spiritual witness of this Church during the past seventy nine years is something for which to thank God. We pray that God will continue to bless its witness on Him.

THE BUSH CHURCH AID SOCIETY.

30th ANNUAL RALLY.

A large gathering of friends interested in the work of the Church outback assembled in the Chapter House, St. Andrew's Cathedral, Sydney, on Friday, 1st September. The presence of so many young people was an encouraging factor while the unfailing interest of the many friends who over the years have given loyal and sympathetic support was indicated by the large assembly.

The Chairman, Mr. T. S. Holt, paid a tribute to the first Organising Missioner, the late Bishop S. J. Kirkby, and proceeded to trace the development of the work under the capable and efficient guidance of the present Organising Missioner, the Rev. T. Jones. The office staff was complimented for the diligent devotion to duty and with an encouraging word to the many friends of the Society, the Chairman called upon all to go forth with high endeavour to do all for the glory of God. The call for more support and the challenge of the outback work was emphasised by the speaker.

The Acting Organising Missioner, the Rev. D. G. Livingstone, presented a brief report making reference to the need for more financial support in view of the ever increasing rise in the cost of maintenance. He gave greetings from the workers in the field as well as the Organising Missioner and friends in England.

Deaconess Clarke, of Wilcannia, N.S.W., gave a graphic account of the experiences of herself and companion, Deaconess Spry, in their large mission district of 52,000 square miles. There was emphasised the great need for more workers and the opportunity to provide a virile witness was made clear to the youth of the Christian Church.

A number of new slides showing scenes of recent activities in the field were presented by the Rev. D. G. Livingstone, who also made an appeal for more people to serve the Lord Jesus Christ in the outback.

The pianist, Mr. B. Le Mesurier, gave sympathetic accompaniment to the hymns and the Rev. J. R. Greenwood offered the prayers.

The Doxology was sung as a thanksgiving to God when the offertory of £142 was announced.

After the Rally in the Chapter House, the Rev. H. E. Felton, at one time a Bush Church Aid Society Missioner, dedicated St. Margaret's Van, which was on display in the Cathedral grounds and made formal presentation of the keys to the Deaconesses. The van is the gift of the ladies associated with Colonial and Continental Church Society of England and the Bush Church Aid Society. At the request of the Colonial and Continental Church Society the van is named St. Margaret as the Society's offices are situated in the parish of St. Margaret, Westminster.

The Rev. J. G. M. Gent has been appointed to the parish of Enfield, S.A.

PERSONAL

The Bishop of Adelaide has appointed Archdeacon E. A. Godd to the Canonry in St. Peter's Cathedral, rendered vacant by the death of Canon Wise.

The Rev. J. W. Griffiths, formerly Warden of St. Barnabas' College, Adelaide, has left with his family for England.

The Rev. and Mrs. G. A. Hook and family arrived in Sydney this week from England. Mr. Hook, who was formerly Rector of St. Stephen's, Willoughby, has accepted nomination to the parish of St. Jude's, Bowral, and will take up his duties there immediately.

We regret to note the death of Bishop Bennett, the Maori Bishop in New Zealand. He was the first Maori to become a Bishop. He was consecrated on December 2nd, 1928. Bishop Bennett twice visited Sydney, the first occasion being for the Samuel Marsden Centenary celebrations, 1938. He was accompanied by two Maori clergy and a large Maori choir. The Bishop attended the last Lambeth Conference and preached in Westminster Abbey. He was awarded the C.M.G. by the King.

The Rev. H. M. Arrowsmith, Commonwealth Secretary-elect of the British and Foreign Bible Society, will leave England for Kenya Colony and Tanganyika on November 11th, and expects to arrive in Sydney on Feb. 2nd. At present he is on the Continent of Europe and paid a visit to Bishop Chambers in France. He preached at the Embassy Chapel in Paris.

The parish of St. Jude's, Bowral (N.S.W.) has suffered a severe loss in the sudden death of Mr. Norman Pirie, their Treasurer. Mr. Pirie had been Manager of the Commercial Bank in Bowral, but retired two years ago. The funeral service, which was largely attended, was conducted by the Rev. A. T. Pattison (a friend of the family) assisted by Canon D. J. Knox. Mr. Pattison expressed the Church's appreciation of Mr. Pirie's life and work and also the sympathy of the district for Mrs. Pirie in her loss. On the day before Mr. Pirie's death he wrote out a notice inviting parishioners to an afternoon at the Rectory to view the renovations and also to bring, if so disposed, some gift for the pantry or kitchen. Mr. Pirie did not himself live to hear the notice read or be present at the gathering, but there was a large attendance in response to his invitation.

Proper Psalms and Lessons

Sept. 24. 16th Sunday after Trinity.

M.: Jer. v 1-19; Luke xi 1-28, or Titus ii 1-iii 7. Psalms 86, 87.

E.: Jer. v 20 or vii 1-15; John viii 12-30 or Eph. v 22-vi 9. Psalms 90, 91.

Oct. 1. 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 Ephes. vi 10. Psalms 100, 101, 102.

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NOTES AND COMMENTS

Sovietism is a challenge to the State as well as in its innermost teaching, to Christianity. It is opposed to the democratic principles that present a right appeal to all true hearts with their regard for the liberty of the subject and his right to a voice in the government of his country; it is also opposed to the basic principle of the sanctity of personality as we have come to know it in the Christian revelation. Consequently the government of a people is charged with the responsibility of shielding its subjects from a movement that would deprive a people of its just rights and liberties. At the same time the Christian Church is charged with the responsibility of bringing to all men those Christian principles which are alone consistent with that Gospel of God's grace which is based upon a proper view of man everywhere as a potential son of God by virtue of the sacrifice of the Cross. Not because of fear of the consequences of failure to carry out the Great Commission to make disciples of all peoples, but because of the constraining love of Christ our Saviour and Lord must loyalty to Him and the sharing of His love for man force the Christian and the Christian Church to evangelise at home and in other lands in order to win for the Christ that kingdom over men's hearts and lives which we ourselves know by experience to be the richest treasure that life can attain. It is just here that the Bishop of Tasmania's appeal finds its true relevancy. It is a strange discipleship that can be content with a paltry fifteen pence a year as its contribution to the greatest conflict the world knows—the fight for life—the lives of the children of men by the bringing of them into the Kingdom of the Lord of all true life.

In Dr. Selina Fox's excellent compendium of Prayers, "A Chain of Prayer across the Ages," there occurs this Prayer for "Guidance in Industrial Problems":

Almighty God our heavenly Father, bless our country and Empire, that it may be a blessing to the world; grant that our ideals and aspirations may be in accordance with Thy will and help us to set Thee ever before us. Keep us from hypocrisy in feeling or action. Grant us sound government, good education, a clean press, simplicity and justice in our relations one with another, and above all a spirit of service which will abolish all pride of place and inequality of opportunity; through Jesus Christ our Lord. Amen.

What a comprehensive and searching prayer! And a prayer that is needed much in our present distress.

The old adage is very true: "The pen is mightier than the sword"—yes, for building up as well as pulling down.

What a power resides in the press for preserving high moral ideals in a community's life, and yet now, sometimes, there seems to be an irresponsibility of utterance that degrades and makes the task of responsible leaders very difficult. We came across a magazine article the other day entitled "A Trilogy," which was a sink of filth, in our judgment, and could only tend to lower the moral tone of its readers. Does no one care? Then again, "hypocrisy in feeling and action." What a spectacle we are having of moral obliquity in the bitter criticism of our Federal Government for its careful discrimination re finance in the complete change of conditions the Korean war has brought about. A revision of expenditure and a reconsideration of taxation desiderata were imperative in view of the difficulties and dangers a state of war has produced. At such a time ancient animosities should be forgotten and the men who are responsible to the country for wise and impartial decisions should receive sympathetic help and not carping criticism.

A.C.R. SUBSCRIPTIONS.

The Board of Management is most grateful to the following for their donations: Mrs. A. F. Roberts, 10/-; Mrs. Wm. Robinson, 5/-.

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REPORT ON SOUTH INDIA.

The Report of the Joint Committee of the Convocations of Canterbury and York on the Church of South India has now been presented. It contains not only the Report itself but a number of other documents of great importance including those bearing on the relationship of the C.S.I. to several other Anglican Provinces. It could hardly be expected that the Report would be more than a compromise. It is, indeed, an agreement to differ, with a solemn promise that the position will again be reviewed at the end of five years. From an Evangelical point of view there are some things for which we may be thankful and others which will give grave disappointment.

Perhaps the first and most important thing to notice is that the orthodoxy of the C.S.I. is no more in question. "We are fully satisfied as to the credal orthodoxy of the C.S.I." Had any doubt been expressed on this score we might well have despaired of any further progress towards complete inter-communion between our two Churches. We trust that emotionally charged language, such as "compromising with the Truth," will now be heard no more in this connection.

As was perhaps inevitable in the present unhappy state of the Church of England, the two incompatible views expressed at Lambeth, 1948, were reflected in the Joint Committee. The "majority" again emphasise that complete agreement on all matters of doctrine is not essential for inter-communion, as witness the case of the Old Catholics. They further state that they can see no possible theological grounds for distinguishing in any way between bishops and presbyters consecrated or ordained prior to the Act of Union and those consecrated or ordained since the statement made by the C.I.B.C. as reported on page sixty-five of the Report: "We are conscious that the arguments which have been urged as a warrant for withholding recognition from bishops, presbyters and deacons consecrated or ordained in the C.S.I. at or since the inauguration of the union equally implicate the former Anglican bishops, priests and deacons who were consecrated or ordained before they became members of C.S.I. Consequently, it seems to us illogical, after accepting former Anglican clergy under Resolution 54 (a) to refuse recognition to bishops, presbyters and deacons consecrated or ordained at or after the inauguration of union."

The "substantial minority" (how substantial?) are still unable to say of the Ministers of the C.S.I. that they shall be acknowledged as true Bishops, presbyters and deacons of the Church of Christ even though they be episcopally ordained as far as form and manner are concerned. The reason for this is no longer doubt about orthodoxy or even intention, but the fact that C.S.I. has no hesitation in principle about maintaining full and unrestricted inter-communion with non-episcopal bodies. This, according to the "substantial minority," seems wholly to ignore the scriptural and patristic conception of the Eucharist as the sacrament of corporate unity in the Church, the body of Christ. It sets the individual free to participate in the sacrament without recognising any allegiance to the community which administers it.

This, if we may respectfully say so, seems a quite incredible argument, for it would seem to mean that no inter-communion can ever be possible between Churches unless it be preceded by organic union. What allegiance have the Old Catholics to the Church of England or Anglicans to the Old Catholic Church? Why has this argument never been produced before in discussions on reunion? Surely this unwillingness to accept those who have been ordained and consecrated since the union casts doubt upon the validity of the orders of the C.S.I. stated in the extract already quoted, upon Anglican orders also.

The section of the Report which deals with Matters for Synodical Action makes the following recommendations. Clergy of the C.S.I. may be invited to preach in churches of the Church of England on suitable occasions at the discretion of the bishop of

the diocese. Former Anglicans returning to this country may take up work again in the Church of England either temporarily or permanently. If they were ordained in India they would come within the provisions of the Colonial Clergy Act.

There is some legal doubt as to whether ministers ordained in the C.S.I. could be recognised under this Act because it might be held that their ordainer was not at the time of ordination a bishop within the meaning of the Act! It would be quite monstrous if a legal technicality of this kind were used to exclude permanently clergy ordained in the C.S.I. from the Church of England, especially in view of the fact that the Report itself encourages the missionary societies to send out their men unordained, to be ordained in South India (page 10). Finally, an English bishop may give permission for a presbyter of C.S.I. (episcopally ordained before, at or since the union) to celebrate in a church in his diocese, on the invitation of the incumbent. It is probable that this permission would only be given on condition that the said presbyter did not officiate at the communion service in any non-Anglican churches, and the permission does not, at present, extend beyond the provinces of Canterbury and York. It is fair to assume that the great majority of the English bishops will give this permission. In the case of those who will not we imagine that the visitor from C.S.I. would be free to celebrate, if invited, in a Methodist, Presbyterian or Congregational church while living in that diocese.—"C.E.N. and The Record."

Dr. Paul White, of Sydney, who arrived in England via America, was present at the Interservice Fellowship Conference at Cambridge this month. Other Australian representatives included C. Coogan, D. Robinson, K. McKay, H. M. Arrowsmith, L. L. Morris.

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C.M.S. ANNUAL MEETING.

The Annual Meeting of the New South Wales Branch of the Church Missionary Society was held at the Assembly Hall, Margaret St., Sydney, on Tuesday, 12th September. His Grace the Archbishop of Sydney presided over a large gathering. Reports were read by T. A. B. Dakin, Esq. (Honorary Treasurer) and the Rev. E. G. Mortley, (Home Secretary). Prayer was conducted by the Federal Secretary of the Church Missionary Society, the Rev. Canon R. J. Hewett, and the Assistant Treasurer, H. M. Bragg, Esq., read the lesson.

The Right Rev. C. K. Jacob, Bishop of Central Travancore, gave a most inspiring address, the Bishop went to say how the impact of the Christian Church was being felt throughout India to-day. The General Secretary of the New South Wales Branch of the Church Missionary Society, the Rev. R. C. Kerle, who has just returned from Hyderabad, Dummagudem, Tanganyika, and England gave a brief sketch of his travels. He mentioned how the C.M.S. Family was known throughout the world. However, to-day C.M.S. Family faces a situation as critical as any in its long and adventurous history. Mr. Kerle said that everywhere those connected with the Church Missionary Society felt that time was short and that we must do all in our power to make known the Gospel throughout the world. In every field where C.M.S. is working there is the dilemma of speedily rising costs and new economic problems. Only two courses are open: either drastic retrenchment of the work of the C.M.S., in order to maintain that work, or an urgent appeal to Christian men and women in this country for a vastly increased volume of support in Prayer and in money and in offers of service overseas.

During the early part of the meeting the Archbishop of Sydney presented on behalf of the New South Wales Branch of the Church Missionary Society, a set of silver teaspoons to the Bishop and Mrs. Jacob, on the occasion of their 40th Wedding Anniversary.

The Benediction was pronounced by Bishop Jacob in Malayalam.

SYDNEY MISSIONARY AND BIBLE COLLEGE.

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Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £60 a year. Students can undertake part-time work.

Useful correspondence courses may be had. Past students are working with many societies, including the C.M.S.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

The Archbishops of Canterbury and York have deemed it necessary to publish a protest against the erection into a dogma of the legend of the Assumption of the body of the Blessed Virgin into heaven three days after her death. We welcome this protest as evidence that the Church of England has not abandoned the idea that hers is a Catholic witness affecting all men. The modern idea that all matters of faith are so purely personal that any religious body can teach what it likes without rebuke needs to be corrected. The published letter of the Archbishops does something towards correcting this false impression. The clear declaration that nothing which is not contained in Scripture can be imposed as an Article of the Christian faith is most welcome.

Historically the Archbishops are on strong ground. The story of the Assumption does not appear until the

fifth century. It was condemned as "a deceit and wile of the devil," by Epiphanius Metropolitan of Cyprus. It was further listed amongst apocryphal books at a Synod at Rome generally believed to have been held under Pope Gelasius. It is supported by a forged epistle attributed to Dionysius the Areopagite, by a forged sermon attributed to Athanasius, by a forged letter attributed to Melito of Sardis and even by a forgery pretending to the authority of St. John the Apostle.

If the Pope decrees that this incredible story is an article of faith he will only offer further evidence that the science of literary criticism has been made to yield to the excited fancies of the superstitious.

HOLIDAY EXCHANGE.

A Rector of pleasant Sydney suburb seeks Exchange, 26th Dec. to 24th Jan. Reply, "Rector," C.R. Office.

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PUBLICATIONS.

Hills of Home, by Adelaide Bamford, pp. 94, published by the Christian Press, Sydney.

Our copy from the publisher.

The authoress dedicates her book to the well known Dr. F. W. Boreham, whose writings have evidently been an inspiration to her. This booklet, well printed with an illustrated cover, contains a series of chapters designed to create devotional thought and suggest lessons for life from the simple things of our experience. From simple things, in conventional style, the authoress seeks to interest her readers and impress them with the deeper truths of life. A good illustration of her charm of teaching is seen in the chapter on "Safety Pins," common or garden safety pins, which have their uses—but only temporary uses.

So for our real life we need to cultivate the eternal things making use on occasions of temporary helps but not building on them. In our devotional reading the little books of meditation have their place, but the whole Bible provides us with the secure foundation to build on.

From the General Board of Religious Education, Bible House, Flinders Lane, Melbourne.

Little Services of the Catechism.

Two offices are supplied for the teaching of the Catechism and the explanation of Confirmation and the Ministry. They will be found useful for children's services. We note rather an important error of omission, p.15 A.3

A Christmas Festival of Lessons and Carols.

A Service of the Christian Year.

Christian Prayers in a Secular World. Gilbert Clive Binyon, one of a series "Little Books on Religion," published by S.P.C.K. London. Price 1/2. Our copy from the Church Stores.

These sets of prayers follow mainly the Church Lessons and will be found useful for Public or Private Devotions. The language is simple and express a humility of approach to God as revealed in Christ Jesus. A good book of Prayer Suggestions for "Shut-ins."

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Th.L.



TO AUSTRALIAN CHURCHMEN.

A COUNTRY-MAN SPEAKS FOR GOD

It would be interesting to know what led Amos to commit his words to writing. He was one of the first of those ministers of God whom we call prophets to do so.

Perhaps he was stirred to take up his pen by the nasty jibe of Amaziah the Priest of Bethel: "O thou seer go flee thee away into the land of Judah and there eat bread and prophesy there." "There eat bread"—just so. Who would know better than this highly placed chaplain of a hybrid religion the connection between performing religious exercises and eating bread.

Amos himself had been brought up in the country. His living was as a "herdman and a dresser of sycamore trees." Doubtless his appearance contrasted sharply with the sleekit priest of the "king's sanctuary" and "royal house." Soft clothing usually goes with court chaplaincies — and soft words, too.

This collision would stir the prophet. The spoken word had failed but perhaps if reduced to writing it might fall on some ears prepared to hear.

There was also another influence, we believe, at work in the prophet's heart. He like the apostle John, long afterwards must have heard a voice saying, "What thou seest write in a book." Too often that voice is neglected. Want of faith or want of courage or want of energy by God's servants keeps the pen from the paper.

A Voice from the Country.

A country upbringing helps a man to live nearer to the heart of reality and should give sturdiness to character. It is said of sailors "these see the works of the Lord and his wonders . . .". The wonders of God's works are also on every hand in the country. Any country boy who has responded in his heart to the grace of God will learn every day to see the handiwork of his Heavenly Father in the wonders that are about him. And the far horizons of the country tend habitually to lift the mind upward and outward during its formative years. It is hard for young people brought up in the city if they know little or nothing of the country to take anything but a backyard view of life.

Amos was a seer but not a visionary. He spoke "the words . . . which he saw." His mind was clear and teachable. He saw the realities of life

around him in the light of God's word. He saw the wrongs that many suffered especially the poor of his day who had no man to help him. He saw the selfish and wicked oppression, the gross self indulgence, and stupid oxlike complacency that prevailed among the rich. And in the eyes of the prophet the women seemed worse than the men. Instinctively he knew that they were the divinely appointed guardians of social and religious order. Instead they egged on the men to greater self indulgence and to worse carousals. The prophet unveiled the heartless greed that underlay all this.

And his language sparkles throughout with similes and similitudes suggested by country life. The laws of nature and of grace are parallel — they both source from the same Divine centre of all things.

An Unvarying Straight-edge.

"And the Lord said unto me, Amos what seest thou? And I said, A plumb line." The prophet's plumb-line is God's law for men. This law was epitomised in the ten "words" given on the two tables at Sinai and still further simplified and humanised in the two simple but profound commandments found in the law. "Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might," and "thou shalt love thy neighbour as thyself."

And this is the plumb-line that God still puts into every man's hand by which to test and measure his own life and the life of the times in which he lives.

Principles that are constant.

The message of the prophet Amos is accountability to God—and this accountability expressed in uprightness of character and considerateness in behaviour. This is the word of God through his servant for Israel and for the surrounding nations, too. Indeed no people are exempt.

The book of Amos will never grow old while this present world-age lasts. Social orders change and the regulation of society passes from hand to hand. With us in Australia it is now in the hands of democracy. But the human heart remains the same. Greed, pride, selfishness, inhumanity and stupid self-security and complacency take different forms under different conditions

and express themselves in different ways but at heart they are ever the same.

A Work that is Welcome.

We are grateful to Mr. H. R. Minn, of Moore College, Sydney, for publishing a new and fresh study of this book. Ten years ago we regarded the publication in English of Walter Luthi's studies on the book of Amos as quite an event. We would like respectfully to say that we feel Walter Luthi and Mr. Minn have this in common. They both share the spirit of the man whose writings they have studied and whose message they wish to interpret to their day. This is a high compliment but we feel we cannot say less.

Mr. Minn adds to this a competent scholarship and wide reading. He gives us a fresh and sympathetic translation of the book accompanied by explanatory notes.

Although we ourselves have read the book of Amos through carefully in Hebrew more than once we will only venture under this head to say that we appreciate what Mr. Minn has done, and we thank him for it. We believe his work will be long and widely used.

We recommend it both to students and to the general reader. The pages are also lightened by carefully chosen excerpts from various writers. And every reader will admire the beautiful reproduction of a drawing by David Roberts, R.A. We understand from the preface that it is Dr. Frank Cash's hand we see in this. Like the other contents of the book it makes us wish for more.

"Amos of Tekoa a speaker for God," by H. R. Minn, M.A., B.D., procurable C.S.S.M. Book Shop, 239 Elizabeth St. Sydney. 8/6]

"DOWN PEACOCK'S FEATHERS."

(Rev. D. R. Davies, to Broadcast.)

In 1942, a year after taking Orders, the Rev. D. R. Davies published a racily written little book which made him famous. It carried the striking title "Down Peacock's Feathers." In this book Mr. Davies traces graphically the sin of pride, the sin which underlies all others, as it can be seen working through various aspects of contemporary life. Since then Mr. Davies has published two more books: "On to Orthodoxy", and "The Sin of Our Age." He is now Rector of Holy Trinity, Brighton, Sussex, occupying the pulpit once held by the famous preacher Robertson of Brighton.

The A.B.C., which has recently extended its policy to enable Australian listeners to hear outstanding religious personalities in Britain, has asked the B.B.C. to record the Rev. D. R. Davies for broadcasting in the A.B.C. session "Plain Christianity: A Word to the Wayfarer," on Sunday evening, September 24, at 7.30 p.m., eastern time (7.00 p.m. South Australia) on the National programme.

Church Schools & Christian Education

(By the Rev. J. R. L. Johnstone.)

III.—WORSHIP AND PRAYER BOOK INSTRUCTION.

Common worship is one of the elements in the education provided by Church Schools, and in it there is an opportunity for both evangelism and instruction in the Christian way of worshipping God. Not only does this common worship provide an opportunity; it also involves the responsibility of those conducting it to do so in a manner which is loyal to the teaching of the Holy Scriptures, including the specific commands of Jesus Christ in this regard, and in accordance with the doctrine, liturgy and laws of the Church of England.

That these things should be so appears to be indisputable, but the recognition of them in practice is seriously to be questioned.

In the first place, it seems to be reasonable to expect that the kinds of services used in common worship in our schools should be those which are characteristic of the Church of England and that they should be conducted in accordance with the rules laid down by the Church itself and established by its laws and within its constitution. That a Church School conducts Chapel Services on Sundays which are either contrary to the Prayer Book or mutilated versions of its services is surely a very unfortunate practice. In one of our large schools the Evening Service on Sundays has been a very much shortened form of Evening Prayer, with unauthorised prayers added. Such a practice is not only contrary to the Prayer Book and the laws of the Church, for which those who conduct the Services must be held responsible but it is failing to teach the children the true Anglican way of worshipping. They are learning and practising a form of worship which is not that of the Church, but something different. That is very unfortunate in an educational establishment which is intended to impart the Anglican doctrine and worship to its pupils.

In the celebration of the Holy Communion it is not unknown for the Celebrant in a school chapel to take the "eastward position." Admittedly this is not always illegal, for it may be done within the law of the Church, as it now stands, if it is done in such a way that the communicants can see the manual acts of the Celebrant, and this is not by any means possible the way some celebrants do it. There is, however, a further question than that of the legality of the eastward position. If school children, and especially those attending boarding schools, are constantly worshipping in a place where this practice is the rule, they will naturally be misled into believing that it has always been the normal Anglican practice. The same considerations apply to any other practice.

Another example of the abnormal practices which have been known to be introduced into Church Schools is that of artificial confession.

These examples should suffice to indicate thoughtful Churchmen how imperative it is for the Church as a whole to determine

that our schools will not be the instruments for the teaching and practising of doctrines and ceremonies which are contrary to the true reformed and protestant character of the Church of England or out of line with it.

SOME PROBLEMS.

Ordained ministers of the Church who act as chaplains of our schools are, for their part, responsible for the services which they conduct and the practices which they introduce or follow. It is unfortunate that a situation can exist where a lay headmaster can exercise a large measure of authority as to the form of service which is in fact used. The Church should not permit any person, lay or otherwise, to direct an ordained minister to conduct a form of service which is contrary to the solemn undertaking which he made at his Ordination, and without which he could neither have been ordained nor licensed in the Diocese. In any event such ministers are in fact responsible to the Bishop and to the Church, notwithstanding any assumption of authority by a lay headmaster.

Services of worship have also been conducted by lay persons in Church Schools. They also should be required to observe the proper order of the Church in practice.

The opportunity and responsibility for giving proper instruction to the children of the Church with regard to its doctrines and worship are of so great importance that we cannot afford to neglect taking proper steps to see that in future this aspect of the life and work of all our schools is properly regulated.

Preparation for Confirmation presents another problem in this connection. Apart from the disadvantage that Confirmation in a school tends to sever the adolescent from parochial church life just at a time when he should be taught to take his place in the local church, there is the matter of the nature of the instruction to be given as the special preparation of the candidates for the Rite. All Church Schools should teach the Catechism to children of the proper age to learn it. That used to be required by Canon 79 of 1603, which obliged all schoolmasters to teach "the larger or shorter Catechism heretofore by public authority set forth." Perhaps this Canon has long since ceased to be legally binding, owing to its continued disuse, but moral obligation is wider than that which is simply legal. The Prayer Book rubric, which is still binding, and the Preface to the Order of Confirmation require every person who is presented for Confirmation to know the Catechism. The children of our schools should know it well before the age for Confirmation is reached, but if the Chaplain finds that they do not know it his duty is to see that they learn it thoroughly before he presents them to the Bishop. The opportunity given in boarding schools of the Church in this matter is a golden one and if it were taken properly would ensure that these schools would provide the Church with a steady supply of active, earnest and spiritually minded men and women, well equipped to take their place in the affairs of the Church and to provide it with an increasing number of clergy and missionaries. These results have not been obtained, and too often the

young people have passed out of our schools with only a very loose membership of the visible Church and no apparent signs of any real spiritual experience of a Christian life. A large number of them appear to be thorough worldlings.

COMPARISON WITH OTHER YOUTH WORK.

Those of us who have been able to observe the "houseparty movement" within the youth work of the Church in recent years are in a position to know what really can be achieved in the realistic atmosphere of corporate study and worship, when those who guide them are people "full of the Holy Ghost and of wisdom" and the Word of God is given its place as paramount in the worship and the instruction given. The opportunity afforded by only two or three days of fellowship, witness and common worship at such a houseparty has often been the instrument by which new life in Christ has come to young people still of school age. What a deep impression is made on them when they find that their fellows of their own age, having their own interests, can pray as well as their Minister, and do so openly and confidently, and can also give a reasoned account of the faith which they hold, and take the lead in a devotional meeting. Are our Church schools training our young people to do these things? And not only do houseparties teach devotion and the need for study and witness, they also demonstrate at times that corporate fellowship in Christ which discourages those strained social relationships which are not easy to reconcile with the following of Christ. When the young people discover that the cook makes a personal contribution to the devotional meetings which is just as valuable as that of anyone else they are able to see something of the meaning of Christian fellowship.

In an honest comparison with the results of the houseparty movement, I believe that we shall find that our schools have largely failed to exploit their opportunity, which is one that could be turned to just as good account as that afforded by other youth work of the Church.

There are schools of our Church where activities such as those of the Crusader Union are allowed a place. There are others where the young people are denied this opportunity for expressing their fellowship as Christians in an informal way. It is generally accepted now that true education includes adequate opportunity for expression. There is no reason why such activities as these should be barred in one school and not in another. Perhaps it would be more desirable if some Anglican organisation were in existence in which the children could find a similar spiritual quality and fervour, but until such an organisation is established it is difficult to see any good reason why some of our schools have shut out an inter-denominational body which has been used of God elsewhere, including other Church schools, to produce lasting results. Worship which is the spontaneous expression of a vital spiritual experience is not necessarily limited to those devotions which are strictly private on the one hand nor those which are strictly regulated to suit the requirements of public worship on the other. It is not entirely incongruous with the aim of these schools that the scholars in them should seek to give spontaneous and impromptu expression to their enjoyment of the Communion of Saints, where it is found!

What is vitally important is that, by whatever means are employed, the children who attend our Church schools should there be taught and encouraged to worship the Holy Trinity "in spirit and in truth."

AZARIAH OF DORNAKAL

(By the Dean of Sydney.)

At the memorable Edinburgh Conference of 1910—the Conference which Archbishop William Temple was later to describe as "the greatest event in the life of the Church for a generation"—there was one unknown speaker, an Indian, who arrested the gathering by the intensity with which he pleaded for a genuine partnership between the older and the younger Churches. The speaker was Azariah. One eyewitness reports that he spoke in an uncomfortable atmosphere which alternated between "an electric silence, broken now by a sort of subterranean rumbling of dissent or startled by thunderous claps of applause." The speaker, however, was neither lacking in courage nor humour. He spoke of the dealings of a missionary with native Christians. "Of course," he said, "I do not mean that this sort of thing is typical." The murmurs of assenting applause had hardly died away before he added: "At the same time it would be a mistake to think that it was exceptional." The whole speech was a burning plea for friendship.

"Through all the ages to come the Indian Church will rise up in gratitude to attest the heroism and self denying labours of the missionary body. You have given your goods to feed the poor. You have given your bodies to be burned. We ask also for love. Give us Friends!"

Azariah was descended from a poor Hindu family in the district of Tinnivelly in India. His father was converted to the Christian faith, and was ordained to the ministry. Azariah, the last child of his father's second marriage, was christened Samuel, and like his namesake in the Old Testament was dedicated from childhood to the service of the Lord. He was brought up in an atmosphere of simple and evangelical piety. He was educated at the local mission school, and then proceeded to the United Christian College at Madras for his University training. It is significant that he should have been educated at an institution that was a pioneer in the sphere of Christian co-operation.

Azariah left College to take up the position of Secretary to the Young Men's Christian Association in South India. This work was to occupy him for 13 years. His work lay almost entirely among the younger generation of educated Indian Christians, and was predominantly concerned with students. He travelled all over India making endless friends through the charm of his lovable personality. He was eager to build up a generation of Christians on fire with the love of Christ, to raise up Indian leaders for the evangelisation of their own land, and to arouse in all Indians a true missionary zeal and a passion for unity. The result was that on Christmas Day, 1905, in Carey's historic library at Serampore, the National Missionary Society of India was launched with Azariah as its first general Secretary. To quote their own statement issued at the time:

"With Indian men, Indian money and Indian management . . . founding no new de-

omination, but preserving the strongest loyalty to the Churches, soliciting no funds outside India, but laying the burden of India's evangelisation upon her own sons, we believe the Society is organised upon a safe and sound basis. Only after months of careful planning and after securing the approval of hundreds of representative Indians and European missionaries was this important step taken."

In the midst of busy administrative activities Azariah continued to grow in intellectual stature and spiritual maturity. He both worked prodigiously and read unceasingly. On his long journeys he was never without volumes of the latest theology. He formed the habit of rising between five and six in the morning for prayer and Bible study. It was this study which enabled him to bring out, throughout his ministry, commentaries in English, Tamil, and Telugu, for the native Christians.

In 1907 Azariah visited Japan for a meeting of the World's Student Christian Federation at Tokyo, where he met Christian leaders of other countries and races. Two years later he became Vice Chairman of the Federation. To the casual observer it would appear that his course was set for a life of interdenominational and international Christian service, in which he was destined to play a prominent part.

But there were other currents. In 1902 he had gone to conduct a mission at Jaffna in Ceylon among the Tamil community living in that area. He was immensely impressed by the fact that the Tamil Christians at Jaffna had a missionary society of their own, and were sending evangelists to work among their poorer brethren in India. It was a piece of genuinely indigenous evangelistic work. It smote Azariah to the heart to think that his own beloved Christian community in Tinnivelly, with its wealth of Church buildings, schools and colleges, had so far given so few of their sons and so little of their money for the evangelisation of their own people. One night he went out along the seashore to pray, his heart a tumult of shame and longing, shedding bitter tears as he thought of how little Indian Christians were doing to fulfil Christ's command. Out of this travail of soul there was born the conviction that God was calling him to bring home to the Church in Tinnivelly both its failure and responsibility. With the assistance of kindred spirits Azariah inaugurated the Indian Missionary Society of Tinnivelly. Its avowed principles were: Indian men, Indian money, Indian management; and its aim, to find an area where no other mission was working.

The result was the establishment in the Telugu Country in the dominions of the Nizam of Hyderabad. It was a jungle area where no missionary had as yet penetrated. It was nominally in the diocese of Madras. The Bishop at that time, Henry Whitehead, was a man of great vision with a deep sympathy for Indian aspirations. He was im-

mediately impressed by Azariah's infectious enthusiasm; he readily agreed to support and encourage the new venture. The choice of Dornakal, as the centre of the work, was a happy accident. They were negotiating for another centre, where they were being met by unrelenting hostility from the Mohammedan population, when they heard of a disused brewery at the little railway junction of Dornakal. In this unpretentious derelict building the work began.

The condition of the people was almost sub-human. There was dire poverty, illiteracy, drunkenness, corruption, and oppression with which to contend. Nevertheless, despite these unpropitious circumstances, by 1906, twenty three adults and thirty three children had been baptised.

Azariah, in the meantime, had been acting as Secretary of the infant society. After a meeting in Madras, when he had been appealing for recruits, it was suddenly borne in upon him that he himself must go. It was a staggering blow to many of his friends that with all his personal charm and brilliant gifts of statesmanship, he should offer for work among what Sherwood Eddy described at the time as "the most drunken, degraded, carrion-eating devil worshippers" in a remote corner of the Hyderabad State.

Bishop Whitehead joyfully accepted his offer. He was ordained on St. Peter's Day, 1909, the anniversary of Bishop Whitehead's consecration and his own wedding day. On the eve of his ordination Bishop Whitehead revealed to him his hope that he might become the Assistant Bishop of Madras. Within a month Azariah had taken up work at Dornakal.

In the meantime Bishop Whitehead had put in train the machinery for the appointment of an Assistant Bishop. The Episcopal Synod received the suggestion sympathetically, until they learnt that he proposed to nominate an Indian. There was an acute heartburning and much opposition. The Metropolitan, however, gave it his full support, and insisted that the first Indian Bishop should have an independent diocese, however small, to avoid any mischievous conception of inferiority. The result was the creation of the diocese of Dornakal, and the consecration of Azariah as its first bishop in 1912.

Azariah threw himself into his episcopal work with characteristic energy and boundless enthusiasm. The Indian villages formed the setting in which his greatest work was done. He sought to create within each village the living community of the Church. He brought to the Mass Movement new inspiration and leadership. He was insistent on the paramount importance of personal evangelism. At Tambaram in 1939 he said:

"Every Christian a Witness" is a slogan of our efforts at evangelism in India. We have been getting little groups of baptised persons together and training them to go about and answer the simple questions of the Indian villagers. One was asked: 'Have you seen God?' and his answer was: 'Sirs, you knew me two years ago. I was a drunkard. You know me now. I do not think I should have had all this change if I had not seen Jesus Christ.' There is no better answer and no better way of witnessing for God.

"In the early Church it was the common man who spread the Gospel of Christ . . . from slave to slave, from soldier to soldier and from artisan to artisan."

Within the diocese itself Azariah introduced the principle of devolution. He encouraged the handing over of local authority to the Indian clergy and abolished the post of district missionary. It was the development of the principle of truly representative Government based on the life of the congregation; the development of the indigenous Church. Ten years later he was able to report:

"The policy of delegating to the Indian clergy powers and responsibilities solely in the hands of the European missionaries has fully justified itself by its results, and no one rejoiced more in these results than the missionaries themselves."

The Bishop was anxious to conserve all that was good in Indian culture and to incorporate it into the Christian Church. Traditional rites and customs (if devoid of superstitious or pagan associations) were therefore gladly assimilated; worship before sunrise; the quiet hour for meditation before dawn; the Indian posture for prayer or worship; betrothal ceremonies; homely customs and special offerings; all these and many more were welcomed and encouraged. Azariah, however, was scrupulously careful to avoid anything that savoured of syncretism between Hinduism and Christianity; neither would he tolerate picturesque ceremonies which tended to obscure the distinction.

An interesting example of ingenious and inspired adaptation is provided by the Marriage Service compiled by the Bishop:

"When the people of the various Sudra castes became Christians they found the Christian marriage service very short and bare compared with their own lengthy and picturesque rites, and begged for something more in keeping with the age-long Indian customs. In response to this demand the Bishop drew up a form of service into which he introduced several traditional Indian features. Thus the Sacred Fire, around which the bridal couple are accustomed to circle three times at the central point of their ceremonies, was replaced by a cross, standing about five feet at the foot of the chancel's step, and the bride and bridegroom were directed to walk three times round this, the most sacred emblem of the Christian religion, before making their vows. The marriage necklace of traditional use in India never has been displaced by the wedding-ring in the villages, but now this was to be blessed by the Elders, in token of their witness. The bridegroom must then tie it round the bride's neck and make his vows with his hand resting on the knot. Finally, according to ancient village custom, the bridal scarf worn by the bridegroom was to be tied to the end of the bride's sari to signify the permanence of the marriage bond, before the priest pronounced the marriage blessing."

But the Bishop's most notable contribution to the Indianisation of Christian worship is the Cathedral at Dornakal. His latest biographer, Carol Graham, writes:

"It was his idea that this great Mother

Church should be a new departure in Indian Christian architecture, leaving aside the pseudo-Gothic, so dear to the Anglican heart and the Byzantine, beloved of the Roman Church, but including the best-known features of Indian classical design. Above all, it was to be a building eloquent in its symbolism proclaiming to the non-Christian world around that in Christ alone is to be found the perfect fulfilment of the age-long search after God and Truth. The plan of the church as a whole was designed to harmonise with that of the South Indian Temple. The open space surrounding the church enclosed by a high wall, the deep porch through which the entrance is made, the tall towers flanking the western facade, the shape and design of the pillars are all well-known features of Dravidian architecture, but everywhere the dominance of the Cross makes clear for whom the worship is intended. For instance, the capitals on the pillars are of Hindu origin, showing a drooping conical bud from the self-propagating banana tree issuing out of the deadly nightshade, signifying ever-continuing life rising out of death. By inscribing on these the Cross and the Lotus, the Christian sign of salvation and the Indian symbol of divinity, there is enshrined the symbolic representation of God who brings new life out of death through the Cross. Then again, the fact that the Cathedral is situated in an Indian State, ruled over by a Mohammedan prince, suggested the inclusion of Saracenic domes, once more surmounted by the empty Cross of the Risen, Victorious Lord. It is conceivable that aesthetically the combination of these varying styles is not perfectly harmonious, but there is no possible doubt that the Bishop's aim to make the Cathedral and its precincts a place of worship in which Indians should feel at home and thus be drawn to Him, who came not to destroy but to fulfil, has been amply realised."

The imposing structure was completed in 1939, and consecrated just before the outbreak of World War II. It is not possible to leave Azariah without referring to his notable contribution to the cause of reunion. In 1919 he helped to organise a conference of about fifty Indian ministers from the churches of South India. They were convinced that only their connexion with the older Churches of Great Britain and America was responsible for their divisions, and their aim in meeting was to secure an opportunity to discuss Church Union without the presence of European missionaries. At the close of their meeting they issued an appeal to the Churches they represented to consider the question of Church union. From this humble beginning is to be dated the negotiations that, under the good hand of God, resulted in the inauguration of the United Church of South India in 1948. During the protracted birth pangs Azariah was an untiring advocate of the Union. At Lausanne in 1927, at Lambeth in 1930, at Edinburgh in 1937, he was the outstanding protagonist of the healing of the breaches between the Anglican and Free Churches. This is what he said:

"We must have one Church, a Church of India, which can be our spiritual home, where Indian religious genius can find natural expression, a living branch of the Holy, Catholic, Apostolic Church, the visible symbol of unity in a divided land, drawing all men to our Blessed Lord . . . Unity may be theoretically desirable in Europe and America; it is vital to the Church in the Mission Field. Divisions may be a source of weakness in Christian countries; in non-Christian countries they are a sin and a scandal."

And then, speaking to the leaders of his own Church, he said:

"Speaking as a son of one of the younger Churches to our fathers in Christ in the older Churches I wish to say: We thank you for this ministry and we thank God for you. Your children by millions in every quarter of the globe rise up and call you blessed. But we wonder if you have sufficiently contemplated the grievous sin of perpetuating your divisions and denominational bitterness in these your daughter churches . . . We want you to take us seriously when we say that the problem of union is one of life and death with us. Do not, we plead with you, do not give your aid to keep us separate, but lead us to union so that you and we may go forward together and fulfil the prayer, 'that they all may be one'."

He was sorely disappointed by the prolonged delay, and frustrations, and it is sad to think that he died before its final inauguration in Madras Cathedral.

The Archbishop of York has summarised his aims and achievements, and with this we conclude:

"He had three great aims: First and foremost, the conversion of the people of India to Christ. In the mass movement he saw and used the great opportunity for evangelisation. He inspired the Indians he baptised with the missionary spirit so that they, in turn, became agents for spreading the Kingdom of Christ. But he never sacrificed quality to numbers, and always insisted on careful preparation and instruction before baptism. Secondly, as the first Indian to be consecrated Bishop in the Anglican Communion, he was convinced that the faith must be presented in terms, and worship conducted in a manner, most natural and intelligible to the people of India. Worship in Western forms is foreign and strange to the Asiatic. He encouraged, therefore, the use of Indian customs and tunes in the worship of the Church. His great Cathedral at Dornakal is the outstanding example of the adaptation of Indian art to Christian worship. And, thirdly, he was a protagonist in the cause of re-union. His experience made it plain to him that a divided Christendom was unlikely to make much impression against united Hinduism. It was on account of his passionate conviction that it was our Lord's will that His disciples should be one that he threw himself into the advocacy of the South India Scheme."

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CORRESPONDENCE

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

"ASSURANCE OF SALVATION."

(The Editor, "Australian Church Record.")

Dear Sir,

Many of us will have read this correspondence with mixed feelings. We can sympathise with Mr. Brian Bailey in his hesitating to say "I am saved," for the phrase, as it is commonly used, has a note of smugness and complacency. At the same time we may agree with Mr. Bailey's critics in thinking that some of his statements suggest salvation by works.

Perhaps it is time to ask what the Church of England teaches on this subject. It is very simple. As baptised and communicant members of the Church Mr. Bailey and his friends, and his critics, are all taught to say in unison, "I heartily thank our Heavenly Father Who hath called me to this state of salvation." These words do not necessarily mean final salvation, but rather that we are in the way of salvation, that we are being saved. (c.f. Acts 2:47—R.V.—"The Lord added to them day by day those that were being saved"). Our Church clearly implies that if we "continue in the same unto our life's end" then our final salvation is assured, and the Catechism very rightly teaches us to

pray for God's grace that this may be so. We know only too well that it is possible to fall from grace, and St. Paul himself was constantly on the alert lest, as he says, "when I have preached to others, I myself should be a castaway."

To sum up—Every Christian can say with all humility, but with full conviction, three things: (1) "I have been saved" — for Christ's Power has saved him, in the past, from a life of sin. (2) "I am being saved" —for, if he is in the way of salvation, he is being saved every day from a multitude of sins. (3) "By God's Grace I shall be saved" —for he knows that if he continues in the way of salvation his final blessedness is assured.

But to say bluntly, and without qualification, "I am saved," is dangerous to say the least of it.

Yours, etc.,

(Rev.) J. HARVEY BROWN.

Yallourn, Vic.

"Our correspondent fails to notice the iterative element in the participle in Acts II 47 as Robertson expresses it:—"kept adding those saved from time to time." While it is quite true that we need grace to continue in a state of salvation that does not preclude a present consciousness of a sacred condition. The Church of England bids people to say: "We give the humble thanks that Thou lovest vouchsafed to call us to the knowledge of Thy grace and faith in Thee.—Ed.]

THE CHURCH NEEDS YOU

The Bishop of Melanesia writes:—

We need four Trained Teachers immediately to keep open the two schools formerly run by the Sisters of the Cross; One at TORGIL in the New Hebrides, and the other at BUNANA in the Solomons.

The Bishop in Jerusalem asks for:—

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DIOCESE OF CHICHESTER'S YOUTH TO YOUTH CAMPAIGN.

Throughout every rural deanery in the Diocese of Chichester there is being conducted a Youth to Youth Campaign. The aim of this Campaign is "to reach all young Anglicans in this country who have been confirmed during recent years, and to offer them such further training as will help deepen their spiritual experience and lead to a fuller acceptance of membership of Christ in the Church as the central fact in their lives."

Under the Deanery Youth Chaplains, groups of young people are being trained to try and win for Christ the 70% of young people outside the Church.

(Next issue there will be a short article on the Youth to Youth Campaign for the Diocese of Sydney, 1951.)

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CLERGY SCHOOLS—1950.

The Clergy Schools for 1950 were held at Moss Vale, from August 28th to September 1st, and from September 4th to September 8th. Tudor House was again kindly placed at the disposal of His Grace the Archbishop for this purpose. At both schools there was a spirit of good fellowship that must prove of great help in the necessary close relations between the Clergy.

On the first evening after dinner the Archbishop described the course of school for the week and the Rev. C. H. Nash closed with a meditation and outline of his daily Bible Studies.

Each Day began with a service of Holy Communion in the Chapel, conducted by the Archbishop himself, assisted by the Rev. J. Mason, Rector of Moss Vale. After morning prayer, Mr. Nash gave his Bible studies. These were really wonderful, and in themselves a spiritual treat. He spoke of the closing days of St. Peter and St. Paul, mentioning three epochs in the 1st century of the Christian Church. 1. The first 30 years (Our Lord's Life). 2. Apostolic missionary enterprise to 70 A.D. 3. From 70 A.D. (the fall of Jerusalem)—100 A.D. A crisis ended each epoch and involved the death of the principal leaders. The studies dealt with three books of the New Testament, each representing a different type of Christian community.

1. Palestinian Church — Epistle to the Hebrews. 2. The Church of the Dispersion 1 Peter. 3. The Gentile Church—Ephesians. The writer to the Hebrews had a wealth of spiritual utterance to give from a depth of spiritual experience. Mr. Nash emphasised the fact of the Eternal Sonship of Christ, and how it is clearly shown in the Epistle to the Hebrews. The Christian minister is to be the Preacher, Pastor and Teacher. The last aspect is often neglected. The following fundamental principles must be held. 1. God is; 2. God is in Christ; 3. Christ is in all the Scriptures. Mr. Nash closed his studies upon the note of love, having elasticity, capable of stretching without breaking. The Christian in these difficult days must be prepared to face persecution, and even martyrdom for Christ's sake.

After morning tea each day His Grace the Archbishop gave studies on Australia, the Pacific and South East Asia. His preparation for the talks must have entailed a great deal of reading, they were most interesting and enlightening. A general survey of the political structure and the growth of communism, if any, in each of the following countries was made:—India, Pakistan, Burma, Siam, Indo-China, China, Korea, Japan, the Philippines, Indonesia, with special reference to New Guinea and the issue as regards Dutch New Guinea. The extent of Christian missionary work in each country was given, and reference made to the Australian Church's responsibility to the people of the Pacific and South East Asia, at a time when great changes are taking place.

In the afternoons special outings were arranged and the scenic spots in the district were visited. After Evening Prayer and Dinner, Conferences were held; Archdeacon T. C. Hammond took the chair, and the Rev. Dr. Howard Guinness and Rev. Eric Bellingham were the leaders. Mr. Bellingham spoke out of first hand knowledge of the South India Church; he sought to clear up certain misconceptions which have grown up as regards the doctrinal position of that Church and showed that the union there is working well in practice.

Dr. Guinness spoke on Preaching and Personal Work. As regards the former, the

minister should always remember that he is in Christ's stead, and to proclaim the reconciling word. In preaching there should be an order. The preacher should seek to— 1. Grip the imagination; 2. Inform the mind; 3. Awaken the conscience; 4. Win the heart; 5. Challenge the will. In Personal Work, love is the key—there must be a deep concern for people, and a person-consciousness.

Archdeacon Hammond gave the closing meditation each day. He spoke of Philip and the Eunuch and how Philip opened his mouth at the right time and preached unto him Jesus. The ministry of the word taking the pre-eminence; the world by wisdom knew not God, it has pleased God by the foolishness of preaching to save them that believe. We must be prepared to become fools in the world's eyes for Christ's sake. The Archdeacon in his closing meditation said that all Christian ministers must have a passion for souls.

At the close of each school suitable acknowledgment was made at the valuable help rendered by the Revs. R. P. Gee and C. T. Kenderdine as secretaries, and by the

Rev. Canon and Mrs. Cameron together with the devoted band of ladies who were tireless in their efforts to make the stay enjoyable. Special words of appreciation were made to His Grace the Archbishop for making the two schools possible.

CHRISTIAN CLASSICS.

"Holiest of All." The Epistle to Hebrews. By Andrew Murray. 44/- (45/-).

"Christianity and Liberalism," by J. Gresham Machen. 24/9 (25/3).

"Life on the Highest Plane," by Ruth Paxson. The spiritual nature and needs of man. 32/9 (34/-).

"The Mystery of Godliness," John Calvin. 30/- (30/9).

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CALL TO YOUTH.

NEW STRIP FILMS.

"The Lord's Supper."—A new strip film has arrived in Australia entitled "The Lord's Supper." It has been prepared by the Cassio Filmstrip Company, and gives a very brief history of the Communion Service and explains the Service clearly. It is specially prepared for evangelical churchmen.

The clergyman administers the Sacrament from the north end of the Lord's Table and wears a scarf.

This strip is particularly valuable for use in Church fellowships and Confirmation classes. Copies may be ordered through the Church of England Youth Department or hired from the same Department's Library. There is an explanatory script with the film.

"The Age of Discovery."—This is a new strip film prepared by the Father and Son Welfare Movement and is a sex education and guidance film.

Technically, it is well prepared and the information contained in it is presented clearly and would be very useful for boys' clubs or senior Bible Study Groups.

Copies may be obtained from the Father and Son Welfare Movement (242 Pitt Street, Sydney) or from the Youth Department. This film also is in the Youth Department Library.

The notes accompanying this strip will prove of great value to the Rector, teacher, or youth leader using the strip.

OVERSEAS NEWS.

UNIQUE CAMPS.

By boat, train, bicycle, and auto., five hundred young people from twenty-six different countries, some travelling thousands of miles, others working in their own countries, are attending the World Council of Churches Youth Department work camps this year.

In these camps, whilst there are many differences, young people have three main desires—

- (1) To exalt Jesus Christ;
- (2) To break down the iron curtain of racial, national and confessional prejudices;
- (3) To develop into strong Christian youth leaders.

Some camps are being held in Europe, one in the Island of Cyprus, others are taking place in Asia.

In one American camp, Baptists, Congregationalists, Presbyterians, both negroes and whites, work together side by side in Bible Study School and also work together side by

side in building new youth camp sites. After a day's work in the field they come together for Christian fellowship.

C.S.S.M. ANNUAL RALLY.

The Scripture Union and Children's Special Service Mission Annual Rally was held in the Sydney Town Hall on Saturday evening the 16th September.

There was a procession of children through the streets from Hyde Park to the Town Hall, and the children's rally was addressed by Mr. Jim Duffey of the Open Air Campaigners. The boys and girls enjoyed an interesting and informative afternoon.

During the tea adjournment the film "God of Creation" was screened—this is one of the three Fact and Faith films now available in Sydney. Great interest was shown particularly by teenagers, in this vital presentation of the fact that God is the Creator of all.

The evening was set aside for a young people's Rally, and after a period of bright singing the evening meeting commenced. One special feature was the Christian Endeavour Choir.

The guest speaker was Mr. J. Oswald Sanders, who gave a challenging message.

A YOUTH TO YOUTH CAMPAIGN.

At Beaconsfield, a branch Church of the Waterloo parish, Sydney, a team of young men and women from a dozen different parishes assisted the Rector and the Diocesan Youth Director with a Campaign of witness during the week-end of the 8th and 15th September to the children and youth of the district.

Among the subjects which the team took for their talks were "Is there a God?", "Is the Bible True?", "What is Life?". On the final Sunday night the Rector, Rev. J. Dahl, gave the mission address.

There have been Bible modelling competitions; film strips have been used as well as the standard glass slides on "Pilgrim's Progress." These are always an attraction to children and bring a clear cut Gospel message.

One of the unique features of the week of witness was the door to door visiting in the parish. Unfortunately, owing to the wet weather, there was not as much carried out in this direction as had been hoped.

A book stall was another feature of the week, and whilst not many books were sold, several persons took Gospel portions and New Testaments, together with Scripture Union cards.

If the week did nothing else, it certainly gave the members of the team, working under

the auspices of the Youth Dept., some excellent training.

NEW BOOKLETS FOR YOUNG PEOPLE.

W. W. Orr, an American Christian Youth Leader, has recently written several small booklets designed to be placed in the hands of young people; specially those who are so occupied with their studies that they have little time to read.

The format of these publications is ideal. The material contained in the books is explicit, but the books are hampered in their effectiveness by a loose American style.

Available from Dalrymple's Book Depot (Goulburn St., Sydney), the titles of these are—

"What every Christian ought to know."
 "How to be a Happy Christian."
 "The key to Success in the Christian Life."
 "Can High School Young People Think?"
 "Ten Reasons why I believe the Bible is the Word of God."

"How to Know the Will of God for your Life."

"God's Answer to Young People's Problems."

"How we may know that God is."

AN EXPERIMENTAL CAMP.

Probably for the first time a mixed senior school boys' and girls' houseparty was held at "Rathane", Port Hacking, during the recent school holidays.

Some thirty young people from different secondary schools enjoyed a week's holiday, as well as learning of God's will and plan for their lives.

The Rev. and Mrs. G. R. Delbridge were the houseparents and senior leaders and the other officers were experienced youth workers.

Each morning Bible Study was held, whilst afternoons were given to recreation. In the evenings each of the officers gave talks on different aspects of the Christian life. The officers found themselves not only answering questions during the official question time, but spent a lot of time talking with those present informally about the relevance of the Christian Gospel to the lives of young men and women.

Perhaps the worth of this camp is seen in the following story—

A lad of 15 called into the Diocesan Youth Department office and thanked one of the officers for helping him to "find God."

COPIES OF "100 TEXTS" are now 3d. each, or 2/6 per dozen. available at the Church Record Office.

Diocesan News

SYDNEY

- 10th Anniversary — Sunday, 24th September, at 2.45 p.m. ST. ANNE'S CHURCH, HAMMONDVILLE.

The 10th Anniversary of this beautiful Church, the gift of the late Mrs. Constance Church, will be celebrated on Sunday, 24th September, at 2.45 p.m.

The Service will be conducted by the Rev. B. G. Judd and the Rev. G. Rees, and the Rector of Concord West, Rev. Ronald Walker will preach.

A most cordial welcome is extended to all who are interested in this unique settlement which has provided homes for 110 families most of whom now possess their own cottage. The train which leaves Central Station at 1 p.m., will be met by a special bus at Liverpool which will go straight to Hammondville.

- Lectures on Romanism.

The Principal of Moore Theological College, Archdeacon Hammond, is giving a series of lectures in the "Everyman" series in St. Andrew's Cathedral, on the various points of Roman Catholic doctrine.

The topics include: Papal Infallibility, Auricular Confession and Transubstantiation. Archdeacon Hammond has been instrumental in the conversion of over 500 Roman Catholics.

● A series of lunch-hour addresses on Wednesdays, on the subject of "Practical Christianity," is also being given in the Cathedral by the Rector of St. Barnabas, Broadway, Dr. Howard Guinness.

- Six-Hour Day Service.

The annual six-hour day service, which was first arranged by the Dean in 1948 is to be organised this year by the Christian Social Order Movement.

Special invitations will be sent to union secretaries, members of the State Parliament and to aldermen of city and metropolitan councils.

The service will begin at 9 a.m. and the preacher will be the Rev. Allen Walker, M.A., minister in charge of Waverley Methodist Mission.

- Mission at Lane Cove.

St. Andrew's, Lane Cove, is holding a mission "Week of Witness" from 17th to 24th September. His Grace the Archbishop will

be speaking at the Thursday evening service.

Others taking part in the Mission include Archdeacons H. Begbie, and Hulme-Moir and the Rev. Allen Begbie, the Rev. Graham Delbridge and the Rev. R. F. Dillon.

- Rector of Croydon Returns.

The Rev. J. R. Le Huray and Mrs. Le Huray, who have been visiting England, are expected to arrive home on Wednesday, 20th September.

They will be welcomed back in the St. James' Parish Hall on Saturday, 23rd Sept.

- Pageant for Burwood.

Parishioners of St. Paul's, Burwood, are preparing to hold a missionary pageant within the beautiful St. Paul's Church.

The pageant will probably trace the history of missions from the call of St. Paul up to the present day and it is expected that all youth organisations of the parish will take part.

MELBOURNE

- C.M.S. Annual Meeting.

Keen interest and enthusiasm marked the Annual Meeting of the Victorian Branch of the Society in the Chapter House, Melbourne, on 22nd August.

With the sympathetic and most helpful chairmanship of the Dean of Melbourne, the varied programme, including a splendid item provided by a League of Youth unit, an address on the C.M.S. work in Hyderabad by Miss Helen Alder, the screening of the film "The House of Vision," illustrating the C.M.S. School for the Blind at Palamcottah, India, concluded with the challenge brought by the Federal Secretary, Canon R. J. Hewett.

- League of Youth.

The 22nd Annual Meeting of the C.M.S. League of Youth was held at St. Stephen's Richmond, on Saturday, 12th August.

At 3.30 p.m. a service of Holy Communion was held, at which Archdeacon H. S. Kidner preached, and full members present renewed their pledge.

At 5 p.m. there was a demonstration of the Overseas Unit, and after a fellowship tea the evening business meeting commenced at 7 p.m.

BRISBANE

- New Projector for C.E.M.S.

The Church of England Men's Society is purchasing a motion film projector at a cost

of about £260, as their existing machine is in an unsatisfactory condition.

Most church people in Brisbane are well aware of the good work done by the C.E.M.S. film unit in showing religious films, and especially of the splendid service given by its mainstays, Messrs. W. J. Trezise and E. J. Tate.

The purchase of the new machine indicates that their work is sincerely appreciated.

- Legacy for Cathedral.

A generous legacy of £1,000 for the St. John's Cathedral Completion Fund is to be received from the Estate of the late Edith Brown.

Miss Brown, who lived at Ashgrove prior to her death early this month, was always an active churchwoman in faith and works.

TASMANIA

- Bishop's "Fireside Chats."

The Bishop of Tasmania (the Rt. Rev. G. A. Cranswick) has been delivering a series of broadcast "Fireside Chats."

His 14th dealt with the subject of Christian Science, and was widely appreciated.

NEWCASTLE

- New Post for Captain Young.

Rev. D. J. Young, formerly Warden of the Church Army College, Stockton (N.S.W.) will take up his new appointment in the Mt. Vincent Parish from September 14.

His new address will be: The Rectory, Hopetown Street, Kurri Kurri (N.S.W.).

GIPPSLAND

- Gippsland Mission.

Special preparations are in hand for the Gippsland Mission which includes daily prayer groups, for the spiritual development of the Diocese.

A senior section of the Church of England Fellowship meets fortnightly to discuss and to pray for the forthcoming mission.

GRAFTON

- Church Army Convention.

The Church Army is holding a convention in the parish of St. Andrew's, Lismore, to be conducted by Captain Cowland and Captain Batley.

The Convention will be held every night from 7th to 16th October.



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★ Off the Record ★

● CLERGY TRAINING FACTS TO MAKE YOU THINK

Moore College's "Societas" for 1950 is out, and it contains many pertinent statistics on the men who train for the ministry. For instance:

- The present body of students, during their three-year training, will spend more than £3,000 on theological books.
- Total mileage covered by the students in their part-time parish work is something more than 10,000 miles per month!
- At present the College has eight students destined for country dioceses; six for C.M.S.; five for B.C.A.; one for A.B.M. The remainder are either unattached or candidates for Sydney Diocese.

Of interest to those who know Sydney: Of the 47 College students from the Metropolitan Area, 40 hail from the Western and Northern Suburbs, and seven from the Illawarra, Southern, and Eastern Suburbs.

● A WEDDING ANNIVERSARY IN THE FAMILY

The C.M.S. 125th Birthday Annual Meeting in Sydney last week was a very happy family gathering, made even happier by a coincidence.

Bishop Jacob, of Central Travancore, who was one of the speakers, and Mrs. Jacob, were celebrating their Fortieth Wedding Anniversary on that day. On behalf of all C.M.S. friends, the Primate presented Mrs. Jacob with a set of silver teaspoons with the crests of the various Australian States.

Introducing Bishop Jacob, the Primate revealed that the Bishop had been baptised by the first Bishop of Travancore, confirmed by the second, ordained by the third, made archdeacon by the fourth, and he succeeded the fifth. The Bishop is now the Moderator of the Church of South India.

B.C.A. needs a new van for its outback Sunday School work. The young people of St. Luke's, Mosman, came to hear of it, arranged a fete last week, and in one afternoon wiped off £125 of the cost.

● PRESENTING THE CALL TO THE MINISTRY

S.P.C.K.'s magazine publication, "Whom Shall I Send?", dealing with the call to the Ministry, has arrived in Australia.

Profusely illustrated, it deals with many aspects of the work of the priesthood, and yet, like so many English publications, is limited in its suitability to Australian conditions.

As a production, it is excellent, but one doubts whether the young Australian, keen to enter the ministry, or even vaguely interested, would find it a real help. There is an obvious need for such an Australian handbook.

FROM THE WEEK'S READING: "He was so thoroughly convinced of the rightness of his Anglican position that he could readily view other positions with fairness and understanding. It is when we are not sure of ourselves that we become fanatical and intolerant." (From a tribute to the late Bishop Murray by the Bishop of Goulburn.)

—ANGLICANUS.

APPOINTMENTS & PREFERMENTS

BOWERS, Rev. A. R., to be Rector of Whyalla (Dio. of Willochra).

DANDO, Rev. I. E., Rector of Cygnet, Tasmania, to be Rector of Maitland (Dio. of Adelaide).

GENT, Rev. J. G. M., to be Priest in charge of Enfield (Dio. of Adelaide).

SMITH, Rev. P. H., to be Rector of Riverton (Dio. of Adelaide).

WALKER, Rev. F. L., to be Rector of Broadview (Dio. of Adelaide).

WARD, Rev. W. Bryan, appointed Rural Dean of S. Brisbane.

OBITUARY.

CAMPBELL, Canon W. A., of Christ Church Cathedral, Newcastle.

WISE, Canon RUSSELL, Canon of St. Peter's Cathedral, Adelaide.

MISCELLANEOUS. ADVERTISEMENTS

FOR SALE—ESTEY ORGAN, in excellent condition, suitable for a School or Country Church. Apply Miss R. Henry, St. John's Lodge, Uralla Road, Armidale.

Biblical Research Society (Australasia). Applications are invited for position of N.S.W. Secretary. If not ordained indicate training and qualifications.

Address replies to Sydney Secretary, Mrs. A. L. Miller, Room 4, 2nd Floor, 76 Pitt St., Sydney, who will arrange interviews in Sydney with Dr. Duff-Forbes during October.

VACANCY in St. Andrew's Cathedral (Sydney) Choir for tenor soloist. For full particulars apply to H. Bancroft, Mus. Bac.; F.R.C.O., Cathedral Organist. Tel.: MA1621 (Sydney Exchange).

COTTAGE, four rooms, enclosed verandah, 39 Third Ave., Willoughby, for sale, vacant possession in November. Inspection can be made on Monday, 2nd October, 10 a.m. to 5 p.m.

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