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ST. ANDREW'S HOSPITAL— Dr. P. R. Elliott, M.B.E.
Dr. Ivy Tong.
Miss Wilkinson,
Miss Todd.

PENANG.

ST. NICHOLAS' HOME— Miss Sherman.

THANKSGIVINGS.

1. For the great success of the Annual General Meeting of St. Andrew's Hospital.
2. For the Baptism of Seet Toh Sim and Tan Mong Chee at Easter Confirmations.
3. For the happiness vouchsafed to the sick children by their residence in our Hospital.
4. For the gift of a motor car for the use of the Hospital Staff.

INTERCESSIONS.

1. That a doctor may be found to relieve Dr. Elliott for furlough and a sister to replace Miss Brett.
2. That the Spirit of Jesus Christ may comfort the incurable.
3. That the Holy Spirit may more and more foster a sense of vocation throughout the Hospital Staff.

EDUCATIONAL WORK.

SINGAPORE.

ST. ANDREW'S SCHOOL— J. Lee.
R. K. S. Adams, (priest).
G. J. Gurney.
C.E.Z.M.S. SCHOOL— Miss Lane (furlough).
Miss Kilgour.
Miss Heather.

KUALA LUMPUR.

ST. MARY'S SCHOOL— Miss Pring.
PUDU ENGLISH SCHOOL— Miss Foss.
Miss Sprenger.

YUH SAN SCHOOL—

Miss Lai Siew Chin.
Leong Tsai Sheng.

PROVINCE WELLESLEY.

ST. PAUL'S SCHOOL— A. T. Eames.
ST. MARR'S SCHOOL— W. H. Ponniah.

MALACCA.

ST. DAVID'S SCHOOL— Du Lai Duang.

THANKSGIVINGS.

1. For the safe arrival of Miss Sprenger in Kuala Lumpur.
2. For Miss Lane's recovery to health.
3. For the good results once more attained in the Cambridge School Certificate Examination.
4. For the increasing percentage of Christian boys at St. Andrew's School, Singapore.

INTERCESSIONS.

1. That more suitable premises may be found for St. Peter's School, Bangkok.
2. That Miss Lane may be refreshed in body and soul by her furlough.
3. That parents who are finding it difficult to maintain their children at school may be helped in their endeavours.

SIAMESE WORK.

S. P. G. MISSION, BANGKOK - C. W. Norwood (priest).
ST. MARY'S SCHOOL - Miss D. M. Jackson,
ST. PETER'S SCHOOL - C. W. Norwood (priest).

THANKSGIVINGS.

1. For the completion of the new Mission Chapel at St. Mary's School, Bangkok.
2. For the great increase of regular local subscribers to the Mission in Bangkok.
3. For the loyal and unstinted service of the Siamese School staffs under conditions of lower salary and increased work.
4. For the safe return of Miss Jackson from leave.
5. For Mrs. Norwood's care of St. Mary's School during Miss Jackson's furlough.

INTERCESSIONS.

1. That some way may be found to provide another Siamese-speaking English priest for the Mission.
2. That a new missionary teacher may be found for St. Mary's School.
3. That more suitable premises may be found for St. Peter's Boys' School,

DIOCESE OF SINGAPORE.

QUARTERLY PAPER

OF

THANKSGIVING & INTERCESSION

FOR THE

WORK OF THE CHURCH.

PRAYER FOR THE DIOCESE.

O GOD, Who hast made of one blood all nations of men for to dwell on the face of the earth, and didst send Thy Blessed Son to preach peace to them that are far off and to them that are nigh; grant that the people of the many races in the Diocese of Singapore may feel after Thee and find Thee. Bless and prosper the labours of all who are there seeking to show forth Thy Love, and hasten, O Heavenly Father, the fulfilment of Thy promise to pour out Thy Spirit upon all flesh; through Jesus Christ our Lord. Amen.

DIOCESAN.

| | | |
|---------------------------------------|-------|--|
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THANKSGIVINGS.

1. For the Bishop's 3½ years of devoted work and good health.
2. For the very encouraging Annual General Meeting of S.D.A.
3. For signs of reviving Spiritual life throughout the Diocese.

INTERCESSIONS.

1. That the Bishop may receive encouragement and support at home.
2. That the Annual Meeting of S.A.D.A. on June 20th may bring fresh inspiration to the Home Base.
3. That the Deficit on the S.D.A. account may be liquidated in 1934.

ENGLISH WORK.

| | | |
|--------------------|--------------------|---|
| SINGAPORE— | - - - | Graham White L. St. G. Petter. |
| " | PAROCHIAL WORKER | - Miss E. M. Stephenson. |
| " | GARRISON CHAPLAIN | - A. F. Gatehouse, C.F. |
| " | MISSIONS TO SEAMEN | - |
| PENANG | - - - | Keppel Garnier. Colin King (Hon. Assistant). |
| MALACCA | - - - | S. W. G. Elvins. |
| PROVINCE WELLESLEY | - - - | N. Williams and E. G. Proctor. |
| NORTH PERAK | - - - | N. Williams. |
| SOUTH PERAK | - - - | (Vacant). |
| SELANGOR | - - - | J. G. Hall. |
| NEGRI SEMBILAN | - - - | B. Stokes. |
| BANGKOK | - - - | E. E. Edwards. |
| JAVA | - - - | R. C. Moore. |

THANKSGIVINGS.

1. For the good work of the Rev. H. J. and Mrs. Hutchinson over the last six years.
2. For the extension of the Rev. B. Stokes' agreement at Seremban for another year.
3. For the encouragement afforded to Singapore by the visit of Bishop Taylor Smith.

INTERCESSIONS.

1. That a suitable Chaplain may be found for South Perak.
2. That the Rev. B. Stokes may be strengthened and refreshed by his local leave.
3. That the post of Missions to Seamen Chaplain, Singapore, may be soon filled.

TAMIL WORK.

| | | |
|--------------------|-------|-------------------------------------|
| SINGAPORE | - - - | C. D. Gnanamani |
| PENANG | - - - | D. P. Samuel. |
| NORTH PERAK | - - - | S. M. Visvalingam. |
| SOUTH PERAK | - - - | T. Yesadian. |
| NEGRI SEMBILAN | - - - | J. A. Daniel, (Catechist). |
| SELANGOR | - - - | S. Charles. |
| MALACCA | - - - | S. M. Raja Rethnam. (Catechist). |
| PROVINCE WELLESLEY | - - - | E. G. Proctor. |

THANKSGIVINGS.

1. For the steady courage shown by the Tamil Clergy in times of difficulty.
2. For the spirit of devotion shown by Indian Christians.
3. For the loyal co-operation of our Indian priests throughout the country.

INTERCESSIONS.

1. That the many Indians who are seeking work may be successful.
2. That the Rev. E. G. Proctor may be blessed in his responsible work.
3. That a revival of missionary zeal on rubber estates may take place.

CHINESE WORK.

| | | |
|-----------|-------|---|
| SINGAPORE | - - - | R. K. S. Adams. Dong Bing Seng (Foochow). Ng Ho Le (Hokkien). |
| PENANG | - - - | Lau Cong De (Foochow). |
| SELANGOR | - - - | Chan Wing Tsuen (Cantonese). |
| MALACCA | - - - | Y. Y. Huang, (Hon. Asst.) |

THANKSGIVINGS.

1. For the great patience of the Chinese people in the time of economic distress.
2. For the many English-Speaking Chinese enquirers after Christ.
3. For the Rev. R. Richards' forty-two years of Ministry among the Chinese.

INTERCESSIONS.

1. That more young men may find a Ministerial vocation.
2. That the Holy Spirit may fall in full measure and upon baptized Catechumens.
3. That the Rev. R. K. S. Adams may be blessed in his new responsibility as head of the St. Andrew's Church Mission.
4. That Mr. Huang Yang Ming may be rightly guided as to his future.

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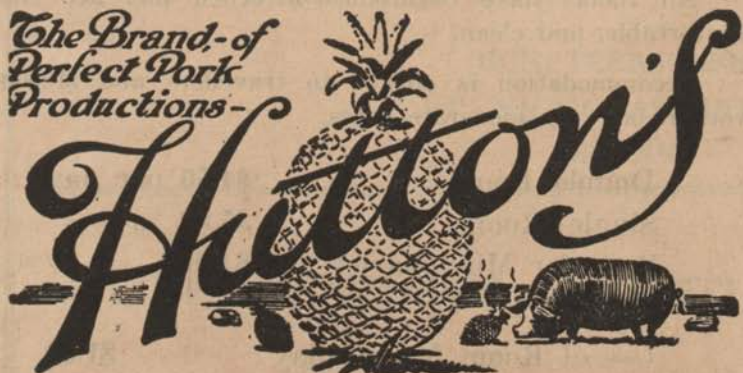
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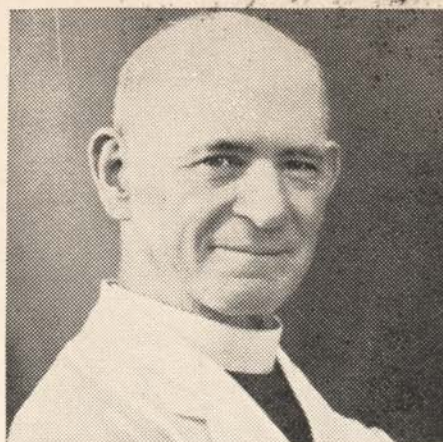
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REV. R. RICHARDS.

The
Singapore Diocesan Magazine.

Vol. XXVI.

MAY, 1934.

No. 94.

EDITORIAL NOTES.

The Editor being away at the critical time when the material for this edition was in the melting-pot, it fell to the lot of the Secretary to attempt an unaccustomed task. He craves the reader's indulgence. At the same time he seizes this opportunity to say a word about his side of the work of producing the Magazine.

The Magazine, like so many other things, animate and inanimate, depends for its existence on it's circulation.

Not infrequently members of the Church have been heard to say that they were quite unaware of the existence of the Magazine; at long last they become subscribers.

If every reader could interest one more person sufficiently to get him or her to become a subscriber too, our circulation would give no more anxiety.

DIOCESAN NOTES.

In early days it fell to my lot to have charge of a small parish ten or twelve miles out of Bishop Auckland where on a hill is situated the ancient Palace of the Bishop of Durham. In those days the saintly Dr. H. C. G. Moule held sway and I well remember him saying how delightful it was to look out from his window in the early morning and think of all the various parishes that lay as it were in the shadow of Auckland Castle as it is termed.

Some such feeling comes to me as I sit down to try and write the Diocesan Notes, unfortunately the distances are so great here and the time so scanty that journeys to the outlying districts are undertaken with difficulty so that you will miss our Bishop's regular visitations and his Commissary cannot undertake to replace them except in special circumstances when you may rely on him to do all that is humanly possible.

Our Bishop. He left on March 16th by the "Comorin" for long and long-deserved leave, remembering that his last leave was so early terminated. What his plans are probably he scarcely knows himself, but apart from a real rest which we all hope he will take, there are many things to be done at the Home Base, indeed on June 20th he is to meet the S.A.D.A., the principal question being the future relationship of the Diocese with the S.P.G. Another important duty is that of looking for new staff for the Diocese. We are still waiting for a priest for South Perak, and later in the year the Rev. S.W.G. Elvins is due for leave, so that there are at least two vacancies to consider.

The Final Push. At last the end is in sight—what end? **The final extinction of the Diocesan Deficit.** Will all the parishes help to get rid of this bogey? If we do as well as last year, I believe the matter will be accomplished and fresh supplies set free for new construction.

Throughout the Churches. On all hands Easter was well kept and in many cases better perhaps than last year, though we must not judge by numbers since it is written "He calleth His own sheep by Name". Personally I have always believed Easter to be of immense importance from this point of view. No time is more proper than Easter for making up our Parish Lists, whether of Communicants, Churchgoers, or of the thousand and one activities in which a Parish engages. A priest may know all his people personally, yet still he needs his carefully prepared list lest someone should be overlooked and, as alas! happens so easily, lost through his feeling that he has been neglected, when the matter may have been a simple mistake. We may say people shouldn't be offended over so small a thing but we are all sensitive over just such points in other directions;

moreover it is but common courtesy to be careful. If cards are given out for signing at Easter, as is a good custom, it is equally the part of the laity, however well-known they may or may not be, to fill them in so that any possible mistake of address or name may be altered. Easter over, the wise priest at once goes through his lists again and gets everything straightened up. It is laborious I know but it is a great help when intercession lists are made up or Parish rallies of any kind are contemplated.

Things Parochial. All the moves indicated in the Bishop's last Notes have taken place. Mr. Elvins is happily settled at Malacca and writes "the work here is beginning to assume such large proportions that I expect you will have to come and extricate me soon" he has also just issued a Church Magazine. The Chinese School started on the old St. David's property is I gather going strong with the additional prospect of English work along the same lines. At Seremban Mr. Strokes has concluded an arrangement with his congregation to take local leave to Japan in the strength of it to put in a fourth year at the end of which time the position is to be reviewed. St. Mary's, Kuala Lumpur, will no doubt speak for itself in the Chaplaincy Notes but the fact of a reduction of overdraft by \$1,700 last year and the talk of a Big Fair this year indicate that the stream is at last beginning to flow in the right direction. From Ipoh the Rev. and Mrs. Hutchinson sail to-day (April 10th) to the regret of all; and we must wish them every success in his new work, as Vicar of Martin's in the Diocese of Barbados: his home address will be 22 Effingham Road, Surbiton, Surrey. One of the things we shall miss from this quarter are the delightful little vignettes which issue from time to time in the South Perak and other of the Parish Magazines. Taiping supplies Singapore from time to time with lists of removals and changes of residence in which the careful hand of the Rev. Nigel Williams is to be detected, and this leads on to Province Wellesley where the Rev. E. G. Proctor has entered the Parsonage. From Penang the news is "all well." On the peninsula last of all it was thought, owing to what was clearly a premature announcement, that the Missions to Seamen Chaplaincy had been filled—by the time the printers deal with this script, we hope a missionary will have been obtained. Meanwhile, Mr. Willis, vigorously supported by Mr. R. F. W. Leonard, Hon. Sec. is carrying on.

Among the Asiatics. Our great loss is the departure of the Rev. R. Richards after forty-two years' service in these parts. He sails in April 20th on the S.S. Hakone Maru. Personally I feel quite incompetent to write any sort of appreciation. Mr. Richards' work is self-evident and stands on a plane all alone. What shall I say? "His deeds exceed all speech". He goes now to an honorable retirement leaving hosts of Chinese friends apart from his brother Clergy. Meanwhile the Rev. R. K. S. Adams takes up his work of supervisor of the Chinese

congregations and we shall watch with sympathy and interest the progress of events in the Church. There is not much to report I gather through the country except that the Rev. Pau Cong De hopes to prepare a Catechist at Penang whilst the Rev. Huang Yang Yin is turning his whole energies into the new school at Malacca.

With the Tamil work it is the same story of patient endeavour and partial success. In these days of economic unrest it is particularly hard for our Indian congregations to go forward; we must just pray that at least they may maintain the Christian position.

Siam and Java. In Bangkok a word of thanks is due to Mrs. Norwood for being "on supply" for Miss Jackson during the latter's furlough. By now to the Chapel in the St. Mary's compound will be well forward. From Java comes the news of steady progress through the 2nd issue of the new Java Chaplaincy Fund Quarterly Bulletin.

St. Andrew's Hospital. The great event has been the Annual Meeting where we had the great pleasure of listening to the Acting Governor who stressed the Christian reasons for the care of the sick. There followed Mr. Philip Tan, our new Consul-General for China in Singapore, and he also spoke very happily in particular drawing attention to the fact that considerably more support could be obtained from the great Chinese community if the proper approach were made. Our new Honorary Treasurer, Mr. Welch, acquitted himself well; his best news being a balance at the end of last year. Speeches over, the large gathering turned to Tea provided by the staff. This was one of the last events at which our Bishop was present—it is a cause ever dear to his heart. The air is now full of preparations for Hospital Week which centres round Flag Day on May 16th. Meanwhile no new Doctor or Sister is in sight, and we must pray earnestly in this direction. On Easter Eve at the customary Solemn Evensong two Chinese converts were baptized, and now comes the good news of a large Citroen car having been presented to the Hospital by Sir David Galloway, either for use, or sale and exchange for anything more suitable. Meanwhile Mr. Windle has gone on leave and Mrs. Lee has found herself unable to carry on her duties as Honorary Secretary whilst we thank her for her work and feel sure she will maintain her interest, we have to welcome Mr. G. Finlay of the Commercial Union Assurance Company for taking on the post in time of need.

Educationally. Miss Sprenger has arrived at Kuala Lumpur whilst Miss Jackson has returned to Bangkok; so that we ought soon to have news from both places.

The Intercession Papers. It has often been in my mind to write a little note on these which are to be found in every issue of the Magazine and in the Churches. I have wondered whether

people quite grasp their purpose and if so whether they have any method of using them. There are eight distinct pages dealing with the various branches of work save for the cover page which has the beautiful Diocesan Prayer—I wonder how many of us know it? As to the other pages: most people will probably find it impossible to use them all every day and so be discouraged from using them at all. Why not use one page on each day of the week beginning on Sunday with the Diocese; or—if so be—use the Diocese page daily as all-embracing and on Monday to Saturday the other six in turn. Finally, even if we do not always use the Intercessions and Thanksgivings we may at least remember the names. A real use, intelligent and prayerful, of the Intercession Paper will perhaps assist our Bishop more whilst on his furlough than anything else.

Graham White,

Archdeacon and Commissary.

SINGAPORE DIOCESAN ASSOCIATION.

ANNUAL GENERAL MEETING.

The twenty-third Annual General Meeting of S.D.A. was held in St. Andrew's School Hall, Singapore, on Monday, 12th March. The Meeting was preceded by Tea at 4.30 p.m. (kindly arranged by members of C.W.A.) when members of all congregations took the opportunity of welcoming the Archdeacon (who had recently returned from furlough), of bidding farewell to Rev. R. Richards (who retired from the Diocese on April 20th after 42 years' service in Malaya), and of wishing "bon voyage" and a happy holiday to the Bishop (who sailed for England on March 16th).

The meeting began at 5.15 with the Lord Bishop in the chair and there were about 80 persons present. After the minutes of the last Annual General Meeting had been read and confirmed, the Lord Bishop in proposing the adoption of the Reports and Accounts for 1933 said:—

The Rules of the Association, which have for convenience been reprinted in the current report, provide that this Meeting should be held not later than 31st March. In graceful consideration of the fact that I am shortly leaving the Diocese on furlough, the Executive Committee has fixed the date exceptionally early, and, while this means that the report and accounts have hardly been in your hands sufficiently long for you to give them thorough and serious attention, I think that our Diocesan Secretary deserves a special tribute for having issued and circulated them with such commendable promptitude.

I do not propose to dwell upon the mixed feelings with which I am affected as I look backwards and forwards at the conclusion of a period of nearly four years' service. I need only say that the welfare of the Diocese will remain my most intimate and constant concern, even when I am absent from you, and that I hope to have many opportunities in England of "strengthening the stakes and lengthening the cords" on which the security of our building so largely depends. On this Diocesan occasion however I wish to extend a very warm welcome to our Archdeacon, Ven. Graham White, to whom I shall in a few days without anxiety hand over the reins of administration. My confidence rests partly upon the obviously improved condition of health in which we rejoice that he has lately returned from leave, but still more upon those innate qualities of character and judgment which have already endeared him to such a wide circle and which have been abundantly proved by the sympathy and counsel which he has extended to me on every occasion of need.

I must also take advantage of this gathering, though there will be other opportunities of a different kind, to express very inadequately in the name of the Diocese what we owe to the exceptionally long and painstaking service of Rev. R. Richards who will shortly be retiring. I need hardly remind you that Mr. Richards originally came to the East in the year 1892, and with the exception of occasional furloughs has laboured continuously since that date, and almost entirely within the limits of the present Diocese. He set himself from the beginning to acquire the language of the Chinese, to whom he was to minister—an example which, I regret to say, has commended itself rather in theory than practice to the younger generation—and on that basis has established a work of which the fruit has been abundant and is still growing. The Chinese Mission, which has been under his charge, must have come to assume a very different appearance from that which it presented forty years ago, and I am disappointed that Mr. Richards does not feel able to favour us today with an enlightening comparison drawn from his reminiscences. But while he has asked us to excuse him from this present task, you will be glad to here that he contemplates the preparation of a pamphlet along these lines during his retirement. In this he will be doing us a real service, and earning even more thoroughly the gratitude and good wishes which we now offer to him.

In this connection I have to announce that after Mr. Richards' departure the supervision of Chinese work will devolve upon Rev. R. K. S. Adams, who will also continue to act as Chaplain and Assistant Master of St. Andrew's School, and that the duties of Diocesan Registrar will be undertaken by Mr. N. A. Worley, who has most opportunely been transferred to Singapore as though to fill this breach. I am most grateful to both these stalwarts for accepting offices which only a considerable sacrifice of private leisure can make compatible with their existing duties.

Although it is my formal duty to propose the adoption of the report and accounts for 1933, I will not waste your time by commenting upon them in any detail; for the summary which I have given of the year's activities is open to your perusal in print. I should like however to repeat here the tribute which I have endeavoured to pay to the loyalty both of our clerical and lay staff and of our parochial supporters, to whom the comparatively favourable results which we are able to show are mainly due. You will notice that the Working Account for the year closed with an excess of income over expenditure amounting to \$1,622. And, although a pre-existing deficit of \$2,526 takes some of the gilt off the gingerbread, it will be recognized that we have gone a surprisingly long way towards restoring our equilibrium, and that the prospect of clearing all our arrears within the current year is by no means a visionary one. We are entitled, I think, to assume that the claims of the Church will

not be forgotten in the gradual movement towards more favourable conditions, and the rise of income which we anticipate in this year's estimates is modest and conservative. I must however emphasize again, as I have so often done before, that the secret of success in Church finance is goodwill rather than importunity or even efficient organization. We have a difficult stewardship. It is easy on the one hand through excessive enthusiasm to incur the criticism that the Diocese is imposing grievous burdens upon the parishes. There is the danger on the other hand of allowing the natural instincts of humanity for ease and and comfort to impede the movement and progress which are the indispensable marks of a living organism. And while it is our duty as Diocesan representatives to explain, encourage and exhort with infinite pains and patience, let us remember that the stability and extension of our work will depend in the last resort not upon fortuitous favours or desperate appeals, but upon a steady determination on the part of a growing number of Church members to practice the first principles of Christ. Nothing short of the two-fold conviction that our lives and money are a trust committed to us by God, and that our primary obligation as Christians is to provide for the extension of His Kingdom to every human being, will produce adequate resources for the fulfilment of His will and purpose.

If you will permit one further digression, I should like to add a brief statement concerning the Bishops' Conference in Hongkong to which I have referred in my report. When it is remembered that the Anglican Communion now includes some four-hundred Bishops, and that more than three-hundred of these were collected together for the Lambeth Conference of 1930, it seems a comparatively insignificant thing and easy of accomplishment that four neighbouring Bishops of the Far East should meet for a short period of consultation. Nevertheless a great deal of preliminary correspondence was necessary to achieve the gathering which actually took place in Hongkong on 19th February, and the arrival of all the visiting members within a few hours of each other enabled us to fix our method of procedure without delay, and to devote the following four days to uninterrupted deliberation. The composition of the Conference was worthy of note. The Province of India to our disappointment was not represented at it, but it included one Bishop of the American Church (The Philippines), one member of the General Synod of China (Hongkong) and two from missionary dioceses under the jurisdiction of the Archbishop of Canterbury (Labuan and Sarawak, and Singapore). The first and chief object of our discussion was the possibility of forming a self-governing Province which would embrace the isolated Dioceses in this area, not already included in the Provinces of India or China. No progress was made towards the solution of the problem of finding the requisite number of four Dioceses

to constitute the new province. But it was unanimously agreed that every effort should be continued to fulfil the recommendations of the two previous Lambeth Conferences on this subject, and that, as soon as a Province can be established, the Provinces of India and China should be requested to appoint episcopal assessors who would supply links with the traditions and experience of the older Churches on each side of us. It was also decided that, in the event of our report being favourably received by the authorities, a further Conference should be held at Singapore in September, 1936, when representative priests from each Diocese would be invited to attend. The remaining agenda covered a wide field, dealing with such diverse subjects as the training of candidates for the ministry, questions of marriage and divorce, movements towards reunion, development of indigenous literature and art, Christian education, and the social obligations of the Church. But in the background of all our thought on these matters was the consciousness of the tremendous opportunity and responsibility which the Chinese Dispersion presents to us, touching as it does in greater or less degree all the countries which we represented. It is clear that at present our resources and machinery are woefully inadequate to deal with this immense problem; but it is some satisfaction that the first step has been taken towards facing it in a comprehensive way, and much is hoped of the representations to be made on our behalf by the Bishop of Hongkong to the General Synod of the Church in China which opens at Wuhu on 21st April.

This allusion brings me back to our more immediate concerns. Without embarking upon any invidious distinctions between different spheres of our work, for each has an importance of its own, I cannot conceal from you the fact that I am profoundly anxious about the future of our Chinese work. Shortage of staff and lack of foresight have restricted it in a manner which is unworthy of its great promise and potential fruitfulness. Hence I appeal to you to put this vital need in the forefront of your prayers and to bear your part in seeing that this harvest is not allowed to wither through our neglect.

In view of the approach of my leave-taking, you will perhaps forgive me for this somewhat nomadic excursion into matters of general policy. But I must not trespass further upon your patience or upon the time of other speakers, and I therefore move the adoption of the report and accounts for 1933."

In seconding the adoption of the report and accounts, the Hon. Mr. A. B. Jordan said he wished to congratulate the Lord Bishop for producing such an excellent report for such a successful year. It entailed an enormous amount of work, and the Bishop had given real devotion to the Diocese. "I have only one thing to add to what he has said," continued Mr. Jordan. "I would like to draw your attention to a statement on page 11 of the report which refers to an interdenominational committee

being established in Malaya." He welcomed the movement and hoped that it would develop into something on the lines of the South India Reunion scheme.

After the motion for the adopting of the report and accounts for 1933 was carried unanimously, Mr. G. A. Potts presented the Estimates for 1934 which formed part of the printed report, and called attention to the fact that the improved financial outlook enabled S.D.A. to make provision for missionary work in certain new directions. Mr. J. T. N. Handy, in seconding the adoption of the Estimates, called attention to the need of encouraging provision in the Diocesan estimates for larger expenditure on parochial work among the domiciled community and especially for providing local-born boys, who had a vocation for the Ministry, with a training and education of the same standard as the English clergy; and ventured to add that the development of the work of the Church among the domiciled community needed the provision of one Malayan Ministry and a preponderance of Malaysians in its Councils.

The Estimates were adopted unanimously.

The Ven. Graham White then gave a very interesting address on "Impressions of the Home Church," which is printed elsewhere in this Magazine.

On the motion of Rev. L. St. G. Petter, which was seconded by Mr. H. M. Perreau, the members extended a hearty vote of thanks to Messrs Evatt & Co. for their work as Honorary Auditors of S.D.A. and S.P.G. accounts; to the Principal of St. Andrew's School for placing the Hall at the disposal of the meeting; to the members of C.W.A. for arranging the Tea; to the Press for the publicity given to the report and work of the Association; to the speakers at the Meeting; and to the Lord Bishop for presiding.

In bidding farewell to the Bishop, the Archdeacon paid tribute to his devotion, courage, determination and patience. He hoped the Bishop and Mrs. Roberts would enjoy every happiness on their furlough. The audience joined in the tribute by rising up in one accord and standing for a moment. The Bishop was visibly moved, and expressed his appreciation in the following words:—"What I have done, I have loved doing. I love the Diocese, and all the congregations and members who belong to its fellowship."

The Meeting concluded with the Bishop's Blessing.

IMPRESSIONS OF THE HOME CHURCH.

An address given by the Ven. Archdeacon Graham White at the S.D.A. Annual General Meeting.

To try to give as it were an account which will cover the whole ground of affairs ecclesiastical in England today is as difficult as to attempt to generalise about India; nevertheless I will do my best in the time allotted to give you some idea of the trend of Church Life in the Home Country.

Only a few days or so ago our local disseminator of news produced a perfectly good picture of the Archbishop of Canterbury presiding over the Church Assembly. This is a true picture.

For of all the bodies in the world none has taken to heart more than our Church the slogan "Organise or wither." Her Councils have never been more in evidence than they are at present time; that is I think one's first impression: The Church Assembly: her new instrument of legislation: the Convocations—her spiritual arms so long suppressed and now striking out once more: The Diocesan Conference, with their schemes extensive and intensive; Ruridecanal Meetings for study and action: Parish Church Councils anxious to live up to the ever increasing demands of Church Membership, are all alive and active. And with them their allied responsibilities, in especial of course the resonant, brass toned tocsin of finance, clamant for rights and duties, sounding and resounding throughout every hall and meeting house in the Land.

In fact I should say the Machinery of Church life is somewhat overwhelming. So that one wonders whether amidst the whirl of wheels, the sound of the angel's wings may scarcely be distinguishable.

Two or three observations occur from the foregoing. One is thankfulness that at least the Church is not sleeping: in every direction she is waking up to a sense of her Trusteeship for the soul of the nation, and has done a great deal, and in addition is setting her own House in order. Thus since the Assembly came into being it has succeeded in getting acceptance for 54 measures. Amongst which, Five new Dioceses have been formed; Derby, Blackburn, Portsmouth, Guildford and Leicester; Pensions for the Bishops and clergy—not without a good deal of dissent—; Sale and Union of Benefices; Disposal of Parsonages: Cathedral Statutes Measures, together with a great deal of legislation in connection with the Ecclesiastical Commission and Queen Anne's Bounty, authorities which deal with the revenue of the Church and are now very wisely under a scheme for amalgamation. In addition to this many Commissions have been sitting on such devious subjects as the training of the Ministry: Empire Settlement: Education: Missionary Matters: Social and Indus-

trial changes: Ecclesiastical Courts: Appointment of Bishop: Staffing of Parishes, Dilapidations and many other kindred matters.

Now it is obvious that all these things cost money. Where does it come from? The main sources of income are derived from the generosity of churchmen from the 3rd Century onwards; about 100 years ago these revenues were very largely put into the hands of the Ecclesiastical Commissioners who by Tithe and Glebe, donations and legacies, administer an income of something like £3,000,000 (which has nothing to do with the State except that the Commissioners are a legally established body) and out of this the clergy at home are paid: there being about 13,000 incumbents and 4,000 assistants. In addition is Queen Anne's Bounty originally formed in 1704 to deal with First Fruits and Tenths, in old days paid to the Pope, but taken over by the Commissioners under King Henry VII, and then given by Queen Anne for the purpose of assistance towards Housing of the Clergy, by way of dealing with Dilapidations: the income here is something like £230,000.

Our Church's Income.

At the moment there is a lot of unrest and interest over Tithe: and I found myself giving a paper in an agricultural District on its origin and incidence: the story is too long to tell here but in 1925 the Tithe Rent charge which had previously fluctuated was fixed and the whole duties of trusteeship—collections and payment handed over to Q.A.B. The contentions is that 1925 was not a fair year, the rate being too high, also the establishment of a sinking Fund to do away with Tithe in 80 years was unwelcome and there was quite a disturbance in the Eastern Districts towards the end of last year: But this has now settled down, despite the gratuitous interference of the "Blackshirts".

Meanwhile many new Parishes are being formed and whilst the Ecclesiastical Commissioners assist towards the endowment of these it is clear that this is not sufficient. Moreover, in addition, the whole of the Diocesan and Parish Machinery has to be provided for: so that we come to the question, what are the people of to-day really paying for in extension and upkeep of the Church?

For general Parochial Purposes about £5,000,000. This is raised by Collections, Free Will offering, and special efforts. For Diocesan and Central Church Purposes, about 1½ millions: for Missions about half a million. And in addition the Mission Societies provide a further sum of perhaps £1,000,000 more. Such is the money as raised in the Parishes, say £7,000,000 in all: As one thinks of all these large amounts one realises what a tremendous task is entered upon by the Home Church and cannot be surprised at the almost daily efforts in one direction

and another, whilst we who sometimes thinks the burden too heavy to be borne may well find encouragement and comfort in the cheerfulness of the homefolk.

Ministry.

Having glanced at organisation it is natural now to turn to the Ministry. In these days when one hears "organised Religion" challenged on all sides it is of the utmost importance that we should have the best type of Ministry that is possible: The Bishop of Manchester mentions a layman's views on the kind of men required.

"No one who had the chance of knowing the influence for good which a person who possesses the qualities of real leadership and devotion can exercise upon his fellow-men, can be in any doubt that the work is of a kind to demand for its full achievement, all the qualities and faculties human nature possesses. Such too was clearly the aim of the Mosaic Law: "Whosoever he be.....that hath a blemish, let him not approach to offer the bread of his God."

Training.

Now it was my part to attend a Diocesan Festival, a Diocesan Conference, and a Clergy School. My immediate impression was of the great age of many of the Clergy: I was surprised to find myself amongst the younger men: This means surely that death and retirement will be heavy over the next few years and we must look for a shortage of clergy. As far back as 1912 Convocation set up a Central Advisory Council of Training for the Ministry. Its functions were briefly to order the supply, consider the training, inspect Theological Colleges, receive money for the purpose, and generally collect information. It is satisfactory to know that the men are forthcoming to the number of something like 600 a year and the Theological Colleges are full: unfortunately whilst numbers are up, funds, owing to economic low levels, are down, Mr. R. V. Burn, Principal of Knutsford—well known in Malaya—says that the Church has reached a point when she cannot afford to have an annual presentation of more than 500 clergy. The requirements for ordination are generally speaking that degreed men should have eighteen months at a Theological College and non-graduated men three years.

Is this training sufficient? In the opinion of the writer it is not. For many reasons I have come to the considered conclusion that for a man without a degree five years should be put in at some Seminary or other: hard though it may be financially or otherwise.

At the moment we have some 22 Theological Colleges with room for something like 1,000 candidates: In addition are the Missionary Colleges with perhaps room for 250 more, and it is from these that our supply of clergy come. Today I believe we are waking up to the paramount need of intensive training, on

the other hand for many years we have lagged behind both Presbyterians and Roman Catholics. Two things are necessary—A candidate should have a real call; and, in the matter of preparation, with that call a sound education, however acquired and unless this is insured the Church will lose much of the prestige she has always had. But there are plenty of splendid young men at home if only we knew how to encourage and train them.

Perhaps our worst failure in Malaya has been that we have in no sense of the word raised up a native Ministry: really because there is no Clergy Testing and Training College. Romanis House started originally with the idea of being a Training College—that plan somehow or another faded away—no flowers crown its stem today; Europeans will never evangelise Asia, that will be the work of Asiatics: our part is the training of Apostolic men. It is good indeed to hear that in our sister Diocese in Borneo the matter is being taken up by the Mirfield Fathers. In this connection the placing of such a College is of the utmost importance. Whilst at home I was able to watch closely two such Colleges one in a Town the other in country. The latter seemed far preferable, the rush of the Town coupled with the desire of so many societies and institutions to exploit young life, militate very strongly against study and meditation—twin piles which must be driven into the intellectual clay, if ever any firm foundation be secured.

The Clergy at School.

One of my most pleasant leave—recollections was a visit for a Clergy School with Archdeacon Swindell to Elfinswarde the Chichester Diocesan Retreat House. This is one of the many large and delightful buildings set apart at home today for Religious Exercises. Some two or three hundred Diocesan clergy had assembled to be “taught” by Archbishop Temple and Dr. Matthews, Dean of Exeter; the subject being—Immortality, in the Old Testament and the Church, and in particular recent and present day teaching on the after life. The whole thing was excellent. This is only a part of the response to the Archbishop’s call in a “Way of Renewal,” but it is very real. It is now quite evident that with increasing demands on the clergy in well doing, visiting, Parochial Work and Services, their temptation to give up study has grown. Long ago it was pointed out that if the clergy wish to be true instructors of their people, they must all their lives persist in seeking instructions themselves; for when knowledge is associated with religion, and thought with practice, the times are ripe and men are ready for a new appreciation and presentation for the Gospel. One of the great protagonists of their work was Canon A. L. Woodward who writes the annual Church Year Book Article on Adult and Adolescent Religious Education and whose Parish I

had the privilege of serving for some 3 months of my leave. In this student aspect of the Ministry our Diocese may once more take a hint.

Congregations.

Here we are on the most treacherous ground of all generalisation. In country and town I was able to attend Church here and there from time to time. No one could say that Congregations are on the whole large—nor contrariwise that the Church is failing. Whilst there is a vast mass of indifference there is at the same time a determined and strong body of real and devout believers. Services themselves have altered. The old fashioned 11 o'clock Matins is dying, its place being taken among the more timid, or maybe more properly cautious, by a mixed Service partly shortened Matins and partly sung Communion: but with the bolder by an early sung Communion. The latter Service has not altogether caught on yet, but will in my opinion be the Use of the future. Evensong is nothing like so popular as it was 10 or 15 years ago. Charabance, motors, train, and soon doubtless aeroplanes, have attenuated it considerably. People prefer to go to Church in the morning, the earlier the better, and spend the rest of the day as they wish, that is the plain truth. Broadcasting also plays a certain amount of part in all this: you can get your Sunday night Service at home with a short pithy, popular address good singing and old fashioned hymns. General interest in Religion is however stronger than ever; the Press the pulse of the people, indicates this quite clearly.

Amalgamation.

Whilst Rome remains arrogant and adamant in her official circles there is a tremendous trend towards gentleness of Theological thought in all directions: indeed I believe there is a very real feeling for reunion in all camps: if not amongst officials certainly in the rank and file of every denomination, Romans included: What will be the outcome or how soon fruits will appear it is impossible to estimate. Men are beginning to realise perhaps that God meant His Church to be one big brotherhood, and that a man is answerable to God, and not to men for his religion, and that the only way to bring other churches to agreement with what we believe ourselves is to serve God so faithfully, and to give such witness to the world that God is with us, that men will say "This is the Home of God, this is the fulfilment of God's Will". It has been well observed that "We serve God by doing His Will, not by telling others we think they are not doing it."

Dr. Buchman's groups.

No one could speak of Church life at home today without some reference to the Oxford Group Movement: though it is typical of officialism in the Church that the Year Book makes no mention of the Group's very considerable progress.

Meetings and Houseparties throughout the country have affected a kind of people hitherto literally apathetic to the claims of God, the upper Middle class. Dangers and failings there may be, none the less lives have been changed. Conversation with various people and in different places convinced me of a great deal of earnestness and spritual effort: though invited to various Houses parties I was not able to attend any one of them: so that I cannot pretend to be an authority, I speak as I have found.

The heart of the people sound.

To conclude this rather scanty review I return to the Parishes: it is in these the best work is done and nowhere more than in the country, where the influence of the Parish Priest is still, as it ever must be when he is equal to it, of paramount importance not only to his immediate neighbourhood but to the whole nation.

Still in my mind's eye do I see those wonderful old Churches built in days of piety to be the homes of the soul of the English people: today loving hands tend them as never before: restored and renovated, cleansed and reinvigorated they radiate a peace and a calm nowhere else to be found in our strident civilisation. As the early sun shines in the Chancel Windows so God comes from the Sacrament to the soul; as the ancient Towers defy the storms and stress of nature so the Church of Christ in the hearts of simple people will, by the Power of God, overcome a monstrous materialism and outlast the vagaries of philosophic speculation.

THE LAKE.

We came upon it suddenly turning the bend of the road at the top of the hill. There it lay a beautiful jewel pendent from the Lebanon chain, caerulean blue with here and there purple pools. We were at the South Western end, at the other side the steep Eastern cliffs white and forbidding, fell downwards into the sea itself. For a moment we paused, all that we had heard or read came back. This was the very place, there was no "if" or "but," where He had walked and talk in those for off days. He had chosen it deliberately, and what a wise choices in place of stony Nazareth up in among the hills; here was something unmatched in the whole countryside the changing face of the sea, from one loveliness to another, mysterious divine reflections of the Sea of glass and the great white throne. And here He chose to live, it was His Home, around the shores He carefully selected the little band of followers who were to trumpet the good news to all the world, the good news He proclaimed: there He entertained His listeners with the parables and wrought the works of healing and mercy. And the Sea itself is sweet and deep, into it the streams flow, even in time of drought, clear as crystal like the River of God. And there still the sunshine smiles over the just and the unjust, but Tiberias alone today is left of the cities of old time, how fearfully true have proved these prophecies and proud Capernaum that rejected the Master's Word or Chorazin and Bethsaida that proved such unfruitful soil! Capernaum! yes, by, and by, as we drove along the lakeside we arrived at the hospice of Tabgah kept by Religious, some say the real Capernaum is close here and in the little Museum one saw the mosaic of fish (in the morning we were to partake of fish fresh from the lake) and loaves but others declare Tel Hum a mile or so further on to be the real city and there we saw what we may well have been the top of one of the capitals of the synagogue where Jesus preached, that famous synagogue where the works of healing were done and the words of wisdom spoken. But it is not certain—such has been the fate of this famous but unbelieving city. "And thou Capernaum, shalt then be exalted to Heaven, then shalt be cast down to Hades" (the Shades) and so it is! Down yonder at the North end of the lake in the shade of Lebanon, two or three miles away they say were the other two cities—they too have perished and their memorials with them. But the Sea is still, and here I am sitting gazing out ever it as the sun sets, it is half-past six: a little boat sails yonder as the failing sun lights up the hills with that curious golden glow so noticeable in the Holy Land: the surface of the lake is ruffled with wind, though late July the day is cool,

in the distance the cry of children and birds making their way home, the hoarse call of a Kingfisher as he retires for the night, the swallows sibilant scream, Ah! look, now the little boat is nearing the other side of the lake—as in old times. Around us are the trees, oranges, lemons, figs, vines, palms and down at the water's edge the rushes—reeds shaken by the wind. Yonder mountain must be the steep place where the herd ran violently down into the Sea and over the hill the place where the lunatic man found a sudden peace at the hand of the Master of Spirits. Night falls and the air is chill. I could never have believed the picture would be so perfect. Let no one visit the Holy Land without getting a glimpse of the Sea of Galilee.

G. W.

BOOK REVIEW.

"INSPIRED CHILDREN." By Olive M. Jones.

Harper Brothers.

This significant little book should be in the hands of all teachers and parents who have the spiritual welfare of their children at heart, and of those who feel that their children are not receiving all that they need to fit them for life, but cannot see how the problem may be solved. Here we find the solution, in a practical way of making Christ real to children, thereby helping them to grow up in faith, honesty and love, without those fears, secrecies, and repressions, which lead to unhealthy mental life and wrong doing.

The numerous stories, gathered from homes and schools, show us the influence of the Oxford Group Movement on children's lives, and how even little children can understand certain fundamental principles taught by Christ, and learn to apply them to their children problems. The natural way in which children come to God in Quiet Time and prayer, and receive conviction of wrong-doing and guidance, is well illustrated in these true stories. One has a vision of a young generation brought up on these lines, who would introduce a new era of peace and good-will to a weary world.

The author before coming into contact with the Oxford Group and finding true conversion, had many years experience as a prominent educator, and was acclaimed successful in her work for the problem children of the New York public schools. She was nevertheless, herself dissatisfied with the percentage of failures in the after-school lives of the boys. It was the whole life of the boy she wanted to set going on the straight road, and, to further that purpose, plunged into campaigns for improved legislation and recognition of the rights of childhood.

Notwithstanding outward success, she was inwardly full of discouragement and defeat, and began to think of adding religion to her list of devices, not because of any faith she had herself, but merely that it might work for a few more boys. Then came a request to help in the publicity side of a movement for week-day religious education of unchurched children, a voluntary activity started by New York city teachers in their leisure hours. She accepted, though she had then no religious faith. It was the challenging question put to her while doing this work, by a small boy,—“What church do you go to?”—that led her to join Calvary Church in order to “save her face” with the children, and eventually brought her into contact with the Oxford Group Movement, to discover the reality of God, and that “inner certainty of faith

which gives a reason for life." At the request of Mr. Shoemaker, Rector of Calvary Church, she became superintendent of the Church school, and began the first experiment in religious education on the basis of the principles of Christ as taught and practiced by the Groups.

The teachers, to quote from Mr. Shoemakers introduction, "are now a well equipped consecrated group of persons, whose chief aim in the classes is not the imparting of information about religion, but the living out with the children of their own religious experience, helping these little ones to be then and there in touch with the living Christ, through study, through worship, above all through listening prayer and guidance. It has been our discovery, that, far from this message being too advanced for children, they take to it like ducks to water."

The purposes that this book sets out to show are, first, that spiritual reality is possible for children; second, to find the way to prevent for the future, any truth in the assertion that religious education has no effect in shaping character and in preventing criminality. The third is to show parents and teachers, who come into a real experience of Christ themselves, how they can pass that experience of light and truth on to children and youth, so that it will become "a guiding power, outlasting the teacher, and holding more securely in ways of right living than either ethical instruction or habit training has yet shown power to do."

The book ends with suggestions, from the experience of practical and successful teachers, on how to make Christ real to children by prayer, quiet times, and surrender, and the last chapter has notes on curriculum and method. Altogether a thought provoking book. Have we, as parents or teachers, that vivid personal experience of Christ in our lives, and can we live out our experiences with our children? If we ourselves have nothing to give them, we cannot expect them to grow up happy, mentally healthy, spiritually integrated personalities.

FORTY-TWO YEARS IN MALAYA.

Record period of service by Rev. R. Richards.

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LOCAL MISSION LEADER RESIGNS.

First Ordaining of Asiatic Ministers in Singapore.

Forty-two years have been spent in Malayan territory by the Rev. R. Richards, Priest-in-Charge of St. Andrew's Church Mission, Singapore, who is retiring. He came here when it was still dangerous to preach the Christian religion and he has seen the Church grow to great strength.

Details of his life here—despite his modest protests—have been unearthed by a representative of the "Sunday Tribune" and are presented below.

Narrow Escape from being Shot.

After a record service of 42 years in the Ministry, the Rev. R. Richards, Superintendent and Priest-in-Charge of St. Andrew's Church Mission, Singapore, leaves for England on April 20, on nine months' leave prior to retirement.

Mr. Richards did admirable work in British North Borneo in the days when Christianity was just introduced into the country. He was in Kudat when the town was raided by the Dusuns and narrowly escaped being shot down.

Mr. Richards acquired a wonderful knowledge of the various Chinese dialects and most of his services was taken up in converting the ignorant classes.

Archdeacon Perham.

He first came as S.P.G. Missionary to the Far East in October, 1889. He was met on arrival in Singapore by Archdeacon Perham whom many especially the Eurasian community, still remember with affection.

Mr. Richards, a fortnight later, proceeded to Sandakan, British North Borneo, to associate in missionary work with the English Chaplain there, the Rev. W. H. Elton.

Towards the end of 1890, being destined for work amongst the Hakka settlers in Kudat, he left for China to study the Hakka dialect of Chinese and, for that purpose, lived in the interior of China for six months with the missionaries of the Basel (Lutheran) Mission. He arrived in Kudat in August, 1891, and from that time on worked continuously, without leave, till April, 1902.

The Hakka people, whom the British North Borneo Government were then immigrating to Kudat in large number as agriculturists, were already a respectable community of some 800 and many, too, were already Christians from the Basel Mission.

Cleared the Ground Himself.

Prior to the arrival of Mr. Richards, a Church and a small house of one gable had been built by Mr. Elton on a site of five acres granted by the Government near the outskirts of the township. The site for the most part was dense jungle, with huge trees (some of immense girth) and Mr. Richards, wielding the Gladstone axe, himself did the clearing and felling.

As time went on, two more churches were built for the accommodation of the increasing immigrants at suitable points in the extensive district, with two schools for boys and girls. These buildings, being of bilian, the iron-wood of the country, continue, unimpaired, to the present day.

The Hakkas are a sturdy people and, on the whole, most attentive to the fulfilling of their Christian obligations and, during the 12 years Mr. Richards lived amongst them, over 1,000 were baptised. The work was certainly arduous, but the climate was delightful and the people most sociable and responsive.

In 1892 a Catechist, Mr. Fong Hau Kong, was engaged from China. He was a man of sterling worth and of great intellectual ability.

Native Ministry.

After five years Mr. Richards approached Bishop Hose, then Bishop of the united Diocese of Singapore and Sarawak (he was always alluded to familiarly as "G.F.S. and S." his Episcopal signature) with a view to Mr. Fong being admitted to Holy Orders.

The good Bishop long demurred on the ground that it would make the man conceited!"

Even Mr. Elton did not wholly approve—"I suppose you will be inviting him to dine with you"—and it was only after a good deal of further correspondence that the Bishop finally agreed.

Mr. Fong was made Deacon on Easter Tuesday, 1898, and ordained priest two years later (and no man has ever proved himself more worthy)—the first-fruits of a native ministry in the undivided Diocese.

During Mr. Richards' time Kudat suffered both from fire and sword. On one occasion, a disastrous fire almost demolished the township; on another, a serious native night-raid by Dusuns from the interior was happily repulsed, thanks to the prompt action of the Government under Sir Hugh Clifford, the then Governor of British North Borneo in sending reinforcements of police, only however after a considerable number of the inhabitants had been slaughtered.

Mr. Richards himself narrowly escaped a Dusun bullet while he, with the Resident and a squad of police, were on guard at the Treasury.

A raider's bullet, fired from the road below, chipped a corner off one of the tall piles which supported the Treasury, passing within an inch of Mr. Richards' head. Then, the sharp order by the Resident—"Men, fire a volley"—succeeded in dispersing the raiders who, with diabolical yells, beat a hasty and safe retreat in the intense darkness. Many, however, had been shot down and slain.

Innocent People Killed.

Alas! not a few Chinese, all unconscious of these happenings, coming in from the country to sell their garden produce at break of day, met with death at the hands of the retreating rebels.

A mournful duty had to be performed during the following days in endeavouring to discover the whereabouts of those reported missing and in carrying out the last rites of burial.

A posse of armed police used to accompany Mr. Richards on these quests as it was feared that some of the raiders might be still lurking in the dense jungle around.

On one occasion it was reported that the dead body of a Hakka Christian was lying some miles up near the bank of a river. After an hour's slow steaming in a Government launch, a body was at last discovered, disfigured out of all recognition by wild boar, the Burial Service read and the corpse interred, the police standing by and, at the close, firing a volley over the grave.

Wrong Man Buried.

It was afterwards found that the wrong man—a non-Christian—had been buried with the rites of the Church, the right man emerging a day or two afterwards, strong and well, from his hiding in the jungle!

Those old pioneer days in North Borneo were strenuous but happy and the Hakka Christians most warm-hearted and hospitable.

More than once Mr. Richards has been merrily borne, pick-a-back, by a hefty Hakka across the stream, swollen by heavy rains, running alongside one of his outstation Churches where he was due to hold service. Once, having ridden three miles in pouring rain to the Church and being drenched to the skin on arrival, a Chinese who lived near suggested a change and produced garments for the purpose. These were courteously declined.

Mr. Richards changed into his cassock only, over nothing, and in that, with a pair of Chinese clogs, conducted the Service. He was very much chagrined, however, to discover afterwards that his riding boots had been utterly spoiled, the kindly-hearted

and well-intentioned Chinese having placed them before a log fire!

IN SINGAPORE.

Development of St. Andrew's Mission.

In April, 1902, at the request of Bishop Hose, Mr. Richards came to Singapore to take over the work of St. Andrew's Church Mission from Rev. W. H. Gomes, whose death occurred the same month at the age of 72. (Mr. Richards took his first leave home two years later, after 14 years).

In those days only Catechists reigned. There was no Catechists' and Lay-Readers' Examination such as was afterwards initiated by Bishop Hose's successor and developed by the present Bishop, and the good fellows taught very much what seemed right in their own eyes.

The idea also of admitting Asiatics to Holy Orders lay dormant and remained, still, almost a thing unthinkable.

It will, perhaps, be interesting to trace, briefly, the course of development of the work of St. Andrew's Church Mission since 1902. The Mission took its origin on Whit Sunday, 1856, from St. Andrew's Cathedral, then known as "St. Andrew's Church."

Progress Very Great.

The Registers of those days still exist from December, 1864, and reveal that fact that the number of persons baptised, infants and adults, up to February, 1902 (37 years) was 644. The number baptised since, to March of the present year, 1934 (32 years) is 3,015.

So far as numbers admitted to the Church are concerned, progress, therefore, is seen to have been great. Again, up to 1902, only four Sunday services were held within the Mission,—in St. Peter's, Tamil, Chinese and Malay, in St. John's (Jurong), Chinese.

No provision had been made for services for the different clans of Chinese—all (Hokkiens, Cantonese, Foochows, Hinghwas) were lumped together at one service being taken in Hokkien.

The result was that worshippers were few. It was the Foochow element who first appealed (1902) against this state of things and were given a service at 3.30 p.m. in their own tongue. Then followed the Cantonese (1903) with a service at 2 p.m.

WORK PROSPERS.

As a result of these arrangements, the number of worshippers rapidly increased. The Hokkien element continued on with a service at 9 a.m. leaving the Hinghwas, who attended the Foochow service (the languages being somewhat akin) to be provided for later.

Opportunity was given to the separate congregations of uniting in worship at a celebration of the Holy Communion once a month in Malay, each retaining its own celebration in its own tongue.

Thus the work prospered and developed up to the resignation of Bishop Hose in November, 1908. Mr. Richards still remembers the good Bishop with much affection (though he has long since passed away) as probably, also, do very many others still living.

The Bishop had a particular love for the Mission and would always, when in Singapore, attend the 7 p.m. Malay services in St. Peter's and preach. Bishop Hose was a great Malay scholar and ranks with such giants in Malay as Swettenham, Wilkinson, Shellabear and others.

His last legacy to the Mission was a new translation of the Book of Common Prayer into Malay, which he produced during his retirement in England, and it is a work of great merit.

Little Drop in a Flask.

Bishop Hose would also often accompany Mr. Richards to the Mission's outstation at Jurong to be present at the Chinese (Teochow) Service at St. John's Church. On these occasions he would take tiffin for both (not being unmindful of the little drop in a flask). This was duly discussed after the Service, in the carriage on the way back.

Once, on those journeys up, both horse and carriage (no cars in those ancient days) toppled over the railway-crossing embankment near the then Bukit Timah Station, the occupants being pitched out and rolled to the bottom.

Neither, luckily, received any injury. The horse and carriage had stuck near the top (again, luckily) and matters were thus soon righted by the aid of a friendly Chinese who happened to be passing at the moment, and the last four miles of the journey continued, the good Bishop commenting, both jokingly and seriously on the narrow escape.

SEPARATE DIOCESE.

The Greatest Development of All.

The next development in Mr. Richards' work came during the Episcopate of Bishop Ferguson-Davie who was enthroned in St. Andrew's Cathedral as Bishop of Singapore on Nov. 24, 1909 (from that time Singapore became a Diocese separate from that of Sarawak).

In 1911, definite work was undertaken for the Hinghwa clan of Chinese by the engaging of a Catechist from the Hinghwa Anglican Communion in China.

He turned out to be an excellent and earnest worker and soon gathered a large congregation round him at the Hinghwa Mission Hall, 37, Jalan Besar, and he is still at his post, going strong.

And lastly, comes what may be certainly regarded as the greatest development of all. Bishop Hose had been over-cautious in the matter of the admission of Asiatics to Holy Orders, regarding it as a new and doubtful venture and one not to be encouraged.

Not so his successor, Bishop Ferguson-Davie. The latter was only 18 years Bishop (nine years less than Bishop Hose) yet, during that time, he ordained eight to the Ministry, four Chinese and four Tamils.

All the Chinese and one Tamil had been Catechists connected with St. Andrew's Church Mission and had been trained for their ministerial work by Mr. Richards.

Two (the Hokkien and Foochow Priests) are still working in the Mission; one (the Cantonese Priest) is now in Kuala Lumpur, and one other (Hokkien Priest) has recently retired, ill, to China.

A Serious Gap.

There is one serious gap in the Mission which Mr. Richards would like to have seen filled before he laid down his work.

Towards the end of 1929 (the 3rd year of the present Bishop's Episcopate), the Cantonese congregation, through the courtesy of the Cathedral Parochial Church Council, migrated from St. Peter's Stamford Rd. to St. Matthew's Sepoy Lines. The latter Church lying in the heart of the Cantonese district, the number of worshippers is very large.

And herein consists the "serious gap" there has been no Cantonese Priest for more than two years.

Mr. Richards postponed his furlough Home one whole year in the hope that a priest would be supplied from China, but apparently, China needs all its own, and the whole of the ministerial work connected with the splendid Cantonese congregation has devolved on Mr. Richards. There are, however, two excellent Lay-readers who assist, as far as they are able, most nobly.

Appreciated by Chinese.

During the 45 years Mr. Richards has been working amongst the Chinese in British North Borneo and Singapore, his labours have been lightened and cheered by the appreciative way the Chinese have always accepted his work amongst them.

Having specialized in the Chinese vernaculars and Malay, he has been enabled to identify himself to a unique degree with with the Chinese, and they have been gratefully responsive.

The Tamils, too, have recognised the value of Mr. Richards' work. The following is an extract from a letter recently received by him from the Tamil Priest at Ipoh.

"Will you kindly accept my heart-felt thanks to you for your sympathy with me since November, 1924, when I first met you on the occasion of my Diaconate, on November 9, 1924, and

for your practical address on "Priesthood and Responsibility" in March, 1927, when I was called to the privilege of Priesthood in the Church of God on the 2nd Sunday in Lent.

"I treasure you invaluable talks and addresses and read them as the anniversary of my Ordination comes round, and I cannot forget your worthy example of devoted service to our Lord and Master, Jesus Christ."

A Charming Incident.

Then there is a recent simple, but delightful, acknowledgment by the Chinese of services rendered. Mr. Richards conducted a Chinese burial, taking some trouble for the poor people over the preliminary arrangements. When all was over a dollar was smilingly pressed into his hand with the almost whispered remark—"For cigarettes."

With this charming incident (and many others of like nature might be cited) indicative of the cordial spirit of the Chinese, this narration may appropriately close.

During his time, in Singapore, Mr. Richards has held, in addition to his substantive appointment, the following honorary offices: Ecclesiastical Registrar, Bishop's Commissary, Examining Chaplain of St. Andrew's Mission Hospital, and Visiting Priest to the Leper Settlement.

It may be added that the Rev. R. K. S. Adams, Chaplain and Assistant master of St. Andrew's School, will succeed Mr. Richards as superintendent of St. Andrew's Church Mission, and Mr. N. A. Worley, of 11, Ridley Park as Ecclesiastical Registrar.

ST. ANDREW'S MISSION—CHURCH.

SUPERINTENDENT'S REPORT.

Changes.

The retirement of a superintendent who has been in charge for thirty-two years is a change indeed. The changes necessary to cover his work are numerous, but in some ways work which he did must go undone. As there is no one who can work in the language of the people as he did, that side of his work in the Mission must be neglected. It is the hope and prayer of the present superintendent that the work which he seeks to do among the 'children' of the Mission who are conversant with English, will in some measure give new life in another direction. Apart from this work we are trying to carry on the branches of work as before, and the superintendent will take over leper and Baba services as well as the bi-monthly Cantonese celebrations. Padre Richards has always done much with the Hokkien speaking congregation, and the Rev. Ng Ho Le will have greater responsibility in the new regime. Since the return of the Foochow priest the Catechist, Mr. Huang Yang Min has gone from his post. He did much, despite his youth and lack of training, to keep up the Foochow work last year. The Hon. Hingwa Catechist has left us for two months, owing to family sickness in China. He will return in July.

Programme.

The Mission will be very busy during the next few weeks hunting the sheep. Various wolves have run away with so many, and many have strayed into other folds. The first task of the new regime therefore is one of taking stock. And with this goes the launching of part of the new policy. English seems to be understood by so many whose parents spoke Chinese that we have high hopes of ministering acceptably to many in that language. It is our endeavour to enlist the help of many in tracing those who have fallen away. Please give a place to this in your prayers. We have an immediate goal ahead in this "Campaign for souls" viz Whitsunday, the feast day of the Mission. Following that is a second mark, that of July, 1st., the Sunday in the octave of St. Peter, our patron Saint.

Co-operation.

The work of co-operation is, as many readers may understand, rendered difficult owing to differences of language. We will however make ourselves mutually understood in some way. We are looking forward to meeting weekly to consider our campaign, and to pray for our people, our work and ourselves.

Head-quarters.

By arrangement, the Mission has an Office in the same place, and although the old familiar figure of the padre will be absent, we hope to welcome all who come on the business of the Mission and the furtherance of its work. (There are collection boxes, for instance, to be found there). Such a position in the School compound has its significance for the new super-intendent spends his time daily in the School, and will be available actually in the Office at other times. We hope that the School and the Mission will recover their inter-dependence in full.

Organ.

The Mission is considering the provision of a new organ. Any helpful suggestions (or financial contributions) will be welcomed. The old organ has grown rather tired and feels the burden of its years.

Please remember on behalf of the Mission:—

Whit-Sunday: May, 20,—our Mission Feast Day.

| | |
|------------------------------|--------------------------|
| St. Peter's Day: June, 29, | } Our Patronal festival. |
| Sunday in octave: July, 1st, | |

THE MISSION'S FAREWELL TO PADRE RICHARDS.

(Borneo 1899-1902 — Singapore 1902-1934)

Valedictory speeches actually began at the annual mission meeting, continued at the S.D.A. annual, but only started in earnest on April 2nd. There followed a number of farewells culminating in that from the Cantonese people on April 14th, and fellow workers and Tamils together on April 18th. At the former there were no less than a dozen speeches of farewell, of which the burden was that the congregation looked forward to following in the Padre's steps as a man of God, and attaining to his years and honour.

The function on April 18th took place on the tennis lawn at St. Andrew's School. It consisted of three parts. The Rev. C. D. Gnanamani, on behalf of the Tamil congregation said farewell to the Padre who had cared for them so long, who had come into their homes, who had actually been their priest for two periods. He presented Mr. Richards with a carved model of the Taj Mahal.

Mr. Lee followed to speak for the School in which the Superintendent had worked for nine years as Manager, until the arrival of the Rev. J. R. Lee. The name of "Richards" was perpetuated in one of the five School "Houses." He presented on behalf of fellow workers in Singapore, a set of hair brushes and a clock, suitably engraved. Finally the Archdeacon on behalf of the Bishop, the Cathedral and fellow priests in the Diocese spoke in appreciation of the work Mr. Richards had done. He stressed two points, firstly the ability of Mr. Richards as a linguist and secondly his great patience in building up the work. On behalf of fellow priests he announced the presentation of a travelling communion set, to greet the Padre Richards on his arrival, and put into his hands a bronze vase.

Perhaps the noisest farewell was that of "Richards" House of St. Andrew's School, the only House with a living patron. More permanent are the minutes of the appreciation expressed at the St. Andrew's Church Mission Committee meeting on April 12th. There the written word commemorates his work.

More permanent than all is the sweet influence of the faithful old priest who passed into the homes of his congregations, with their language on his lips, a smile for the children and a blessing for all. We wish him every blessing in his retirement. May God shed light on his remaining years; he has given the best of his life to our part of the world, and his heart and prayers will ever stay with us.

FOOCHOW NOTES.

Report of Rev. Dong Beng Seng.

I thank Our heavenly Father that there is much improvement this year, the number of the congregation at service has grown and quite a number attend regularly, the average present being from 70 — 80 and I am glad to say that on the whole we are getting on smoothly.

Every Wednesday from 7.30—9 p.m. about 15 people gather at St. Peter's Church to practise the hymns and to pray for the needy and those who have gone astray and those who need prayers. On Thursdays I go to visit the patients in hospitals St. Andrew's Hospital, General Hospital and Tan Tock Seng Hospital to tell them of the love of Jesus Christ and to comfort them. On Fridays, there are prayer meetings at different members houses and on Sundays from 7.30—9 p.m. at 63, Queen Street a number of more than 20 gather together to discuss

and ponder over the bible. It is a nice place to gather in for it is on the roof of a three storey building in the open air.

After the death of our late Bible woman we have another one to take her place. The present one is very active and she visits the members very often accompanied by my wife.

I have God to thank for all these mercies and hope that the improvements will grow stronger and stronger. May I ask every member to help us to pray.

D. B. S.

The Rev. Ng Ho Le.

On the departure of the Rev. R. Richards the responsibility for the Hokien work devolves on the Rev. Ng Ho Le. He appeals for the prayers of the Church people that he may be strong in the Lord and continue the good work. The service at St. Johns, Jurong, the work of assisting the Superintendent at Cantonese, Leper and Baba celebrations is also his. Will you pray for him, and also for his school in Geylang, which now has over 100 scholars.

JAVA NOTES.

Chaplain:—

Rev. R. C. Moore, M.A., British Parsonage, Engelsche Kerkweg 5, Batavia Centrum.

Hon. Lay Readers:—

Batavia— Mr. W. P. Phipps (in Australia).
Mr. H. F. Wykeham Martin.

Sourabaya—Mr. A. J. Leland.

Since the last issue, Church life in Java has proceeded quietly, but we hope with a real progress. But progress is hard to measure, as numbers depend on so many other accidents, and are not a true guide to spiritual development. In spite however of a falling number of British residents, the number of Communicants at Batavia both on Christmas Day and Easter Day, was slightly higher than last year. The Chaplain paid a one day visit to Sourabaya to baptise the daughter of one of the Church Trustees, and drove 75 miles each way to Soekaboemi and back on a very wet day to bury Mr. William Cottrell. He was unable to get to Sourabaya in time to perform the Last Office of the Church for Mrs. R. L. Scott, whose sudden death cast a gloom over the British population in that City.

Mr. & Mrs. J. W. Scholten took advantage of a sojourn in Batavia, enforced by illness, to solemnise their marriage in

the British Church, the first opportunity they had had of doing so since their civil marriage. The marriage service was followed by the Holy Communion, at which the newly blessed couple were admitted to Communion, pending their Confirmation on the next visit of the Bishop. The Chaplain had the happiness after Easter of Celebrating the Eucharist in their small house on a tobacco estate near Djokjakarta.

Another happy event was the Baptism on Easter Eve of a gentleman of 40 years of age, followed in this case by the Sacrament of Confirmation, administered by the Rt. Rev. Bishop J. Taylor-Smith, lately Chaplain General to the Forces. The Bishop landed from the tourist ship "Ulysses" on the morning of Easter Eve, and was pressed into service by the Chaplain. Needless to say, his Lordship did not take much pressing but was only too glad of the opportunity of service. The Bishop sat in the Sanctuary for the Easter Communion, and gave the Absolution and Blessing, the candidate of the previous evening being present to make his First Communion. There were about 50 people both at the Communion, and at the evening service, but not the same 50 each time.

On Easter Tuesday the Chaplain set out on his Easter tour, going first of all to Sourabaya. Here the Annual Meeting was held, and the new Committee elected, with Mr. M. Bevan as Secretary, and Mr. Russell Ross as Treasurer. Affairs at Sourabaya have not been going too well, owing to a variety of causes, and it is felt that these two gentlemen, who have a great name for efficiency, are the men to put the Church there on a sound basis. Nobody could ever suggest that the British in Sourabaya are not generous; anyone who has been entertained there will bear witness to their lavish hospitality, it is just a question of organisation and method and the eternal difficulty in the East, the constantly changing population. At Sourabaya the Chaplain Baptised a young Dutch lady who is going to marry an Englishman in Saigon and wished to join the Church first. The Lay Reader Mr. A. J. Leyland, began Sunday evening services during Lent, to which about 10 people regularly went. This is a new venture of faith, and if it is possible to sustain it, should provide a spearhead of devotion for the British in Sourabaya. But another Lay Reader is needed if the service is to be held regularly. This would be a useful subject of prayer for those who have the welfare of the Church in Java in their minds.

From Sourabaya the Chaplain went to Wlingi, to give the Communion to two rubber planters. In this district the railway was broken down by the floods, so he had to go back on his tracks, and tried to do 75 miles in two hours in a hired car, to catch a main line train but failed to catch it, and was condemned to spend a night at Todjerkerto, where, however, he was treated with very great kindness by the Dutch Hotelkeeper. At Klaten

the heavy rains continued, but at Samarang on the north Coast, two and a half hours away by train, they were experiencing a drought. At Samarang many of those who were regular attendants last year were away, so it was a very small congregation on Sunday evening, but probably still quite a high percentage. At Cheribon the attendance at the evening service was 100% ten souls in all, with unaccompanied singing in the most austere Puritan style, and at Soebang illness and leave literally decimated the evening congregation, but not the collection, so great is the generosity of Soebang.

The Christmas experiment of a service in the little Chinese Church at Samarang was repeated, with considerable success: we all sang hymns in our own languages to approximately the same tune, Chinese, the Malay interpreter, and the Chaplain, while the prayers and the sermon were translated into Malay as we went along, the Chaplain being not yet able to officiate in Malay, a consumation which is to be devoutly hoped for.

Thus a fairly comprehensive tour was accomplished, a visit having been paid to Bandung in Passion Week. At Bandung evensong is solemnly chanted all through, responses and all, in the Hall kindly lent us by the Salvation Army. This is due to the zeal of the Dutch Doctor of Philosophy, who teaches English in the High School.

These notes cannot close without a tribute to the Secretary and Treasurer of the Java Chaplaincy Fund. Mr. Ward is going on leave shortly and though he will be sadly missed in the many branches of his active and co-operative interests, nobody would grudge him his hard earned leave, but we all look forward to his return, more full of zeal and energy than ever.

R. C. M.

SOUTH PERAK TAMIL MISSION NOTES.

Tapah Church Fair.

We had another Church Fair at Tapah on Saturday 3rd. March at 4 p.m. in the Government English School, which had been kindly lent to us by the Headmaster. The various stalls, consisting of curios, gowns, and frocks, fancy things and vegetables from Cameron Highlands had been tastfully and attractively arranged by Mrs. Muttiah and Miss Anjadurai and it was declared open by the former. Many were there that evening to support us from the town and from Batu Gajah. The men tried their luck in the cocoanut and cigarette shies and the ladies at the household articles. Glad to say that the proceeds amounted to \$70.00 which went a good way towards paying the local lay-worker.

The Church of the Holy Spirit.

The young men of the Tamil Settlement have, through their own efforts, put up a Badminton Court in the Church Compound. One evening in the presence of about 50 persons Mr. Joseph opened it and since then it is being regularly used by folks.

Thanks to the then Archdeacon Graham White for his donation of \$25 towards the cost of the Campanile. Very nice of him to think of this beautiful Church which he built for us and the congregation, in whose interest he worked so very hard during the years 1925 to 1931.

This Church saw a good number of worshippers during the season of Lent, when we had regular services on Wednesdays and Fridays, the subject of a series of addresses being "The Problem of Pain and Suffering in the Light of the Faith". On Sundays a course of sermons was preached on the last journey of Jesus Christ to Jerusalem.

The Church of St. John the Divine.

Good Friday and Easter services were held in this Church, the attendance has been as usual very encouraging despite the slump which has seen off many of the intelligensia class and labourers, hence the struggle for existence as far as the financial aspect of the Parish is concerned; this is probably a side issue for your prayers on our behalf.

Farewell to the Rev. & Mrs. Hutchinson April 8th.

After a well attended Celebration of the Holy Eucharist, when the outgoing Chaplain preached his farewell sermon on "One Bread and one Body," the congregation assembled together for a group photograph, the Chaplain and his wife having just then been garlanded according to the Eastern custom. Then Mr. Joseph, the spokesman of the congregation voiced their feelings of gratitude and wish Mr. & Mrs. Hutchinson bon voyage and long life. The kind Chaplain and his wife left for Penang en route for England on April the 11th by the day mail train. There were a good number of their friends and parishioners to see them off, and a few of ours also were on the platform.

First Marriage in this Church.

On April 16th in all its beauty and decor, the nice little Church was packed to the door on the occasion of the marriage of Mr. Mathuram Williams of St. Peter's Singapore with Miss Alexandra Thambiah. The parties are the nephew and niece of Mr. & Mrs. Joseph who are very keen church workers. Thanks to them for all the kindness of the day.

Out-stations.

The services here are maintained through the assistance of the Catechist Mr. Bala Sundaram and the lay-reader; and at the monthly visit of the Priest to Teluk Anson, Batu Gajah, Tapah and Sungei Siput there have been many at the altar for

the Blessed Sacrament. The Estates of Cluny, Slim River, Kinta Valley, Kinta Kellas, Teja and Hardwood and the neighbouring ones of Ipoh have been visited for services and cottage Prayer Meetings. Thanks to the Rev. Nigel Williams for his monthly subscription of \$5.00 towards the Catechist's Stipend.

St. Phillips's English School, Sungei Siput.

This School has been in existence for the last year and as such justified its usefulness on the spot the strength is nearly 30, with 2 teachers, one of whom is a lady. The monthly revenue from fees is \$42.00 whereas the expenses border on a sum of not less than \$60.00 We are just appealing for some funds to start with, and your prayers are needed.

T. Yesadian.

PENANG NOTES.

The usual exodus took place at Easter but at the same time there was a large influx of visitors. Figures in consequence are not of great importance but it may be mentioned that there were larger congregations on Good Friday and on Easter Day than last year, and many parishioners who were away for the holidays made their communion either during the Easter week on Low Sunday.

The Easter Vestry was held on Thursday in Easter week and was very badly attended. No day and no hour seem to suit every body and many are unable to come while many forget to do so. However those who were there elected Mr. Victor Lunberg as People's Warden, and Messrs. Danson, Cassy, Esson, and Abraham as Sidesmen while the Chaplain appointed the Hon. Mr. Palgrave Simpson as his Warden. Mr. A. Grumitt was re-elected Hon. Treasurer and has consented to act until he leaves Penang. We are very grateful to him for undertaking to do so, as well as for the excellent work that he put in last year after taking over from Mr. Temple Meller.

The Rev. Colin King and Mrs. King are leaving on furlough in April and while we wish them both a very good time at home and hope that they will be much refreshed by their leave, we shall feel very sorry to say "Good-bye" to them. Mr. King has been of the greatest assistance to the work of the Church in Penang during his time here. It is greatly to be hoped that he will be stationed here on his return from leave.

On April 17th many of his friends met at the Parsonage to say adieu and to present him and Mrs. King with a silver and

enamel cigarette box in memory of his time and work amongst us.

The Bishop passed through Penang on Saturday March 17th and had an extremely busy time while his boat was in port. We are very grateful to him for consenting to hold a confirmation service in the afternoon when one adult European and ten Chinese received the sacrament of "Laying on of hands."

On Palm Sunday we had a welcome visit from Bishop Taylor Smith who was at one time Chaplain General of the Forces. He arrived in the morning and left the same night and it was extremely good of him to arrange to preach at Evensong. It was rather distressing that in spite of good notice that he would be the preacher, more did not avail themselves of the opportunity of attending service when he was present. The absentees missed a straightforward pastoral address from one who has had great experience in the Ministry.

While there seems to be every prospect of better times ahead of us, there should be a word of warning that we must not in any way relax our efforts this year to find sufficient money to pay our quota to S. D. A. and make our own Church Budget balance. It was done last year and must be done again this year and it will be if all members of our Church do their best to help.

MALACCA NOTES.

We are doing our best here to live down the epithet of "sleepy hollow" but a 'tiger' cannot easily change his label nor a leopard his spots. However there was a noticeable consistency and slight improvement in Church attendance during Lent and an exceptionally good attendance at the Holy Communion and Evensong on Easter day. The Chinese and Tamil services were also very well attended. We were fortunate in having with us for Easter Day the Rev. E. R. Griffiths Jones of the Scottish Episcopal Mission, Central Provinces, India who assisted in the Celebration and preached at Evensong. The following day with the Chinese priest we visited the brave little Mission at Yong Peng where Mr. Griffiths Jones was able to say his Easter Mass and the Chaplain preached; we were given a splendid welcome by the 'church' arriving and leaving in a blazing trail of powerful crackers; Mr. Barnes accompanied us and we are confident that not only the services but also the remarkable breakfast which the 'church' provided for us and which we had towards midday will remain as long in his memory as in ours.

At present we are looking forward to our Annual General Meeting on May 12th at which a Temporary Constitution for the Parish is to be proposed and a new Council formed. The Chaplain is confident that given an efficient Council and a representative number of Church subscribers there is no need for Malacca to be without a Chaplain again as it was prior to his arrival, for over a year. In response to two Chaplains appeals some ten new subscribers have been added to the list but all appeals need the spoken word of the laity to bring them to manifold fruition.

Ségamat and Muar continue to have regular services and recently Batu Pahat has been handed over to the 'cure' of Malacca.

Visiting however in the Outstations progresses but slowly partly owing to the demands of St. David's Mission which is growing into as lusty a baby as its mother, the Hospital, could have ever hoped to produce either in metaphor or in fact. The most important feature, the Chinese School, has made remarkable progress in the few months during which it has been in the hands of Mrs. Chin, the Kindergarten teacher, and Mr. Du, the Primary teacher and headmaster, and it is in no small measure due to their efforts that the school may, without undue optimism, look forward soon for self-support. There is also a small English school in the compound which is privately owned but missionary in purpose and over which the Chaplain has supervision.

Through these Schools and through monthly public lectures in Tamil, Mandarin and English, as also through a newly formed Badminton Club, the Mission is endeavouring to become a centre of Church Life and Missionary activity worthy of its traditions of the past.

S. W. G. E.

PROVINCE WELLESLEY NOTES.

It is too soon for one who has been in a parish for only seven weeks to write any detailed report of his Church activities. But my case became different as I arrived here just before Easter and Holy Week. Ten days consecutively, the whole day out in the different Churches which are at a distance of twenty-five miles from one church to the other, conducting services and preaching in two languages, tired me out entirely. To no parish is more fittingly applicable our Lord's saying that "The harvest is great, but the labourers are few."

The Rev. E. T. Loader has organised the parish so well that I find the additional work of carrying out the full Tamil

ministry, which otherwise ought to weigh on me, comparatively less burdensome.

Tamil work and its apparently inseparable complications do not make Province Wellesly an exception. I am thankful to the Rev. Nigel Williams for his visit last month. He preached at St. Mark's, Butterworth at evensong on April 8th. I anticipate his visits, which are invaluable.

The services both in English and Tamil, are being carried on at Butterworth, Bukit Tengah, Prai, and Nibong Tebal. St. Mark's Church choir, at Butterworth, which has been organised recently by Mr. Loader, is doing very well under the leadership of Mr. Balavendram and Mr. Rayappan. The English Church is fortunate in having Mr. R. G. Ladell as the Hon. Secretary and Treasurer and I am grateful to Mr. A. C. Stone for his assistance in the English services, Messrs. G. Sandosham, D. Samuel, A. P. Eames, and G. D. Selvarayon for their assistance in the Tamil services. To Mrs. Stone for accepting my invitation to be the Sacristan of St. Mark's, Butterworth, and Mrs. A. S. George and Mrs. P. S. Abel of St. Paul's, Bukit Tengah, and Mrs. D. Samuel of Holy Trinity Church, Nibong Tebal.

Miss Lamb is just organizing a Jumble Sale, which is to be held during the course of next month.

Since my arrival, Mrs Proctor, having made a thorough study of the conditions of the different Churches in the Parish, has organised the Church Worker's Association, which has for management Committees, consisting of different nationalities at different centres. For St Mark's, Butterworth, Mrs Lamb and Mrs. Proctor are Vice-Presidents; Mrs. Stone and Mrs. Babu are Secretaries, and Mrs. Parkiam is Treasurer. For St. Paul's Bukit Tengah Mrs. Ladell and Mrs. George are Vice Presidents, Mrs. Proctor Secretary and Mrs. Joseph Treasurer. For Holy Trinity, Nibong Tebal, Mrs. Proctor Vice President, Mrs N. Patricks Treasurer, and Mrs A. Ponniah Secretary.

The Churches seem enlivened through this medium, to wit the several activities which kept me unduly busy for some time.

The Tamil Church Committee has met twice under my Chairmanship, and showed great interest in the work of the Church. The Hon. Layreader of Holy Trinity Nibong Tebal, Mr. G. D. Selvarayon B.A., is an active Secretary, and Mr. Parkiam is quite a suitable officer as Treasurer.

Through the efforts of Mr. Rayappan and Mrs. Babu a good Sunday School Class is being conducted at St. Marks, Butterworth. About forty children attend this class and I conduct a service for them, with a short address, once a month. The children are mostly Tamils and Eurasians at present.

Similar ones will soon be organised at Bukit Tengah and Nibong Tebal.

A Confirmation Class of thirteen children is conducted by Mrs. Babu and myself once a week at Butterworth, and a hearers Class of three Tamils at Bukit Tengah once a week. The three Schools are visited by me once a week, and short addresses are delivered to non-Christian boys. The results are in the Hands of God, and I do not worry about it.

To welcome my wife and me, a very enjoyable function was given by the teachers and pupils of St. Annes School, Prai, last Friday (20-4-34) when there was a large gathering from Penang and Province Wellesly, and the entertainment staged by the children was very successful indeed. Congratulations are due to the able Headmaster, Mr. G. Sandosham and his assistants. My Wife had the privilege of distributing the prizes after the welcome function.

Our best wishes go with the School and the Parish.

E. G. Proctor

NEGRI SEMBILAN NOTES.

The Editor's request for our contribution to the Diocesan Magazine has reached me at a very good time. I have just finished my after Easter visits to those of the Out Stations which I had arranged to visit. It is a great pleasure to record a large increase in the number of Communion made this year in comparison with last. At Seremban the Church, as usual, thanks to the ladies, looked most beautiful in it's Easter dress of white and gold hangings and lovely flowers and plants.

At the Tamil Communion we were crowded out. In spite of our much depleted choir, we were able to sing our Eucharist in English later and it was good to see so many there. Up-country at Gemas, Tampin and Bahau we had better congregations too and there were more Communion made than in past years. Altogether our Easter Festival was kept with great gladness this year.

We offer our congratulations to Mr. & Mrs. Gow, whose Marriage we had the pleasure of blessing on Easter Monday. We also congratulate Mr. and Mrs. Skelton of the birth to them of their first child.

There was a great gathering at the Manager's Bungalow at Bahau Estate on Wednesday, April 11th, for the Baptism of Digby I' Anson Gates, we offer our congratulations to the happy Father and Mother. It was good to see quite quite a nice congregation in the same place next morning, coming to their Communion.

We always seem to be losing some of our good friends, Mrs. Bllock, who has acted as our most energetic local Secretary at Tampin, goes on leave in May with her son John. We shall hope to see her back some time in the future. Our very good friends and loyal supporters, Mr. & Mrs. Beck, with Josephine, have just gone on leave, but we hope they will come back to us. We are greatly indebted to them for their gift of a most wonderful collection of plants, pots and seedlings from the sale of which our most energetic C.W.A. realised \$200.

Soon there is to be quite a large exodus of people from Seremban, one at least I must mention by name, Mr. F. J. Huett, our most loyal and devoted Secretary to the English Church Committee, whom we shall miss greatly. We wish all those who have left us or who will shortly be leaving us for Home leave, a very pleasant voyage and a happy leave and we hope many of them will come back to us.

The chaplain should have gone home in August this year having come to Negri Sembilan in August 1930.

The Church Committee have asked him not to do so, but instead to take local leave and stay on another year. We hope that by that time prospects will be brighter and that it will be easier to make arrangements for carrying on the work of the Church in this part of the Diocese. The Chaplain hopes to sail by the Mantua from Singapore on or about April 27th for China and Japan. He hopes to be back in Seremban on June the 8th or 9th. Whilst he is away, the Rev. S. W. G. Elvins of Malacca has kindly promised to be responsible for emergency duty and another Priest will come to Seremban on Whitsunday (May 20th) to celebrate English Holy Communion at 8 a.m. and Tamil at 9 a.m. The Hon. Lay Readers will take the Sunday Services, Matins and Evensong, and the daily Matins in English.

The Tamil Catechists will be responsible for the usual Tamil Services. In case of emergency parishoners should get into touch with the Church Wardens, St. Marks Church, Seremban.

I am sorry there will be a break in the regular administration of the Sacraments, but I hope parishoners will forgive that and make full use of the other ministrations of the Church during my absence.

This is the first real holiday the Chaplain has had since he returned from leave in 1930 and the Church Committee, the Bishop and the Chaplain felt that it would be wise for the Chaplain to take a real holiday if he was to carry on for a period of five years instead of four.

The Church Committee have most generously made themselves responsible for the cost of a return ticket for the trip, which has been arranged through Messrs. Thomas Cook & Son. Quite a number of people from Malaya are taking advantage of these inexpensive cruises which the shipping companies are now arranging from apparently all parts of the World. Naturally,

I am looking forward to seeing China and Japan, two countries out of many which I have not yet seen and which I had no thought of seeing, until the committee made their proposal, which—after consultation with the Bishop, I had great pleasure in accepting.

There is, I believe, great advantage in continuity in a Chaplaincy, the Priest gets to know his people and if the relationship between them is as it should be, this brings happiness to both. Here for instance, I am now having the pleasure of baptising the children of those whom I have married, and blessing the marriages of those whom I have prepared for Confirmation and first Communion. This is impossible when the Priest is only in the parish for a year or two, so that I am very glad that our relationship together is to be extended for another year, at least.

B. S.

THE BISHOP OF CHICHESTER ON MIXED MARRIAGES.

Churchmen Urged to Withstand Roman Claims.

The Bishop of Chichester deals at considerable length with what he terms the crucially important question of mixed marriages between Churchpeople and Roman Catholics, in the current number of his *Diocesan Gazette*. Dr. Bell begins by insisting that such marriages are to be discouraged and avoided:—

A marriage, to be happy, ought to be built up on a religious foundation, and on agreement in religious belief. Religion is, after all, the most important thing in life; and where there is a breach in religious belief at the very start of married life, the future happiness of the married couple is gravely imperilled.

The Bishop then considers the case of those whom this reason does not deter from marrying. He points out that, though officially the Roman Church "most severely" forbids mixed marriages, actually it grants dispensations for contracting them under certain definite conditions, among which is a promise by both parties to baptize and educate all their children in the Catholic Faith. The Church of Rome further declares that "the Catholic consort is bound prudently to procure the conversion of the non-Catholic party."

Describing the ceremony prescribed by the Roman Church for mixed marriages as "maimed and meagre," Dr. Bell notes that all sacred rites are prohibited, though in certain cases permission may be given for one or other of the usual ecclesiastical ceremonies, always exclusive of the nuptial Mass. The Bishop continues:—

On the other hand, while it only, at best, permits such maimed ceremonies for a marriage under Roman auspices, the Roman Church forbids the parties to a mixed marriage to go to a non-Roman Catholic priest or minister, as such, for the celebration of the marriage. Even here, however, there is a possible accommodation, for while the pastor may warn the parties going to a non-Roman Minister of the sin they are about to commit, "to avoid greater evils, if the pastor is not asked whether they may go to a non-Catholic minister and no explicit declaration is made of their purpose, although he foresees their going thither and is aware that an admonition would do more harm than good, he may be silent, provided the scandal is repaired and the required promises are duly made.

The Bishop describes this procedure as exceedingly disagreeable for the Roman partner to a mixed marriage, and "frankly intolerable for the Anglican."

He proceeds to consider the advice to be given to a loyal member of the Church who is definitely engaged to be married to a Roman Catholic. Each party to the engagement should seriously examine the position in the light of his own conscience, and the attitude of the Roman Church must not be allowed to induce the belief that only the Anglican can be expected to change his or her views:—

It is the duty and the right of the instructed and practising member of the Church of England who advisedly wishes to marry a Roman Catholic to point out the claims and position of the Church of England and to try hard to reconcile him or her with that part of the Catholic Church. Roman Catholics have often a very prejudiced and ignorant view of what the Church of England is and teaches. So there is ground for enlightenment. Such an instructed Anglican Church member will point out that the Church of England teaches the Catholic faith, has the Apostolic Succession, but does not acknowledge the Papal Supremacy, possesses the Priesthood, and the Sacraments, and is, in a word, the Catholic Church in England.

The Anglican will point out further, when the Roman partner appeals to parental feeling as deterring from such a change, that it is not the parent that the Anglican proposes to marry, and that the essential thing is agreement in religion for the two persons themselves who are to be actual partners in marriage. I am speaking of instructed members of the Church of England who are loyal to the Church which has given them their Baptism, and my advice is given in this definite way to such instructed Church members, whether the Roman whom it is proposed to marry is an instructed or an indifferent Roman. And I would urge any Anglican who feels the need of further definite assistance in a matter so grave, to apply to his parish priest, or some other trusted clergyman, or, if necessary, direct to the Bishop.

Dr. Bell says that the Churchman should absolutely refuse to promise to remove the danger of perversion from the Roman partner and to bring up all the children in the Roman Catholic faith. Finally, he anticipates the results of such an attitude:—

The Roman Church deliberately declares that no Roman Catholic may marry an Anglican unless "the non-Catholic party guarantees to remove the danger of perversion from the Catholic party, and both promise to baptize and educate all their children in the Catholic faith," on pain

of excommunication. But no conscientious Anglican can possibly give such promises, and his right course is to stand as firm as a rock in refusing to give them. Then, if the marriage takes place, so far as the children are concerned the Anglican is free. And, if the Roman Catholic party is excommunicated because the promises have not been made, the Anglican party would naturally ensure that all the children are brought up as Anglicans, nor could the excommunicated Roman in such a case have any cause for complaint.

Again, so far as the marriage service is concerned, in consequence of the refusal by the Anglican party to make the promises, there is no longer any bar whatever to the marriage taking place in a church of the Church of England. It should be noted, in view of statements sometimes made to the contrary, that the marriage of an Anglican and a Roman Catholic in an Anglican church is unquestionably a valid marriage. It should be further noted that a marriage before the Registrar (though not solemnized with the prayers and blessings of the Church) is also a valid marriage.

(“ Church Times,” England.)

REPORT OF THE ANGLICAN HOSTEL, FORT HARE, FOR THE YEAR, 1933.

Bishop Ferguson-Davie has kindly sent the following report on his work in South Africa which was printed in the Church Chronicle (S. Africa).

Addressed to His Grace the Archbishop of Capetown.

Your Grace,—

I beg leave to present my Report of the Anglican Hostel, Fort Hare, for the year 1933.

Introduction.

The Anglican Hostel has had, one may say, an ordinary year during 1933. Before the first term commenced, Bishop Smyth, to whom the Hostel owed nearly everything from its inception, had left and gone to England. It would take a long time to describe all that he did for the Hostel. Perhaps the greatest benefit that he bestowed upon it was the formation of a spirit of reasonable freedom, coupled with loyalty to the Warden.

I have inherited something of this, and am most grateful for it. He also most generously left his whole library of over 5,000 volumes and the house fully furnished.

I did not arrive until the beginning of the second half-year. In the interval the Rev. D. J. Darlow, one of the Lecturers on the staff of the College, took charge of the discipline during the day, and the Rev. H. L. Henchman, Rector of Alice celebrated the Eucharist twice a week, and slept in the hostel each night, except during his annual holiday, when the Rev. Fr. Malton took charge for three weeks.

During that time Miss Gregory, who had been housekeeper for Bishop Smyth, continued to reside at the Hostel, and did the work of looking after the cleanliness of the Hostel, etc., work now being done by Mrs. Ferguson Davie, M.D.

Numbers.

At the beginning of the year 14 new students arrived. During the year one former student has returned for half a year to complete a Commercial Course; two students left during the year.

At least three will be leaving now, probably more.

The number of students at the end of 1933 was 35.

In religion and race they were as follows:—

| Religion. | | | |
|-----------------------|----|----|-------|
| <i>Christian.</i> | | | |
| Anglican | .. | .. | .. 22 |
| Roman Catholic | .. | .. | .. 3 |
| Moravian | .. | .. | .. 1 |
| Independent | .. | .. | .. 1 |
| Non-Christian. | | | |
| Hindu | .. | .. | .. 6 |
| Mohammedan | .. | .. | .. 2 |
| Race. | | | |
| Bantu | .. | .. | .. 22 |
| Indian | .. | .. | .. 10 |
| Coloured | .. | .. | .. 3 |

I feel that it would be better if the proportion of Anglican was higher than at present. This, I hope, will come about by the Anglican Missions sending more students. I am glad to say that applications have already (December 15th) been received by the Principal from 9 Anglican students. It will strain our capacity to take all these unless others leave. I have represented to the Principal that it is only right that the other hostels should take some of the non-Christian students. But if our own missions do not send a sufficient number to fill our beds, it would be selfish, as well as economically unsound, to exclude

others while keeping our beds empty. Moreover, the effect on a non-Christian of living among Christians may, and indeed should, be very strong in drawing him to Christ.

The dioceses from which the students come are as follows:—

| | | | | | |
|---------------------------|----|----|----|----|----|
| Natal | .. | .. | .. | .. | 11 |
| St. John's | .. | .. | .. | .. | 10 |
| Grahamstown | .. | .. | .. | .. | 5 |
| George | .. | .. | .. | .. | 1 |
| Bloemfontein (Basutoland) | .. | .. | .. | .. | 4 |
| Kimberley | .. | .. | .. | .. | 2 |
| Johannesburg | .. | .. | .. | .. | 2 |

I have divided the students into the Dioceses of their homes so as to show from which parts of the Union they come. It is noteworthy that from the five northerly dioceses of the Province (S. Rhodesia, Lebombo, Pretoria, Johannesburg and Kimberley) only four students come, and that in spite of its large Coloured population the Capetown diocese has no representative. Of the 11 students from Natal only three are Christian.

Social Position.

It is worth recording the social position of the parents of the students by their professions, as that gives an indication of the background of their lives apart from their college course. Five are sons of farmers; three each of shopkeepers, business men, chiefs, teachers, lawyers, and Court interpreters; two each of priests and clerks; two whose parents are dead; and one each of a dispenser, evangelist, bookkeeper, builder, photographer, and tailor.

This indicates that the men come, as a rule, from families with a fair amount, of education.

Vocations.

The most popular vocation is teaching (15), then Medical (10), Law (4), Holy Orders (2), and one each for Civil Service and Journalism. Two are doubtful. It is regrettable that only 2 out of 35 have come to the College feeling a vocation to Holy Orders. One wonders to what extent this vocation is put before the lads by schoolmasters, priests and parents before they come here. Undoubtedly the vocation to the priesthood in this country involves considerable loss of salary. A young man who takes a B.A. starts with £180 a year as a teacher—a salary which as a priest he can never expect to receive, even after thirty or more years of work.

Bursaries.

The leads to the question of Bursaries. The majority of men here could not come without bursaries. But even a bursary

which covers the College fees, as do those given by the Transkei, leaves a great deal to be provided (train fares, books, examination fees, clothes, pocket money, etc.), and it must be exceedingly difficult for a priest to send his son to Fort Hare. Of the 35 students at this Hostel only two are the sons of priests, and probably both will have to leave this vacation owing to lack of money I cannot help feeling that there is need for a fund to help the Native clergy to send their sons here.

Finance.

Our accounts from now on are to be made up to 30th September each year so as to correspond to the financial year of the Church of the Province.

During the nine months—January 1st to September 30th—there was a deficit of £13, in spite of the fact that Bishop Smyth paid his salary for January £25, to the Hostel Fund. We naturally are trying to get free of this debt and are economising as much as possible.

New Hostel.

For the last twelve years the Church of the Province has hoped to build a Hostel. Very little enthusiasm was shown in South Africa in collecting money for this object, and the result was that after ten years only about £1,200 was banked in South Africa for the fund. Fortunately double that sum was collected in England, but even that made a totally inadequate amount. However, Miss Smyth turned over to the fund a legacy of some £5,000, and we are now able to proceed. Plans were drawn up early in the year, but they have had to be very considerably altered. In fact the plans which are now being drawn up are entirely different to those first put forward by the architect. We hope to get these plans passed by the College Council early in 1934, and to complete the first portion—the part needed at once—by October.

The parts to be built now are:—

Warden's House.

Three blocks for students, including Common Room and Library, holding at least 45 students.

Latrines and Servants' Quarters.

We shall have to be content with a mud Rondavel for a Chapel at first (as at present) with the intention of collecting money for a future Chapel which shall be really worthy.

The new buildings are to be at one side and the far end of a court which will eventually be 143 feet by 122 feet, exclusive of a verandah. The buildings are to be two-storey buildings. The front side of the court, which will be flanked by two large buildings for Library, Common Room and Chapel, will not be erected now as a considerable amount of money will be needed

for these buildings. The plans are drawn with the idea that we shall eventually have about 125 students at the Hostel, though there will be a space kept in the ground for a smaller court,

Health, etc.

The health of the students has in the main been good. Dr. Charlotte Ferguson Davie now treats them for all such complaints as do not necessitate staying in hospital.

In athletics we have lost the Challenge Cup (which was won in 1932), given among the three Hostels, but our senior student won the Principal's Bat for the highest batting average, and we were well represented in the Fort Hare Team in the Inter-Collegiate Sports. We are also well represented in music, literature, debating, and the Dramatic Society.

Chapel Services.

These continue as usual; the Choral Eucharist on Sunday mornings is a beautiful service, the fine voices of the men adding to the loveliness of the Chapel. There was a large proportion of communicants each week. The attendance at daily Evensong is satisfactory.

After consulting the Principal of the College, I made the Bible-class on Sundays voluntary. The attendance is fairly good, though the Freshmen (who were not used to this for their first six months in residence) are not good in attendance.

I must record my appreciation of the backing given by the senior students, who are a fine lot of men.

I have the honour to be, Your Grace,

Yours, sincerely and respectfully,

C. F. FERGUSON-DAVIE, Bp., Warden.

LIST OF MEMBERS OF THE DIOCESAN COUNCIL OF MALAYA.

-
- President** .. The Rt. Rev. The Lord Bishop of Singapore.
- Vice-President** .. The Ven. Graham White, Archdeacon of Singapore.
- Clergy (5)** .. Rev. S. Charles, Kuala Lumpur.
Rev. Keppel Garnier, Penang.
Rev. J. G. Hall, Kuala Lumpur.
Rev. Lau Cong De, Penang.
Rev. Nigel Williams, Taiping.
- Lay Delegates (nominated by parishes).**
- Java** .. W. A. Ward, Batavia.
- Malacca** .. A. W. Frisby, Malacca.
- Negri Sembilan** .. Mrs. W. L. Braddon, M.B.E., Seremban.
- Penang** .. T. Rogers, F. N. Syer.
- Perak, North** .. A. F. Dennett, Taiping.
L. R. Wheeler, Taiping.
- Perak, South** .. Hon. Col. Cecil Rae, Ipoh.
- P.W. and Kedah** .. H. T. Earle, Singapore.
- Selangor** .. Chas. E. Evans, Kuala Lumpur.
- Siam** .. G. P. D. Weeraratne, Bangkok.
- Singapore** .. G. H. Bowen, Hon. Mr. A. M. Jordan,
Major H. G. Keet, D.S.O., M.C.,
K. K. O'Connor.
- Delegate representing extra-parochial districts:—**
N. R. Jarrett, Kuala Lumpur.
- Tamil Lay Delegates (appointed by the Tamil Diocesan Council):—**
D. D. Chelliah, Penang.
J. T. N. Handy, Singapore.
- Chinese Lay Delegates (appointed by the Supt., of Chinese Missions):—**
Chen Keng Swee, Singapore.
Lim Koon Yang, Kluang, Johore.
- Women Workers (elected at Women Workers' Conference):—**
Dr. P. R. Elliott, M.B.E., Singapore.
Miss J. Foss, Kuala Lumpur.
- Superintendent, St. Andrew's Church Mission:—**
Rev. R. K. S. Adams, Singapore.
- Medical Missions Representative:—**
F. H. Geake, Singapore.
- Educational Work Representative:—**
J. Lee, Singapore.

S. P. G. Representative:—

G. A. Potts, Singapore.

Secretary:—

Geo. O. Daniel, Singapore.

Minutes of a meeting of the Diocesan Council of Malaya, held at St. Andrew's School, Singapore, on 12th March, 1934, at 6-15 p.m.

Present:—The Lord Bishop (in the Chair)

Ven. Graham White

Mr. G. H. Bowen (rep. Singapore)

Mr. Chen Keng Swee (rep. Chinese Work)

Mr. H. T. Earle (rep. P.W. and Kedah)

Dr. P. R. Elliott (rep. Women Workers)

Rev. S. W. G. Elvins (rep. Malacca, as proxy for Mr. A. W. Frisby)

Mr. F. H. Geake (rep. Medical Mission)

Dr. C. C. B. Gilmour (rep. Singapore)

Mr. J. T. N. Handy (rep. Tamil Work)

Hon. Mr. A. B. Jordan (rep. Selangor)

Major H. G. Keet (rep. Singapore)

Mr. J. Lee (rep. Educational Work)

Mr. G. A. Potts (S.P.G. rep.)

and Mr. Geo. O. Daniel (Secretary and Treasurer).

1. The Meeting opened with Prayer.
2. Apologies for absence were recorded from Revs. Keppel Garnier, Lau Cong De, and Nigel Williams.
3. The minutes of the last Council Meeting held in Singapore on 27th January, 1934, which had been circulated among the members, were taken as read, and confirmed.

4. Business arising from the Minutes:—

(a) **Negotiations with South Perak Church Council.** The Chairman referred to the Notes on the Agenda and said that the Executive Committee was waiting to hear further from South Perak.

(b) **Treatment of Surplus Assessments.** The Council had no comment to make on the decision of the Executive Committee as given in the Notes on the Agenda.

(c) **Redistribution of Pension and Provident Fund Reserves.** The Chairman referred to the Notes on the Agenda and called attention to the slightly different form in which the investments were shown in the printed report. The latter showed the actual position as at 31st December, 1933, and the proposed adjustments in the method of presentation would come into effect in the 1934 accounts.

(d) **Rev. Nigel Williams' letter re reciprocal arrangements.** The Council had no comment to make on the decision of the Executive Committee as given in the Notes on the Agenda.

5. Elections and Appointments for the year 1934/1935:—

(a) The following members of the Council were

elected to serve on the Executive Committee:—Hon Mr. A. B. Jordan, Major H. G. Keet, Mr. G. A. Potts, and Hon. Col. Cecil Rae.

(b) Mr. N. R. Jarrett, M.C.S., Kuala Lumpur, was coopted to the Council as the delegate representing extra-parochial districts.

(c) Mr. J. Lee, Pricincipal, St. Andrew's School, Singapore, was coopted to the Council as the delegate representing Educational Work.

(d) The Lord Bishop announced that he had nominated Mr. G. A. Potts as the S.P.G. representative on the Council; and added that, on the retirement, of Rev. R. Richards, the Rev. R. K. S. Adams would have a seat on the Council as Superintendent of St. Andrew's Church Mission, and Mr. F. H. Geake had been re-elected to represent the Medical Mission Work.

(e) Mr. F. H. Geake was appointed as the representative of S.D.A. on the Board of Management of St. Andrew's Hospital.

(f) Mr. F. B. Sewell was nominated as the representative of S.D.A. to serve on the Board of Managers, St. Andrew's School, Singapore.

(g) Mr. J. Lee was nominated as the representative of S.D.A. to serve on the Board of Control of Anglican Teachers' Provident Fund.

(h) Mr. J. A. Clarke (of Messrs. Evatt & Co.) was appointed Honorary Auditor for the S.D.A. and S.P.G. accounts, and Messrs. Evatt & Co. were appointed Auditors for the Pension and Provident Fund.

6. **Treasurer's Statements.** The Working Account for January and February, and the Balance Sheet as at 28th February, were tabled, and the Treasurer reported that since then Java had paid its full assessment of \$700 and North Perak had paid \$250 to cover 25% of the year's assessment. The Council expressed its pleasure.

7. **Relationship between the Diocese and S.P.G.** The Lord Bishop referred to his circular letter of 8th March and Memorandum which accompanied it. At the request of the members, the Bishop spoke at length explaining his scheme. After considerable discussion, the Bishop was asked to discuss the matter first with S.P.G. and then bring it before the Council.

8. **Rules and Regulations of the Diocesan Pension and Fund.** The Chairman referred to his circular letter of 8th March and explained that the Auditors had pointed out that nothing was said in the new Rules as to when they became operative and had suggested that a date should be fixed which would make the Rules applicable to the presentation of the accounts for 1933. The Executive Committee therefore decided to submit

a formal resolution at that meeting to bring the new Rules into operation as from 31st December, 1933, so as to regularize the presentation of the two original accounts by the Auditors in an amalgamated form.

On a formal motion by Major H. G. Keet, seconded by Mr. G. A. Potts, it was resolved that the new Rules and Regulations of the Singapore Diocesan Pension and Provident Fund, which were approved by the Council on September 8th, 1933 and confirmed on January 27th, 1934, should be brought into operation as from 31st December, 1933.

The Chairman said that the resolution had to be confirmed at the next meeting of the Council.

9. **Bishop's Furlough.** The members of the Council un-animously wished the Lord Bishop a good leave and a happy holiday.

10. The meeting closed with Prayer at 7.15 p.m.

ACCOUNTS

SINGAPORE DIOCESAN ASSOCIATION.
Working Account for the 3 Months ended 31st March, 1934.

| EXPENDITURE. | Estimated Actual for for 1934. 3 months. | | INCOME. | | Estimated Actual for for 1934. 3 months. | |
|---|---|----|---------|----|---|----------|
| | \$ | c. | \$ | c. | \$ | c. |
| To DEFICIT A/c (balance at 31.12.33) .. | 1,063.81 | | 265.95 | | | |
| " BISHOPSBOURNE— | | | | | | |
| Bishopsgate Road | 753.67 | | — | | 705.00 | |
| Assessment | 360.00 | | 180.00 | | 500.00 | |
| Insurances | 75.00 | | — | | 450.00 | |
| Sanitation and Repairs | 1,500.00 | | — | | 1,350.00 | |
| " THE BISHOP— | | | | | 1,000.00 | 250.00 |
| Contributions to Salary | 1,200.00 | | 300.00 | | 720.00 | |
| Travelling Expenses | 500.00 | | 237.41 | | 200.00 | |
| Reserve for Passages | 330.00 | | 82.50 | | 1,000.00 | 63.00 |
| " SECRETARIAL & OFFICE EXPENSES— | | | | | 6,000.00 | 298.06 |
| Secretary's Salary | 2,400.00 | | 600.00 | | 250.00 | |
| Peon's Wages | 180.00 | | 45.00 | | 150.00 | |
| Postages and Cables | 400.00 | | 144.47 | | 400.00 | |
| Printing and Stationery | 300.00 | | 208.75 | | 150.00 | |
| Sundry Expenses | 200.00 | | 74.10 | | 500.00 | |
| " ENGLISH WORK— | | | | | 50.00 | |
| Outstations | 700.00 | | 36.00 | | 13,420.00 | 1,316.06 |
| Passage for one Chaplain | 500.00 | | 300.00 | | 10.00 | |
| | | | | | 55.00 | |

ACCOUNT

SINGAPORE DIOCESAN ASSOCIATION.

Balance Sheet as at 31st March, 1934.

| | \$ | c. | \$ | c. |
|---|-----|------|-------|-------|
| LIABILITIES. | | | | |
| SUNDRY CREDITORS— | | | | |
| S'pore Municipal Commissioners— | | | | |
| Balance due on Bishopsgate Road | 540 | 57 | | |
| DIOCESAN ORGANIZING SECRETARY FUND— | | | | |
| As at 31st December, 1934 | | | 877 | 04 |
| THE "RETREAT", FRASER'S HILL— | | | | |
| Balance as at 31st Decem- | | 425 | | 71 |
| ber, 1933 | | 75 | | 50 |
| Add—Rent received | | | | |
| Less—Expenditure | | | | |
| | | | 347 | 21 |
| ST. DAVID'S MISSION, MALACCA— | | | | |
| S.P.G. and S.D.A. Grants for half | | 150 | | |
| month in January towards sala- | | | | |
| ries of Dr. Davies and Miss | | | | |
| Bradford | | | | |
| Balance on St. David's Hospital | | 863 | | 91 |
| account, transferred from Ma- | | | | |
| lacca | | | | |
| S.D.A. Grant towards cost of sea- | | 75 | | |
| wall—January/March, 1934 | | | | |
| | | | 1,088 | 91 |
| Less—Expenditure | | | | |
| Premia to Fire Policies | | \$60 | | 75 |
| Repairs to Staff-quarters | | 18 | | 00 |
| Wages of Kebun, February | | | | |
| to June, paid in advance | | 75 | | 00 |
| Salary of Headmaster— | | | | |
| February to June, paid | | | | |
| in advance | | 200 | | 00 |
| Salary of Assistant Master, | | | | |
| February to June, paid | | | | |
| in advance | | 125 | | 00 |
| | | | 478 | 75 |
| | | | 610 | 16 |
| ASSETS. | | | | |
| CASH— | | | | |
| On Current a/c with Mercantile | | | 110 | 24 |
| Bank of India, Ltd. | | | 50 | 00 |
| On Hand with Treasurer | | | | 160 |
| | | | | 24 |
| DIOCESAN ORGANIZING SECRETARY FUND | | | | |
| INVESTMENT ACCOUNT— | | | | |
| Cash on Fixed Deposit with the | | | | |
| Eastern Bank, Ltd. | | | | 877 |
| | | | | 04 |
| INVESTMENTS ON GENERAL FUND | | | | |
| ACCOUNT— | | | | |
| \$5,000 S.S. and F.M.S. 5% Victory | | | 5,000 | |
| Loan Bonds, at par | | | | |
| Other Investments, written down | | | 4 | |
| | | | | 00 |
| SUNDRY DEBTORS & DEBIT BALANCES— | | | | |
| St. Mary's School, Kuala Lumpur | | | 344 | 86 |
| Kwangtungese Church Committee, | | | | |
| Singapore | | | 155 | 00 |
| Proportion of initial expenditure on | | | | |
| Rev. L. St. G. Pettei, carried | | | | |
| forward | | | 184 | 20 |
| Proportion of expenditure on | | | | |
| Bishopsgate Road, carried forward | | | 540 | 57 |
| | | | | 1,224 |
| | | | | 63 |
| DEFICIT ACCOUNT— | | | | |
| As at 31st December, 1933 | | | 1,063 | 81 |
| Less—Proportion for three months | | | | |
| carried to Working Account | | | 265 | 95 |
| | | | | 797 |
| | | | | 86 |

SUNDY ACCOUNTS ADMINISTERED BY THE ASSOCIATION—

Pahang Church Committee—
 As at 31st December, 1933 . . . 676.45
 Cameron's Highlands Church Building Fund—
 As at 31st December, 1933 . . . 50.00
 Ordination Candidates' Fund—
 As at 31st December, 1933 . . . \$449.91
A d d—Collections received . . . 6.50

Diocesan S.P.C.K. Vernacular Literature Fund—
 As at 31st December, 1933 . . . \$513.90
 Less—Expenditure . . . 60.00

S.P.C.K. Book Supply Account . . . 1,652.25

RESERVE FOR PASSAGES AND LEAVEPAY ACCOUNT.—

As at 31st December, 1933 . . . 6,305.53
 Add—Proportion reserved for 3 months . . . 1,025.57
 Less—Payments during the 3 months . . . 7,331.10
 . . . 2,440.44

4,890.66

CONTRIBUTIONS FROM LOCAL COMMITTEES ON ACCOUNT OF PASSAGES & LEAVEPAY FOR

Rev. S. W. G. Elvins . . . 824.29
 Rev. L. St. G. Petter . . . 216.67
 Rev. Nigel Williams . . . 125.00

1,165.96

\$10,083.86

Add—Excess of Expenditure over Income on Working Account for the three months, January to March, 1934 . . . 2,020.09
 . . . 2,817.95

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| | | |
|--------------|--------------------|-----------------------------|
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Good care taken of boys sent from a distance. Applications for
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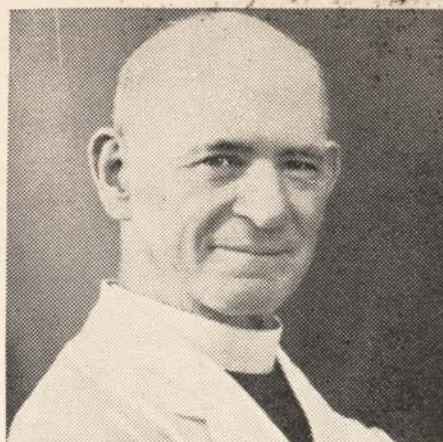
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- | | |
|-------------------------|-----------------------------------|
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